

# FREE LAND RIGHTS NEWS

March 2021

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## CENTRAL AUSTRALIA

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## EDITORIAL

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## COVER



Grant Wallace on his first day on the job building the new Emily to Jessie Gap walking trail. Photo: Chloe Erlich.

## CLC MEETINGS

20-22 April 2021  
Council  
Tennant Creek

12-13 May 2021  
Executive  
Alice Springs

24-26 August 2021  
Council  
Kalkaringi

# “Too precious to rush”: custodians fight massive Singleton Station irrigation plan

NATIVE title holders and community residents have asked the Central Land Council to fight a water license decision on Singleton Station if it is approved unchanged.

Fortune Agribusiness has applied to pump up more than 40 billion litres of water annually, for 30 years, to grow fruit and vegetables on the pastoral lease south of Tennant Creek.

If the government grants the controversial application, the company would be able to take, free of charge, every 12 months more than four times as much drinking water as Alice Springs uses in a year.

It would be the largest private water allocation in the Territory's history and would irrigate one of Australia's biggest horticulture projects.

Native title holder Roger Tommy said the company is asking for too much.

“We don't want them to take all that water, we may have no water left for our communities,” he said.

“They can have two bores, but no more than that. If you got a big mob of bore, you're using up too much water.”

Senior knowledge holder Donald Thompson, who grew up in the region and worked around Singleton, said the proposal may be too risky.

“We're worried that the country will dry out, and with no water there'll be losses of all the animals and wildlife,” he said.

“That's why we're talking really strongly to the government about this proposal.”

Traditional owners, residents, businesses and scientists are concerned that too little is known about how the company's plan would affect native plants, animals, sacred sites and community



George Anderson, Cedric Tennyson, Donald Thompson and Roger Tommy on Singleton Station.

drinking water in years to come.

A big meeting of native title holders and affected residents in Tennant Creek in February said independent water scientists must be allowed to check the license, its conditions, the company's 'adaptive management framework' and the way the government plans to manage the license – a process known

[water] is in the ground because that's an important resource that could be lost. That knowledge should inform the decision.

“The government should find it out first, before they start making big project decisions.”

Elder Michael Jones implored the meeting to think about future generations.

“Twenty to 40 years down

Agribusiness application is based.

He warned the meeting that the planning is “high risk” because it is based on too little information.

Dr Vogwill said the planning ignores the most culturally and ecologically important places, such as wetlands, springs and soaks, an oversight he called a “major gap”.

“There are more gaps than there are areas with a high level of understanding”, he said.

Water expert Dr Dylan Irvine, from Charles Darwin University, has also criticised the lack of data.

“There's modelling from Fortune Agribusiness. The issue with that model is it's based on scant data, and we don't know what the impact on salinity is going to be in the shallow aquifer region,” he said.

Dr Vogwill found there were “high levels of uncertainty” about the modelling and about how plants and animals would be affected.

Continued page 6.

## “Our kids got to survive, and the animals. They need to do more testing about how long that water is going to last.”

as ‘peer review’.

If that review shows it is too unsustainable and risky the meeting wants the CLC to fight the decision.

“We're worried about the water levels dropping and we want to consult with people who know how much water there really is,” Mr Thompson said.

“We got to know how much

the track – will the traditional owners have enough water?” he asked.

“Our kids got to survive, and the animals. They need to do more testing about how long that water is going to last.”

Independent water scientist Dr Ryan Vogwill has reviewed the Northern Territory Government's water planning on which the Fortune

## Minister sets new standard for remote housing

FORGET “humane and comfortable”, hello “fit and adequate”.

Northern Territory Housing Minister Chansey Paech has proposed a new standard remote houses need to meet.

“People deserve to live in a house that is fit and adequate,” he said.

“This means a basic level of amenity which is looking at cooling, and repairs and maintenance all having been fixed.

“A safe, secure and affordable property is what every Territorian deserves.”

Last year, just as Mr Paech was sworn in as minister, the NT Supreme Court ruled that houses in remote

communities must meet the higher standard of being “humane and comfortable”.

The ruling was in response to Ltyentye Apurte residents

Lawyers for the Ltyentye Apurte residents have questioned whether the new standard the minister has suggested is as good as

## “People deserve to live in a house that is fit and adequate.”

taking the housing department to court in 2016 over the shocking state of their houses.

It lifted the bar for the NT's housing department and raised the prospect of millions of dollars in compensation payments for people whose houses are neither fit for humans nor provide “reasonable” levels of comfort.

“humane and comfortable”.

“The standard proposed by the minister would seem to be a lower standard than that set by the Supreme Court,” Daniel Kelly, from Australian Lawyers for Remote Aboriginal Rights, said.

Mr Kelly and the residents were disappointed when the department announced that

it would fight the Supreme Court decision, but Minister Paech is refusing to overrule his bureaucrats.

“I make it my business to not get involved in legal proceedings that were [underway] prior to my commencement,” he said.

“We've done a lot of work to make sure those homes are in a better condition.

“I want to trial a hub-and-spoke model whereby one big community is servicing the others for repairs and maintenance and tenancy management because we shouldn't rely on people coming from Alice Springs to do work that we know our mob can do out bush,” he said.

# COVID-19 vaccines - your questions answered

Confused about all the talk about different vaccines against different variants of COVID-19? The Central Australian Aboriginal Congress will have a big role in distributing vaccinations. Congress is keeping the Central Land Council executive up to date and is here to answer your questions.

This information was accurate at the time it was provided, but may change.

## What vaccines has Australia ordered so far and which one will our mob get?

**Congress:** Australians can get three different vaccines if the independent Therapeutic Goods Administration (TGA) tells the government that they are safe and effective. The TGA is one of the best regulatory bodies in the world, and we can trust their decisions.

It has approved two of the three vaccines. The first one approved was the Pfizer/BioNTech vaccine, for people over 16 years of age. A limited supply has arrived.

The TGA has also approved the second vaccine, Astra Zeneca/Oxford. This is the vaccine most Australians, including our mob, will be offered. Most of it will be made in Australia.

The third vaccine, Novavax, is not expected to be approved until at least May.

## When can we be vaccinated?

**Congress:** The most high-risk and vulnerable people of our community will be vaccinated very soon.

They're the people who are most likely to catch COVID-19 through their work, such as quarantine, high risk hospital workers and aged and disability care workers. And the people who are most likely to get severely sick and die from the virus, such as aged and disability care residents.

The next group to be vaccinated are Aboriginal people over 18 years of age, other health workers, older and vulnerable people and high-risk workers.

They will get the AstraZeneca vaccine when it is available. We expect this will happen by April.

Aboriginal adults are a priority group because they have a higher risk of getting seriously sick from COVID-19. That's

because many of our mob live in crowded houses and have chronic diseases. Everyone will need two jabs of the vaccine, between three and 12 weeks apart.

## Is the Astra Zeneca vaccine safe, especially for Aboriginal people?

**Congress:** Yes, that's why the TGA approved it.

The TGA independently checks all the vaccine trial results and, after ordering an approved vaccine, also does random checks of vaccine batches to make sure that the ingredients are ok.

There is no evidence to show that COVID-19 vaccines are less safe for Aboriginal people than for non-Aboriginal people.

Some vaccines have already been given to many indigenous people in the US and Canada and appear to be just as safe and effective as they were for non-indigenous people.

They do not include the Astra Zeneca vaccine. More data on this will be available soon.

We keep talking to government about vaccines and will continue to share new information.

## What about side effects?

**Congress:** You may feel a little bit unwell for a couple of days after having the vaccine, especially after the second dose. But you will recover without any problems.

There are also no problems with the vaccines interacting with other medications you may be taking.

There is a very tiny risk, as with all vaccinations, of having an allergic reaction. Safety measures are always taken so that such reactions can be treated immediately.

## Is the Astra Zeneca vaccine effective, especially for Aboriginal people?

**Congress:** The TGA said this vaccine is effective for people over 18 years of age.

For people aged over 65 it said it is effective based on the immune response in the studies it looked at.

More data needs to be collected to confirm this. If you are older than 65, your doctor will talk to you

about whether this is the right vaccine for you. It is very likely that the Astra Zeneca vaccine will stop people getting very sick and dying, like the other vaccines Australia has ordered.

We think it does that by turning the disease into such a mild sickness that you don't feel it, or that just feels like a common cold. It may not stop you getting the virus, but if you do you will be less likely to spread it and very unlikely to get really sick.

We expect that if lots of people get vaccinated we can significantly or completely stop the spread of the virus. We can then get back to normal without border controls, quarantine and other restrictive measures.

There is no evidence to show that COVID-19 vaccines are less effective for Aboriginal people than for non-Aboriginal people.

But to make sure, there will be a study with Aboriginal Territorians to check if it works just as well for them.

## Does the Astra Zeneca vaccine work on different types of the virus?

**Congress:** There are now many variants (or types) of the COVID-19 virus. These include the South African, UK and Brazilian variants.

It is likely that the vaccine is not as effective in stopping people from getting these variants but is still effective at preventing severe disease, hospitalisation and death. This is because the immune response needed to stop infection is different to the immune response needed to prevent severe disease.

More information is coming in all the time and we will let you know what we find out.

## What about the Pfizer vaccine?

**Congress:** The Pfizer vaccine is harder to transport to remote areas because it has to be kept much colder than would be possible in a normal freezer.

If the Pfizer vaccine is offered to Aboriginal people in remote areas these transport problems can and will be solved.

## Do I have to get vaccinated?

**Congress:** No, it's voluntary. Getting vaccinated is a very important step in stopping the pandemic and the more people who are vaccinated the

safer we all will be.

This is what we have been working towards since the start of the pandemic. It will help us beat the virus.

## Will life go back to normal once most Australians have been vaccinated?

**Congress:** For most people, life will return to being more normal.

Some restrictions might stay in place until vaccines stop the spread of the virus around the world. This could take many years.

Infection rates are much higher overseas and new variants of the virus can easily come into Australia if governments open borders too soon.

We also don't know enough yet about how long vaccines will protect people against getting seriously sick. Booster (extra) vaccine jabs might be needed in the future.

We will continue to advocate strongly for the protection of our mob.

Until the virus has been stopped everywhere, we need to keep doing everything we have learned about good hygiene and physical distancing.

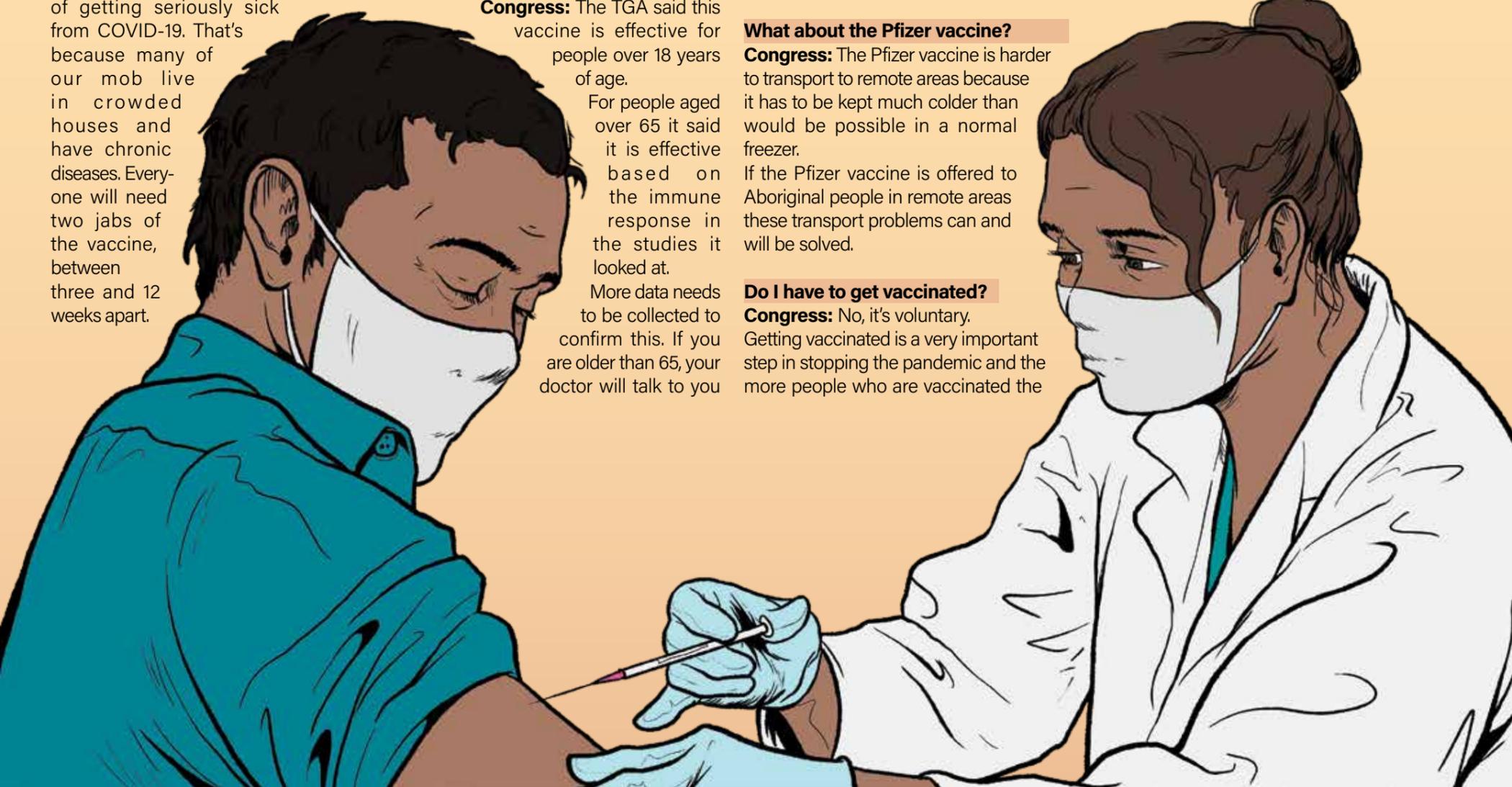
## What should I do now?

**Congress:** Make sure your contact details are up to date at your local clinic.

Get your COVID-19 information from the NT Government, the Australian Government, or medical services like Congress.

Start talking with friends and family about getting vaccinated and protecting yourself and your mob.

If you have questions, speak to your local clinic.



# CLC ready to help fix outstation policy failure

A DAMNING review of the Northern Territory Government's homelands policy has prompted the Central Land Council to demand a decision-making role on a new body that will be tasked with fixing the neglect.

The review found that government failure is partly to blame for the appalling state of outstation housing, with more than 800 outstation houses across the Territory beyond repair.

The CLC's Dr Josie Douglas said the long-delayed publication of the review confirmed that the houses of the Territory's approximately 10,000 outstation residents were in "a state of disgrace".

"The review found that one out of three of the 2,400 houses need to be knocked down and rebuilt, and a lot of that is due to overcrowding," she said.

Released by the government in late January following months of pressure, the review painted a damning picture of how the homelands policy has been working.

"Housing and related infrastructure assets remain in generally poor condition, while greater transparency is arguably required to ensure a more optimal allocation of resources," it read.

The NT Government hopes greater transparency could come from an independent body it wants to set up with the Territory's land councils and the Australian Government.

Dr Douglas welcomed the idea, provided the new body gets both the power and the money to make things happen.

"We see this body as a decision-making body and not just another forum for consultation. And we want details about the timeline and funding for such a body," she said.

**"What the pandemic has proven is that homelands are critical to the safety and wellbeing of Aboriginal people in the NT."**

Housing Minister Chansey Paech agrees the body should "absolutely not" be another talkfest.

"The time for that stuff is over. We need action," he said.

"A new independent body will have all the responsibilities to decide who the service contractors are, pulling them in when they are not doing their job, when people from homelands have complaints, working out the priority areas where money needs to be spent to make



Minister for five portfolios, Chansey Paech, at the CLC's Kintore meeting, where he fielded members' questions about the remote housing crisis.

things better.

"They are given the funding and decide where the allocations go, where the priority areas are and where new houses will be built or refurbished.

"It's a commission a little bit like ATSIC. It's not dictated by government what it can do."

Dr Douglas said such a body must be resourced to

improve services to homeland residents.

"We have to work with what we've got, so at this stage it's unlikely that we'll see those new houses," Minister Paech told the ABC.

The former Country Liberal Party government made a deal with the Australian Government, allowing Canberra to walk away from funding NT outstations.

Under the 2015 deal, the Australian Government gave the Territory a 'final' \$155 million payment for outstations. That runs out in two years.

Minister Paech knows he will need a new deal with Canberra if his proposed outstation body is to make a difference.

"We will look to attract investment from the Commonwealth, bring them back to the table," he said.

He wants to meet with Federal Minister for Indigenous Australians Ken Wyatt and the NT land councils in April to seek agreement on a new model for homeland service delivery that will end the blame game between the governments.

"A new body will take the opportunity for

political football away from homelands. An independent body is separate and gets on with the job of delivering for people," Mr Paech said.

## No legal guarantee of safe drinking water

For outstations to have a future, they also need adequate and safe drinking water and the CLC says when it comes to water use, that should be the government's number one priority.

**"At this stage it's unlikely that we'll see those new houses."**

"The government should prioritise drinking water over all other uses, for example industry," Dr Douglas said.

"We would like to see outstation water management plans that are in line with Australian drinking water guidelines and we would like drinking water to be regularly monitored."

Minister Paech said the review "commits" the NT Government to making sure outstations have access to good drinking water, but he

stopped short of supporting the NT land councils' call for a Safe Drinking Water Act that would give residents a legal right.

"There's been no decision made whether it should happen or it shouldn't happen," Mr Paech said.

"It's in the best interest of everyone to have good quality drinking water. It is a conversation I will continue to have with my cabinet colleagues to have firm things in place to guarantee that," he said.

But the Minister has ruled out cuts to current outstation funding, even though the review recommended 'streamlining' of this funding in the future.

The CLC will be keeping a close watch on the administrative changes.

"We will oppose any changes to outstation grant administration that reduce funding for homelands – now or in the future," Dr Douglas said.

# Treaty or treaties – now is the time to have your say

TREATY consultations across the Northern Territory are in full swing, kicked off by lively discussions between NT Treaty Commissioner Professor Mick Dodson and his deputy Ursula Raymond and Central Land Council members.

Ms Raymond added that it is also about the future for all Australians.

“It is about apology, forgiveness, restitution and reparations and reconciliation. It is about publicly telling the truth about the dreadful events that underpinned

happened in Yuendumu would have happened if people were self-governing and running their own police. When they have the power they make better decisions.”

He added that modern agreements between colonisers and first peoples needed to be “living documents, never a full and final settlement”.

“Treaties need to be able to accommodate the future, be flexible. We have no right to close off things for the future.”

He told the council that it’s very important to have minimum standards for treaty-making.

“The standard should be the UN Declaration on the Rights of Indigenous Peoples”, with its principles of free, prior and informed consent, self-determination, taking part in decision making, protection of culture, equality and non-discrimination.”

Ms Raymond added “racism will always exist but it is only Aboriginal peoples that have to deal with systemic and structural racism from all sectors of Australia and this is what needs to be dismantled.”

The Treaty Commission wanted to hear peoples’ views on whether there should be one set of rules for treaty-making across the Territory and how to include the stolen generations in the treaty process.

Prof Dodson encouraged delegates to “get treaty-ready. This also means sorting out your own disputes”.

His said his consultation report to the NT Government, due by March next year, will be only the start of a long process.

This had some CLC members thinking ahead to the next NT election in August 2024.

“Will it depend on the government of the day whether it happens?” CLC deputy chair Barbara Shaw asked.



Ned Kelly asked if a treaty could “fix” massacres such as Coniston.

“All opposition parties at the last election supported the treaty process. We want to get it right so that no government wants to undo it,” Mr. Dodson said.

He said the current government could set up an interim treaty commission and a truth-telling commission under NT law and make a law that may be called the Northern Territory First Nations Treaty Act that protects the whole treaty-making process.

“That law is intended to set out the rules for making treaties, it is the framework.”

He said if consultations showed that Aboriginal Territorians want several treaties each group’s treaty settlement would be legislated in line with the framework.

“It will allow First Nations people to have their own treaties, Warlpiri treaty,

Pintubi treaty, etc.” A Territory-wide treaty convention of 200-300 people could look at the draft legislation.

“Then, when people are happy with it, the government will make it law,” he said.

While he expects the first treaty negotiations will start in 2025, international experience shows that a treaty may not become law until 2040.

Ms Raymond said that was why it is so important for today’s teenagers to speak up in the consultations.

“They will be negotiating treaty in the future.”

For more information and to make a submission (written or audio-visual, including in languages) go to [www.treatynt.com.au](http://www.treatynt.com.au).

**“I don’t think what happened in Yuendumu would have happened if people were self-governing and running their own police. When they have the power they make better decisions.”**

At the CLC meeting at Kintore late last year, Professor Dodson and Ms Raymond presented a discussion paper about their work towards one or several NT treaties.

Between now and October they want to hear from as many Aboriginal Territorians as possible whether they want a treaty and, if they do, what they want it to do for them and how it should work.

They said treaty-making is about dealing with the “unfinished business” between Aboriginal and other Australians.

“That business includes gross violations and breaches of our human rights through land theft, dispossession, destruction of culture, language, spiritual and religious traditions, destruction of environment and the destruction of people through murder, massacres, deprivation, imprisonment, starvation and introduced diseases.

“It is also about taking children away from their mothers and fathers, their extended families, their communities and their traditional lands,” Professor Dodson said.

colonisation. Through truth-telling, we can share the past, address the future together, and move towards treaty-making,” she said.

“Each First Nation must have the opportunity to share their stories in the treaty-making process.”

CLC delegates questioned whether a treaty would acknowledge and prevent crimes against their families.

“People got murdered up north from the Coniston massacre,” Ned Kelly said. “How’s that gonna be fixed?”

Professor Dodson agreed that a treaty needed to be based on “straight-talking about what happened under the colonising process and is still happening. There ought to be a truth-telling commission to look at these things”.

CLC executive member Robert Hoosan wanted to know whether a treaty could stop racism and police killings.

“I don’t know how to stop racism,” Prof Dodson replied, “but I know that if you give control to people of things like community policing, you can eliminate that, as in Canada where first nations run community policing.

“I don’t think what



Ursula Raymond and Mick Dodson updated the CLC delegates about the NT treaty consultations.

# Minister promises plan for

ALPURRURULAM (Lake Nash) is a great place to talk water.

The community has spent the past decade trying to work with governments and has even pledged community lease money to fix its poor drinking water – so far without success.

When Central Land Council members planned to meet in the community in April, they expected a lot more than talk.

saying it's not their problem. Power and Water - they're all backing up and pointing the finger at each other, saying it's not our problem. They took them to court and they said it's not their problem but it is."

Now Mr Hoosan and his fellow delegates have been promised a plan to address water shortages and contamination across remote

**"I don't want to see the kids sick with that water. They need to fix it quickly because the kids get sick. They might put a filter on every house."**

And while the council meeting had to be shifted to Tennant Creek water will again top the agenda.

"This is my second year [on the council] and there's still nothing happening, just talking. There's nobody doing nothing," CLC executive member Robert Hoosan, whose in-laws in Laramba have been drinking uranium-contaminated water for decades, said.

"That should have been fixed long ago. If that was a white town they would have got the water fixed or, if they can't fix it, they would move everybody out. But because it's Aboriginal people living there they're not worried. It sounds so racist!" he said.

"The NT government is

communities.

"By the next council meeting I will have a plan and work will have been undertaken. In April I will have a plan for all the delegates to look at," the Minister for Remote Essential Infrastructure, Chansey Paech, told the council in November 2020.

The minister added he would visit Laramba, less than three hours northwest of Alice Springs, within weeks.

"I'm going out there in two weeks, meeting with a company who has a plan and the machinery to address the water issues in Laramba," he said.

For local delegate Peter Stafford a solution can't come fast enough.

"Its no-good water, it's a



Robert Hoosan wants to see an end to the blame game between governments.

**"If [Laramba] was a white town they would have got the water fixed or, if they can't fix it, they would move everybody out. But because it's Aboriginal people living there they're not worried. It sounds so racist!"**

## From page 2:

He wrote "the Murray-Darling is a good example of what happens" when lots of water is taken out of a system before we know what will happen down the track.

Tim Bond, a senior government water planner, told the meeting "we know enough about what's likely to happen. We have put together a model based on our best estimate".

**"Water is not for free, water belongs to the land. It should stay there."**

He said more research and monitoring would happen after a license decision.

The government plans to practice 'adaptive management', saying it could cut back the water allocation if there turns out to be less water than it thinks.

The company would "get a

little bit of water and if all goes well they get a bit more", Mr Bond said.

"Adaptive management means that you are reacting to a problem when it has already happened," executive member Michael Liddle countered.

"There's too many unknowns to take this risk."

"You can't give us a straight answer and we're not happy with the whole process," he said.

The process "is fraught with risk that may result in undesirable impacts on the environment or big reductions in allocations that may have serious project feasibility or negative economic outcomes," according to Dr Vogwill.

No wonder small Aboriginal-owned horticulture pilot

projects around Singleton are feeling threatened.

Centrefarm applied on behalf of the Iliyarne Aboriginal Land Trust for a 1,000 megalitre water license for a horticultural operation south of Wycliffe Well.

The company also trains young people at its horticulture training centre near Alekareng, with promising results.

It fears these projects could become unviable if all of the Singleton application is granted.

"Teenagers who have been disengaged from school have been attending to learn about horticulture and are growing, harvesting and selling their own veggies to the community," Centrefarm's Joe Clarke said.

"The project is giving these young people opportunities to work on country, but its future depends on nearby Aboriginal-owned projects having sustainable access to groundwater that could be



Donald Thompson is worried the proposal is too risky.

# remote community water



Minister with many hats: Chansey Paech

## “By the next council meeting I will have a plan and work will have been undertaken.”

bit poison. Uranium. Kill the body. That’s what we’re worried about. We need to get good water because everybody is starting to get sick,” Mr Stafford said.

“We heard from the shire that the water is poison for the kids. I don’t want to see the kids sick with that water. They need to fix it quickly because the kids get sick. They might put a filter on every house.”

Executive member Ron Hagan, also from Laramba, wants the community to be

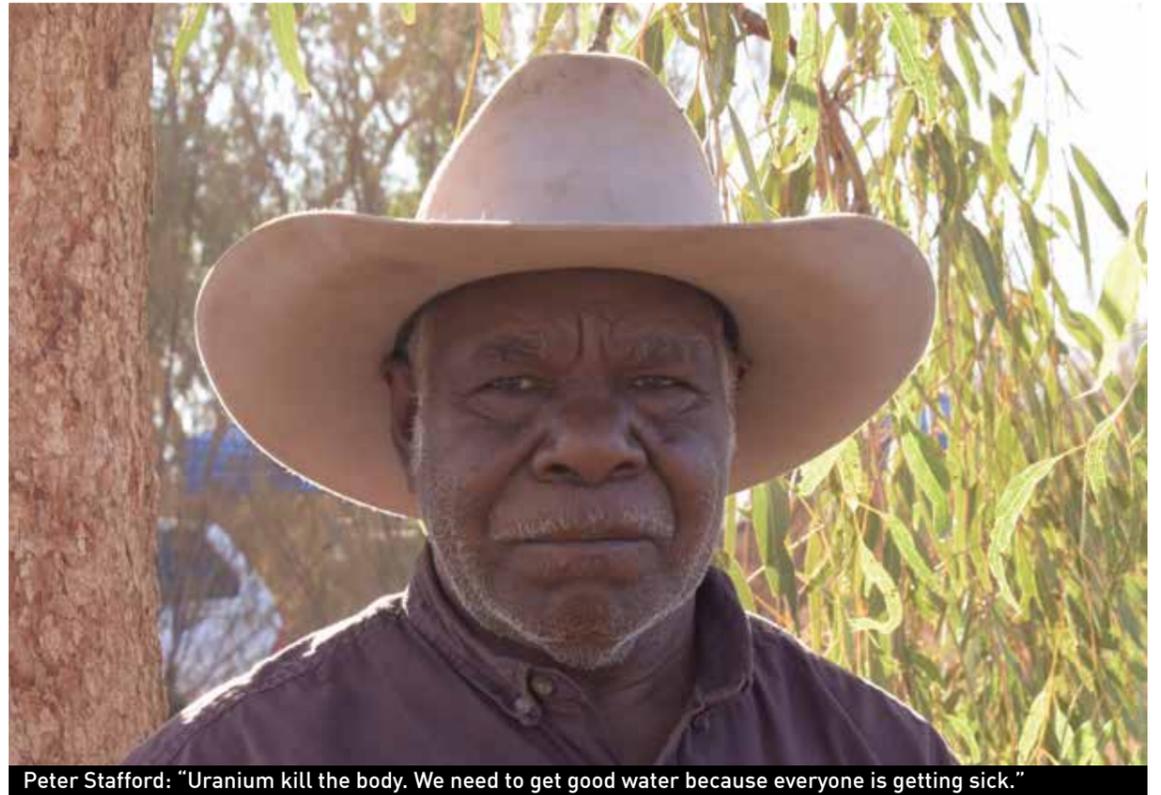
supplied with bottled water.

“Some people get it from the store, but it’s too expensive to buy every day, with a big family. It’s not fair.”

But Minister Paech doesn’t think that’s a sustainable solution.

“We can’t rely on giving people plastic bottles. I don’t care how much it costs.

“Whether it’s treatment on the bore or on the houses, we need to make sure clinics, shops, schools have good water,” he said.



Peter Stafford: “Uranium kill the body. We need to get good water because everyone is getting sick.”

“I’m going to make sure we have a plan to do it and how we are going to pay for it. I’ll talk to the commonwealth government and my colleagues in the NT government. I’m going to commit to undertaking that work so we all have good drinking water and plenty of it.”

After years of finger-pointing delegates were glad to hear the new minister taking responsibility.

“He lifted me up,” Mr Hoosan said after the discussion with Mr Paech.

“I hope it’s not [just] a promise. We want to see action. I’m going to keep asking because it’s not just Laramba, it’s next door at

Yuelamu. Yuendumu water has gone down and there’s a lot of dialysis there.

“Chansey’s good. He’s part of the family, he’s an Aboriginal person,” he said.

“We’ve got to see what he does and we’ve got to help him to fight this. I expect a lot of him but the buck doesn’t stop there, it stops with us. We are the land council delegates. If we see something wrong we fight it.”

Most Central Australian communities suffer from poor water quality, water shortages or both.

Last June, the NT land councils asked the NT government to legislate a Safe Water Act.

They are still waiting.

Update: Minister Paech said he has visited Laramba four times since last November and is determined to trial technologies from companies claiming they can make the water safe.

“If there are enormous costs involved then we will work through it but money shouldn’t be the object,” he said.

“This is peoples’ lives. If I have to lobby the commonwealth for their investment I’m sure as hell going to do it.”

No date has been set for the trial and no tenders have been let.

threatened by the massive Singleton application.

“It would be a real shame if the allocation put our training centre and Iliyarne’s plans at risk.

“These young people are the future and they must be the priority,” he said.

Native title holder Heather Anderson struggled with the idea that horticulture companies would get the water for free from the NT Government.

“Water is not for free, water belongs to the land. It should stay there,” she told the *Guardian* news site.

The ‘free’ water is worth a lot of money, and that attracts companies to the Territory.

“If this water was being extracted from the Murray Darling Basin, we’d be talking in the order of \$20 million a year for that water use,” Dr Irvine told the ABC.

Mr Liddle does not believe the government will ask the company to pull out fruit trees and irrigation lines later on, if

its “guesswork” turns out to be wrong.

“No future government will have the political will to cut back the water allocations of companies that have already invested millions of dollars,” he said.

Nobody may find out if there are problems because the government trusts the company to do the monitoring.

Maureen O’Keefe grew up around Singleton, where her parents worked and met.

“We’re not worrying about money, we’re worrying about life,” she told the meeting.

“We have climate change and we don’t have rainfall every year. I’ve been crying for this country.

“All the springs will be dried out. Then we got no name for them anymore. All the cultural sites will suffer and we will have no stories to tell for our kids,” she said.

CLC chief executive Joe Martin-Jard is also concerned that the government’s planning does not take into

account global heating.

“We’re mining a very precious, finite fossil resource that is likely to dwindle even further due to climate change and more frequent droughts,” he said.

“It would be extraordinary if it made such a far reaching decision based on assumptions and guesswork.”

Environment groups said the application should be rejected because even small errors in the government’s modelling could cause irreversible problems.

“There is no guarantee of how or when those water resources and the communities and ecosystems that rely on them would recover,” Kirsty Howey, from Environment NT, told the *Guardian*.

“And we’re not sure that they would, in fact, ever recover.

“That means that extreme caution should be exercised.”

CLC executive member Michael Liddle agreed.

“Our water is too precious to rush this or get it wrong.”



Native title holders Lindy Brodie and Heather Anderson with their painting of Singleton Station.

# ABA pandemic relief to boost remote jobs and investment

THE MINISTER for Indigenous Australians, Ken Wyatt, has agreed to fund a \$36.7 million COVID-19 relief plan for training, jobs and infrastructure for Central Australia.

The minister requested the plan from the Central Land Council late last year and will pay for it through the \$1.2 billion Aboriginals Benefit Account he controls.

The CLC's plan includes job-creating projects such as hiring and training more Aboriginal rangers.

The emerging ranger groups in Kintore, Aputula and the Sandover region will be among the big winners and so will the custodians who teach young people how to look after country (see story p. 18).

"Water, fencing and upgrades of homelands" are some of the other planned activities, according to the

CLC's Sera Bray, who manages the project.

"It's also about working with other partners who can contribute investment," she said.

"We're looking at investing in existing Aboriginal businesses across the pastoral, tourism, and construction industries that will provide much needed services and support for more jobs and training for local Aboriginal people.

"We plan to hold information sessions and workshops across the CLC region to develop economic action plans," she said

One month after the council meeting, Mr Wyatt announced he would sign off on a \$100 million 'stimulus' package for Aboriginal Territorians administered by the four NT land councils.

He said the funding is for "job-creating projects through investment in infrastructure and projects that will ensure long-term economic opportunity and viability of the indigenous estate."

Ms Bray said the CLC's chief executive, Joe Martin-Jard, will decide which of the planned projects will be funded "based on the guiding principles the government has set".

There won't be a grants process "so that the approval process will be simple and



New groups such as the Walungurru Rangers will benefit from the COVID-19 relief money. From left: Farren Major, Michael Wheeler, Gerrard Giles and Tanita Gallagher completed training in aerial burning at Watarrka.

**"We plan to hold information sessions and workshops across the CLC region to develop economic action plans."**

swift to ensure the funds will not be caught up," she explained.

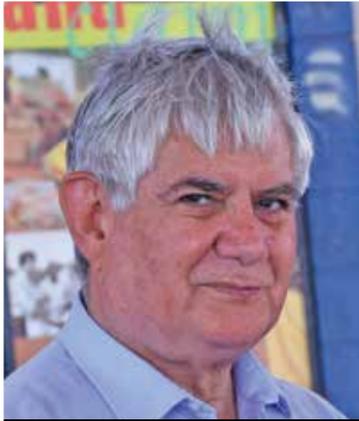
The first ABA payment of \$22 million will be for "immediate" COVID-19 relief and "shovel-ready" job creation projects by Aboriginal-owned businesses and organisations and for community infrastructure.

Ms Bray said the government, while flexible and open to negotiations, "put a lot of the responsibility

back on the land councils for spending that money and getting the return on it".

She will regularly update the CLC executive and members on the plan and start work on implementation plans for each of the CLC's nine regions "directly endorsed, ticked off and decided by the delegates and the communities".

"There will be more information at the next council meeting in April," she said.



Minister Ken Wyatt.



The ABA grant means more ranger jobs in Kintore. Walungurru Rangers Michael Wheeler, Gerrard Giles, Camilla Young and Marita Maxwell at the base of Ngutjul on Sandy Blight Road.



# Speaking up for Aboriginal economic development



Economic participation manager Sera Bray consults with Region 8 delegates at the Kintore council meeting about job creation projects.

A REPRESENTATIVE of the Central Land Council is one of three Aboriginal voices on a committee advising the Northern Territory Government on how to restructure the Territory's economy and attract investment in the wake of COVID-19.

The Minister for Central Australian Economic Reconstruction, Chansey Paech, has appointed Sera Bray, from CLC's economic

participation unit, and Alice Springs businessman Paul Ah Chee to the advisory body.

The third Aboriginal voice on the Central Australian Economic Reconstruction Committee is the minister himself, who is also committee chair.

Mr Paech said he is looking for advice on "how we can rebuild the Territory's economy so that we're not an economy solely based on mining.

"Sera and Paul are very, very strong at saying there needs to be Aboriginal economic development opportunities," he said.

Remote communities should consider renewable energy projects, Mr Paech said, "so that we're not always digging up country, we're having things on country that can bring money to communities".

One option, mining underground water, is likely to cause controversy among

many people.

Water is a finite resource in Central Australia, but is being considered as a potential source of income.

Mr Paech said he's considering how communities might take advantage of income generating possibilities using underground water in Central Australia.

"How do we work with communities about the strategic indigenous water

reserves, whether it's through trading their water allocation and being paid a dividend or go into a project where they can get the benefit," he said.

Mr Paech also suggested that communities may want to work with tourism operators on hiking and mountain bike trails and camping near homelands.

Sera Bray said the committee "gives our constituents a bird's eye view of the landscape around the priority projects" the NT Government wants to deliver to strengthen the economy.

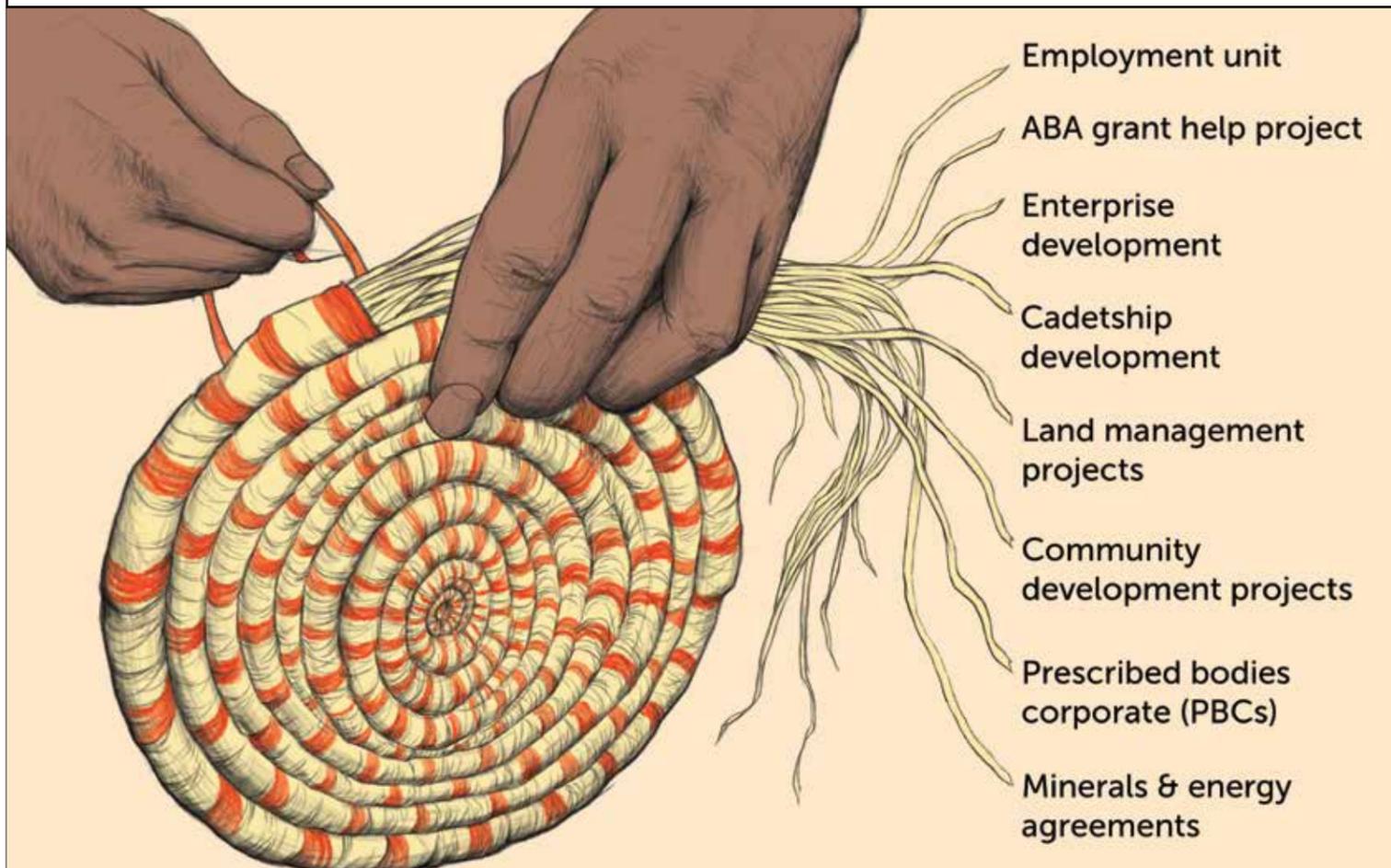
She said the land councils' COVID-19 stimulus from the Aboriginals Benefit Account (see story on page 8) will drive action to revamp the NT economy for the benefit of Aboriginal people.

"Because of the injection of the ABA funds into the NT economy we certainly have a strong voice on the committee to make sure we're getting projects and essential infrastructure into communities to improve liveability," Ms Bray said.

She wants the NT Government "to meet us half-way".

Minister Paech said the committee will send development proposals to Darwin, where a body called Investment Territory then considers whether the projects are viable.

## What's the CLC's economic participation unit?



**Left:** The new unit weaves together many existing activities of the CLC in order to help create more jobs and businesses for Aboriginal people.

# Traditional owners give Territorians a new tourism and recreation trail



Lynette Ellis spoke to ABC TV about a new tourist trail traditional owners have paid for.

TRADITIONAL owners of the Yeperenye/Emily and Jessie Gaps Nature Park celebrated the end of 2020 with a Christmas present for locals and visitors alike.

They are using the rent they get for the park to fund a new public walking and cycling trail between Anthwerrke (Emily Gap) and Atherrke (Jessie Gap) in the East MacDonnell Ranges.

The trail is already creating employment for Aboriginal workers.

site 10 kilometres east of Alice Springs.

“Tourists should experience the East MacDonnell Ranges as well as the West Macs,” Ms Ellis said.

Traditional owners will spend more than \$330,000 of their NT parks rent to construct the 7.2 kilometre dual usage trail.

It will feature wheelchair access sections at both the Emily Gap and Jessie Gap ends, as well as seating at rest points.

chief executive Joe Martin-Jard said.

The Central Land Council hired Alice Springs company Tricky Tracks to manage the construction.

The construction crew is building the trail by following the natural contours of the landscape and causing minimal disturbance to the environment.

They are training them in trail alignment and gradient selection, use of hand tools, erosion management and construction techniques.

“I’m looking forward to learning new skills for my future, so I can work in construction,” said Grant Alice from Amoonguna.

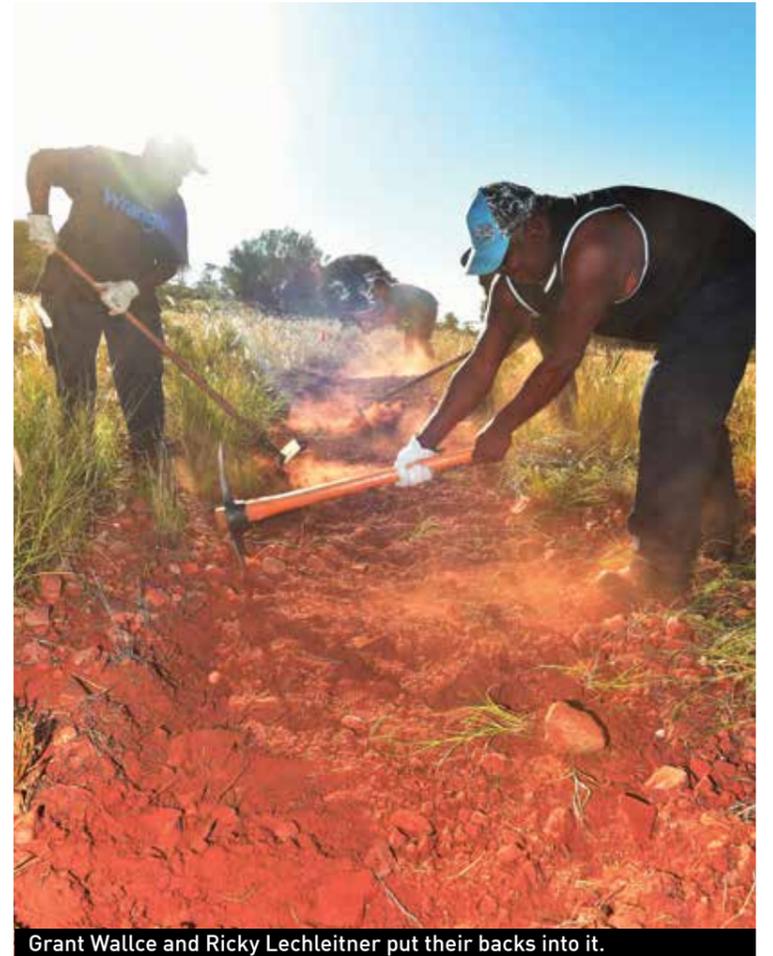
Mr Alice is also a member of the traditional owner group that allocated the funds and planned the project with the CLC’s community development program.

The NT Department of Environment, Parks and Water Security’s Parks and Wildlife division will provide interpretive signage at the trail heads and trail marking.

It will also repair and maintain the trail, providing ongoing employment opportunities for the construction crew.

This is the third substantial investment the Yeperenye traditional owners have made to improve the park.

Two years after installing



Grant Wallace and Ricky Lechleitner put their backs into it.

**“We want to share the place with everyone, and let them know that the community planned and funded it with our rent money.”**

It is the biggest investment by a Central Australian Aboriginal group in public infrastructure so far.

“We want to share the place with everyone, and let them know that the community planned and funded it with our rent money,” traditional owner Lynette Ellis said.

The trail will create employment in trail construction, interpretive signage and repair and maintenance, as well as attract tourists to the sacred

“It’s so the old people and those who aren’t mobile can also come to the site,” Ms Ellis said.

The park is home to significant dreamings, the place where the three caterpillar songlines Yeperenye, Ntyarlke and Utnerrengatye intersect.

“The trail is an act of generosity by the traditional owners that will provide a welcome boost to the tourism industry at a time it needs it most,” Central Land Council

seats and picnic tables worth \$23,000 at Anthwerrke in 2015, the group spent \$34,000 of their rent income to develop the Territory’s first interactive visitor app by traditional owners.

The *Anthwerrke Experience* app walks visitors and tourists through the area’s most significant dreaming sites,

ecology and cultural history.

Ms Ellis has many more enterprising ideas for her community to build on the momentum of the trail.

“We would like to run guided tours and have Aboriginal rangers caring for country here too, and an art centre visitors can enjoy at Amoonguna,” she said.

# Yapa ramp up production of Warlpiri classroom materials

YAPA teachers created a record number of Warlpiri teaching resources in 2020, sending new materials to more classrooms than ever before.

New workbooks meant Yapa students were able to keep learning from home on country during the COVID school shutdown.

The Bilingual Resources Education Unit made the most of the school closures and developed seven new Warlpiri language books, two new phonics work books and word-making cards.

They also created new interactive teaching materials such as videos, songs and bingo games for Yapa students.

The resources were given to school libraries in Yuendumu, Nyirripi, Willowra and Lajamanu, as well as other interested schools, child care and learning centres.

This meant students could take books home to continue learning with their families.

"We have a Warlpiri book

shelf and we have reading every day. Mums choose books to read with their little ones," Madeleine Young, Yuendumu's Families As First Teachers program coordinator, said.

The new workbooks feature themes relevant to Yapa culture and country, such as *ngapa* (water) and seasons, *watiya manu jurnarrpa* (trees and artefacts), *kuya* (animals), and *palka* (the body) and *pirilirpa* (spirit).

The *palka* theme has been useful for encouraging students to discuss *pirilirpa* and their feelings, emotions and behaviour in Warlpiri.

This is integral to the wellbeing programs run by the schools.

"They love starting on a new theme for the term with new books and resources," Yamurna Oldfield, assistant principal at the Yuendumu primary school, said.

"It is important to keep getting new Warlpiri books and charts. It makes teaching more interesting for the



Doris Jurrah plays a reading game with students who predict which object will sink.

Warlpiri teachers and the students," Ms Oldfield said.

The Warlpiri Education and Training Trust has funded the development of bilingual resources for the Yuendumu, Lajamanu, Willowra and Nyirripi schools since 2008.

Two years ago, the WETT directors of the Kurra Aboriginal Corporation

allocated almost \$40,000 for three years to the project.

Preschool teacher Samantha Watson, knows that it's not just the students who benefit from a bilingual education. Yapa teachers value it too.

"I feel proud because we have our own Warlpiri books, and work sheets and songs and we have them on the

internet," she said.

"Kids love the books when I read to them. They relate to the pictures and talk about what they know from home and in the bush.

"I'm happy we have a bilingual program and I can teach in our first language."

# PAW Media's new gear takes storytelling to the world

PINTUBI Anmatyerr Warlpiri Media is taking its work to a worldwide audience and to new heights with state-of-the-art equipment purchased with Yuendumu's mining compensation income.

The organisation bought new cameras, a drone, lighting and virtual reality equipment, thanks to a \$55,000 contribution from the community's Granites Mine Affected Area Aboriginal Corporation (GMAAAC) committee.

"I make music videos for PAW and the new cameras give really good results. We can do more professional work now," PAW Media's Micah Williams said.

The new gear has lifted the production values of PAW's coverage of the rallies in support of justice for Kumanjayi Walker, sports matches, local history, educational programs and music videos.

It also allows the media organisation to bring Yapa sites to the world through virtual reality technology.

InDigiVR captures the region's landforms as virtual environments, enabling visitors to explore its cultural heritage through virtual reality headsets and without the need to travel.

"It will allow us to showcase Warlpiri country in ways never seen before," PAW Media chair Valerie Napaljarri Martin said.

"It's letting us share our culture with virtual visitors from around the world."

Ms Martin said young people

are learning cutting-edge digital skills that will open up new job opportunities.

"This is very important because meaningful work can sometimes be hard to find. The project allows us to combine culture and technology in an exciting new way," she said.

PAW is also promoting its productions overseas, with the French national broadcaster asking to buy the documentaries *Gwoja Jungarrayi – One Pound Jimmy and Olive Pink*.

**Gwoja Jungarrayi – One Pound Jimmy**

The documentary about the rediscovery of Gwoja Jungarrayi's lost bush grave, 120 kilometres southeast of Yuendumu, is taking Gwoja's story to the world. He survived the Conniston Massacre and his portrait is on the \$2 coin and millions of postage stamps in the 1950s and 60s.

**Olive Pink**

PAW embarked on a filming expedition to Pirdi-Pirdi (Thompson's Rockhole), where anthropologist Olive Pink camped with Yapa for many years. The documentary includes interviews with two senior Warlpiri leaders, Jerry Jangala Patrick and Molly Napurrurla Tasman, who lived with Ms Pink in her camp as children.

**Spirit Birds**

*Spirit Birds* uses animation to tell the story of planes flying into the Tanami Desert. The documentary includes footage of finding the lost remains of a 1936 Royal Australian

Air Force plane that crashed north of Lajamanu. The same plane once made a forced landing near Lake Mackay.

**InDigiVR**

PAW used GMAAAC-funded equipment to successfully pitch its InDigiVR virtual reality project to the NT Department of Trade, Business and Innovation in 2019, the only Central Australian company to receive a grant.

**The Warlpiri Book of Monsters**

In 2019, PAW was invited to submit a video to Centralised, a joint mentoring initiative between Screen NT and the South Australian Film Corporation. The video, a dramatisation of stories about evil spirits told to scare and entertain Yapa children, was also produced with the help of the new equipment.

The video secured PAW Media's Liam Alberts and Adam Young an invitation to a professional development workshop with Wayne Blair, multi-award winning director of *The Sapphires*, *Top End Wedding* and *Cleverman*, in Alice Springs.

**Fallen Power Line Safety**

This community service announcement commissioned by the Power and Water Corporation uses animation to highlight the dangers of fallen power lines. Also shot using GMAAAC-funded equipment, it is receiving wide airplay on Indigenous Community Television and will tour with the 2021 NT Travelling Film Festival.



'Johnny Jack' Jampijinpa recalls One Pound Jimmy's burial.



Dion Lechleitner experiences virtual reality with InDigiVR.

# Fairness guides new community development trial

EVERY community and traditional owner group in the Central Land Council region will have a chance to get some of the extra money that will be flowing to community development projects over the next three years.

That is the aim of the rules the CLC executive has put in place to spread the benefits from the \$9 million 'matched funds' trial as widely and fairly as possible.

The guidelines are especially good news for communities in the southwest and the east.

"Most of the income for community development comes from the Granites gold mine in the Tanami and flows to the northwest of our region," Central Land Council chief executive Joe Martin-Jard said.

"East of the Stuart Highway and in the southwest we support far fewer community development projects, and they are smaller.

**"Communities with the smallest annual lease income will be the biggest winners."**

"These regions are now getting a leg up thanks to the guidelines the executive put in place."

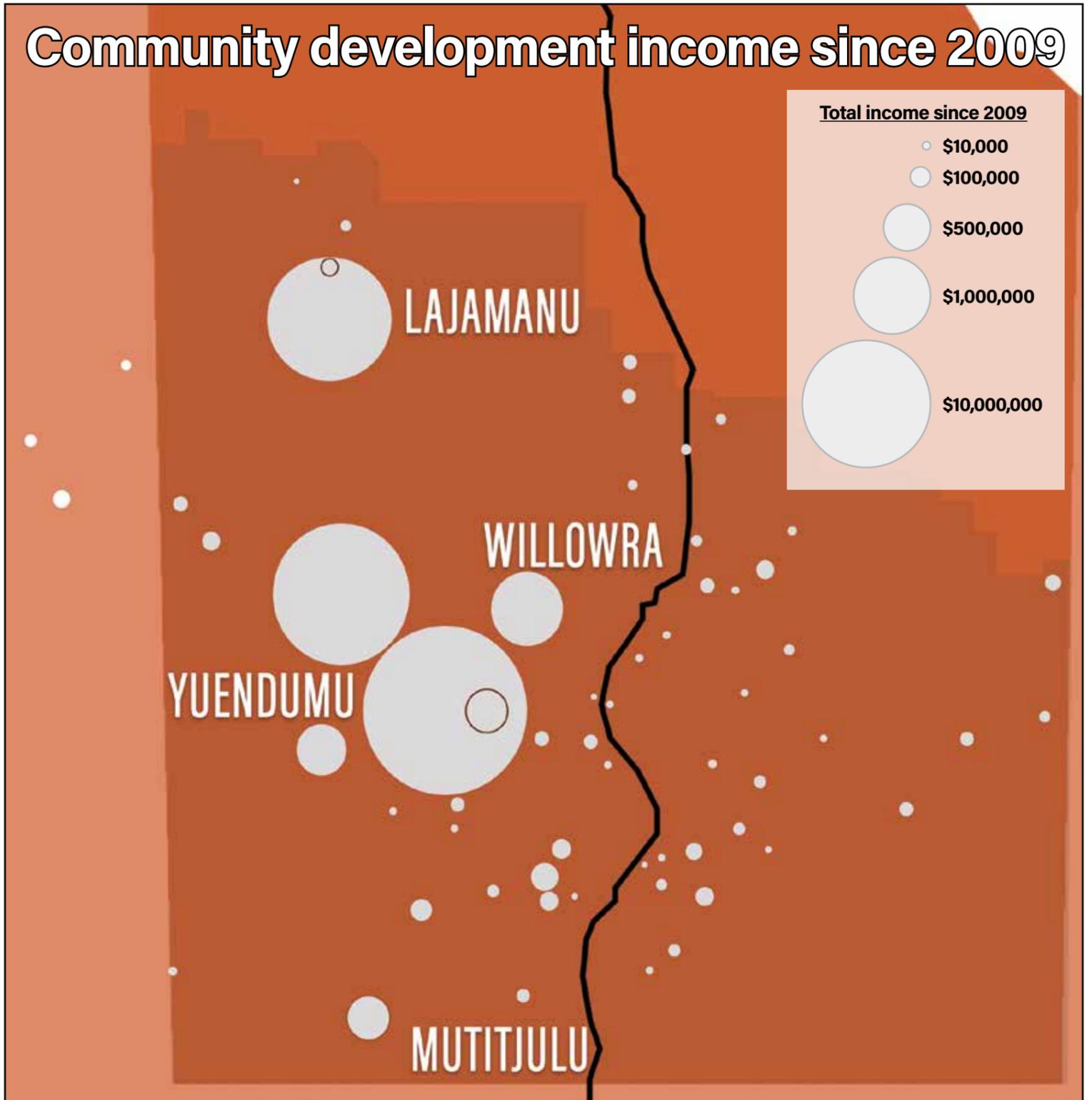
The executive decided last September that only groups that invest new income from land use agreements in community development projects will be eligible for matched funds.

This includes groups that get money from land use agreements, such as mining exploration compensation, and communities that get annual lease payments known as 'section 19' income.

Groups that already invest big in community development, such as the Granites Mine Affected Areas Aboriginal Corporation, the Kurra Aboriginal Corporation and the traditional owner groups who receive rent for the Uluru-Kata Tjuta National Park and Northern Territory parks, have already committed a lot of money and don't need the extra funds.

Twenty five communities and traditional owner groups have already allocated mining, pastoral and leasing income that will now be matched dollar-for-dollar.

The Walpeyanke and Atula groups, for example, are investing in outstations and power and water.



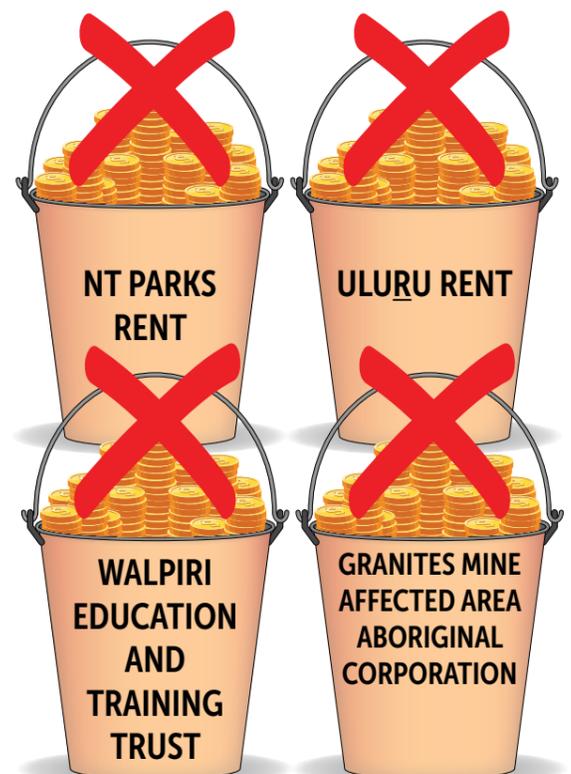
## WHO CAN GET EXTRA MONEY?

GROUPS THAT PUT NEW INCOME FROM LAND USE AGREEMENTS IN THEIR COMMUNITY DEVELOPMENT BUCKETS.



## WHO CANT GET EXTRA MONEY?

GROUPS THAT ALREADY PUT INCOME IN THEIR COMMUNITY DEVELOPMENT BUCKETS.



The executive put some limits on the matched funds amounts each group can get.

No group can receive more than \$150,000 in matched funds.

This is to ensure the money helps as many groups as possible.

Traditional owner groups must also put aside at least \$50,000 of their income from land use agreements for community development before they can get any matched funds to top up their investment (see example 1).

Matching annual income such as community lease payments will allow communities to significantly increase their community development funds during the three-year trial.

**“East of the Stuart Highway and in the southwest we support far fewer community development projects, and they are smaller. These regions are now getting a leg up thanks to the guidelines the executive put in place.”**

This will allow them to plan and implement bigger and more long-lasting projects with the CLC’s community development team.

Example 2 shows that a community that invests all of its annual \$100,000 lease income in community development for three years can double its money thanks to the matched funds. “Communities with the smallest annual lease income will be the biggest winners because they can save up until they have at least \$50,000,” Mr Martin-Jard said.

After three years such communities can end up with \$210,000 for projects (see example 3).

“That’s the difference between only being able to afford to buy a generator and buying a whole solar power setup,” he said.

“The matched funds trial helps groups to do bigger community projects that last longer.

“It also increases the amount of money of groups with small incomes and allows more groups to work with our successful community development program.”

Mr Martin-Jard said the CLC will carefully monitor

### EXAMPLE 1

**TRADITIONAL OWNER GROUPS MUST PUT AT LEAST \$50,000 INTO THEIR COMMUNITY DEVELOPMENT BUCKETS OR THEY CAN'T GET MATCHED FUNDS. THEY CAN GET UP TO \$150,000 IN MATCHED FUNDS.**

**GROUP A HAS \$100,000 IN OTHER INCOME BUT ONLY PUTS \$20,000 INTO THEIR COMMUNITY DEVELOPMENT BUCKET.**

**GROUP B HAS \$200,000 IN OTHER INCOME. IT PUTS ALL OF IT INTO THEIR COMMUNITY DEVELOPMENT BUCKET.**

### EXAMPLE 2

**COMMUNITY A PUTS ALL ITS COMMUNITY LEASE INCOME IN ITS COMMUNITY DEVELOPMENT BUCKET FOR THREE YEARS.**

**WITHOUT MATCHED FUNDS**

2021                      2023

**WITH MATCHED FUNDS**

2021                      2023

### EXAMPLE 3

**COMMUNITY B ALSO PUTS ALL OF ITS COMMUNITY LEASE INCOME IN ITS COMMUNITY DEVELOPMENT BUCKET. BUT IT HAS ONLY \$20,000 PER YEAR. IT CAN STILL GET \$50,000 PER YEAR IN MATCHED FUNDS.**

**WITHOUT MATCHED FUNDS**

2021                      2023

**WITH MATCHED FUNDS**

2021                      2023

how much extra money each group gets and update the executive regularly.

We will check in with the executive and the council regularly to hear if the program is working well for all regions,” he said.

“And the trial will be independently evaluated in 2023.”

The National Indigenous Australians Agency gave the CLC \$9 million for the trial in July 2020 to incentivise more Aboriginal groups to invest in community-driven projects.

The trial follows almost 15 years of CLC advocacy for matched funds from governments for community development projects.

**“The matched funds trial helps groups to do bigger community projects that last longer.”**

# Farewell to a land rights

**HARRY JAKAMARRA NELSON had planned to sit down with *Land Rights News* for more than a year to talk about his long and distinguished life as one of the nation's land rights pioneers.**

**Sadly, an accident, followed by long months in hospital in Adelaide and Alice Springs, forced Jakamarra to postpone the interview several times and, in the end, the man who gave so generously of his time and knowledge all his life simply ran out of time.**

**He died surrounded by his loved ones in Yuendumu at the start of February.**

**His family has given the Central Land Council permission to publish this tribute to its executive member and long-term delegate.**

"Jakamarra was a land rights champion of the first order and commanded enormous respect," CLC chief executive Joe Martin-Jard said.

"He often described himself as 'a CLC man through and through'."

That sentiment expressed by CLC chief executive Joe Martin-Jard aptly sums up the life and career of Jakamarra Nelson.

Born on Mount Doreen Station, Mr Nelson was six years old when his family was moved to Yuendumu, a welfare ration depot, around 1946.

He was the fifth of nine siblings

and his father had four wives.

Even though he only attended the community's school until grade five, he benefited from many extra lessons by Baptist missionary Tom Fleming.

"I was lucky," Jakamarra recalled in the CLC's oral history collection *Every Hill Got A Story*.

"The whitefella missionary used to teach me after hours ... to give me extra education. That's where I managed to pick up my command of English."

He considered himself blessed to have received a two-way education, with regular breaks from settlement life.

"You'd go to church every Sunday, practice our culture every night if possible," he said.

On frequent trips to his family's country "we had explained to us how far, how long it would take from A to B to get there – walking that is, cross-country with no map recorded, except in your mind. I think I could still do that – but I can't walk!"

After a mechanic's apprenticeship Mr Nelson attended teachers college in Darwin and returned to the Yuendumu school as one of the first Aboriginal teachers



Jakamarra (sitting with hands on head) with class mates and teacher at the old Sidney Williams shed that served as a schoolroom, 1950. Photo: NTAS, Tom Fleming.

in Central Australia.

"There were two of us, one at Alekarenge and myself," he said.

After five years of teaching Jakamarra decided the adults needed his help more, and he joined the Department of Aboriginal Affairs to support the outstation movement as an assistant community advisor.

**"The whitefella missionary used to teach me after hours ... to give me extra education. That's where I managed to pick up my command of English."**

He was a champion of Aboriginal-led economic and community development, serving on the advisory committee of the Aboriginal Benefits Account and as a director of Yuendumu's Yapa-Kurlangu Ngurrara Aboriginal Corporation and always had the back of the CLC's

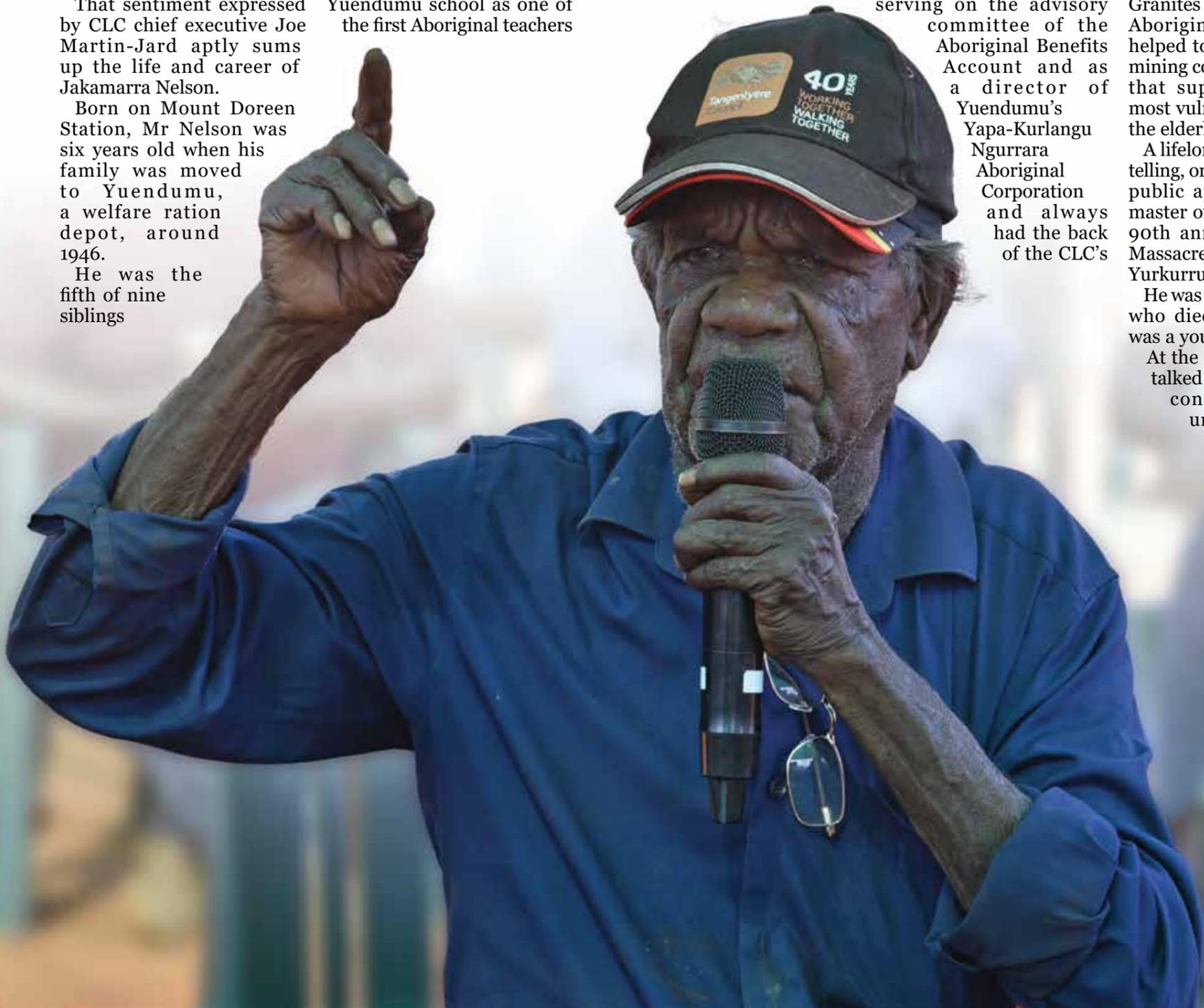
community development team.

As a director of the Granites Mine Affected Areas Aboriginal Corporation he helped to fund projects with mining compensation income that support Yuendumu's most vulnerable, particularly the elderly.

A lifelong advocate of truth-telling, one of Mr Nelson's last public appearances was as master of ceremonies for the 90th anniversary Coniston Massacre commemoration at Yurkurru in 2018.

He was a nephew of Bullfrog, who died when Jakamarra was a youngfella.

At the commemoration, he talked about the disastrous consequences of his uncle's killing of the



# champion of the first order

white dingo trapper Fred Brooks in 1928.

“Hundreds of Aboriginal people got shot by the punitive party led by Constable George Murray. They just went beserk,” he explained.

“I’m not angry,” he told the ABC. “The truth needs to be told, that’s all. It’s time that we move on and live in harmony.”

To help with this healing, he and other Yapa leaders believe we need a public holiday to mark the massacres.

As for Yurkurru, one of the massacre sites: “I would like to see this turned into a national park.”

His call remains unfinished business, but one who would remember it is Labor’s Warren Snowdon who attended the commemoration with his “close friend for over 35 years”.

“We have lost a great friend and a leader of passion and conviction,” the member for Lingiari said in February.

“A strong voice that demanded to be heard, a person of great intellect and knowledge.”

**“He hoped those following in his footsteps would continue to protect knowledge, country and culture.”**

Another admirer, anti-domestic violence activist Charlie King is working on establishing an award in Mr Nelson’s name.

He told the *NT News* the award would recognise outstanding work in the fight against domestic and family violence and should become one of the annual NAIDOC awards.

Mr King recalled that Jakamarra inspired the name for “No More”, the awareness campaign that works with sporting clubs to reduce family violence.

When the activist spoke with a group of Yuendumu men in 2006 about the shocking rates of domestic violence in the Territory, Jakamarra responded by waving his finger, saying “No more. No more.”

“How powerful is that?” Mr King said. “We will remember him for being a giant.”

Jakamarra will also be remembered as a peace maker, who along with other senior

men and women travelling between Alice Springs and Yuendumu, helped to prevent an explosion of grief and violence in Yuendumu following last year’s police killing of Kumanjayi Walker.

“It was through their leadership, calling for calm, calling for peace, calling for justice” that worse was averted, even though Jakamarra did not achieve his aim of moving the trial to Yuendumu, Mr Martin-Jard told the ABC.

“He wanted to see his people to see justice being done.”

Mr Nelson worked as a Warlpiri interpreter during the early land council meetings and represented his community of Yuendumu on the council since 1988.

But more than 40 years later, following the most recent CLC elections in 2019, he told the many new young delegates why he was not yet ready to retire.

“We are still very strong and still battling with the government and others who are damaging our country. I’m talking about the mining companies. That’s why I joined the land council,” he told them.

Mr Martin-Jard said that leadership will be missed.

“He was a thorough gentleman who walked with ease in two worlds. We will all miss his wisdom and his humour,” he said.

Jakamarra leaves some big shoes to fill, and not just at the CLC.



Jakamarra interpreted at the CLC’s first council meeting at Amoonguna in 1976.

“Mr Nelson was a fighter to the end,” Mr Snowdon said.

“I met with him recently and he hoped those following in his footsteps would continue

to protect knowledge, country and culture”.

Our thoughts are with Mr Nelson’s wife Lynette, his children and families.



“A CLC man through and through”: Jakamarra at a council meeting at Kalkaringi in 2016.



Mr Nelson (third from right) was one of the original CLC members who addressed new delegates after the 2019 CLC election.

# New cadets take opportunity with both hands

THE CENTRAL Land Council has welcomed three new exciting additions to its cadetship program.

Samantha Armstrong, Monique Chong and Maggie Church-Kopp have been placed in different sections in the CLC, based on what they are studying.

The legal and policy team took on Ms Chong and Ms Church-Kopp, while Ms Armstrong splits her time between the anthropology and land management teams.

Ms Armstrong is in her final year of studying a Bachelor in Applied Science at Charles Darwin University in Alice Springs and has spent the semester holidays going out bush undertaking sacred site clearances and understanding land management practices.

Originally from Alice Springs, she had worked in Adelaide for a couple years in Aboriginal primary health care, before coming back to her home town two and a half years ago.

“Your red dirt is always different to somebody else’s red dirt, so it was just a longing for country that made me want to come back,” she said.

“I was always interested in how the CLC functioned and implemented natural resource practices with traditional owners throughout the Central Australian region.

“So that’s the reason why I chose to apply for a cadetship.”



New cadets Maggie Church-Kopp, Monique Chong and Samantha Armstrong ready to start their CLC journey.

As the first person in her family to go to university, she has some advice for people, young and old, about applying.

“Age shouldn’t be a barrier stopping you to achieve whatever you want to achieve.

“Going to uni and doing a cadetship is to show the younger members of my family that there’s no shame job in what you want to do, so just go ahead and do it,” she said.

Ms Chong and Ms Church-Kopp are both first year Bachelor of Arts students at Melbourne University.

St Phillip’s College graduates from 2019, their first year of uni was not what they had expected.

“I had moved to Melbourne and was there for six weeks,” Ms Chong said.

“I wasn’t there for very long at all, I jumped on a plane to come back to Alice just before the borders closed because of COVID.”

“Studying externally was hard. Besides Maggie I didn’t really have anyone who was studying the same thing as me.”

She said that if she had not returned to Alice, she wouldn’t have had the opportunity to apply for a cadetship as she hadn’t heard about it in Melbourne.

“I wouldn’t have done the cadetship if I didn’t relocate to Alice,” she said.

“Maggie and I were working together and she was going to apply for it and she told me about it.”

Ms Chong and Ms Church-Kopp divided their time

between the policy and legal teams and switched roles mid-placement.

They spent their semester holidays contributing to policy submissions and researching lease agreements.

Ms Church-Kopp says that the reason she decided to apply for a cadetship was the CLC’s values.

“I was attracted to it because I hear about Aboriginal governance and indigenous people having control of their land,” she said.

“I feel like there’s a lot of power and knowledge that can be learnt through learning the legal way and then applying that in empowering indigenous people.”

Indigenous cadetships support Aboriginal university students through paid

placements with potential employers while they study.

All three cadets agree that they are gaining experience in the workplace that will help them in both their studies and in the workforce.

“It’s just putting pen to paper and just tying it back to what you learn at uni,” Ms Armstrong said.

“It’s not just the structure of what a cadetship is, it’s who you are working with and who you are going to be mentored by,” Ms Church Kopp said.

“We’re not standing on the shoulders of giants, we are walking amongst them.”

For more information about the CLC’s cadetship program, please call the human resources team on 8951 6211.

## Barkly community unites to get kids back on track



Barb Shaw in Tennant Creek.

IN A FIRST for the Barkly region, a new youth facility co-designed and run by community-controlled organisations, will provide an alternative to detention for young people.

The proposed Tennant Creek facility will accommodate up to 16 young people at a time, and offer a therapeutic model of care, without locks or bars, while allowing them to be closer to families.

The idea behind the new facility, once built in Peko Road, is to provide stable, safe and supervised accommodation for young people who have been

sentenced by the court to supervision, diversion or are on bail.

The facility follows the recommendations of the Northern Territory Royal Commission into Youth Detention, which found that youth detention centres “were not fit for accommodating, let alone rehabilitating, children and young people.”

According to Barbara Shaw, general manager of Anyinginyi Health Service, the facility is being designed by and for the community.

“With all the break-ins and issues around youth across the Territory, we’re seeing this as a way for community to address that using a framework that is culturally appropriate and family-orientated,

“But by still having very strong appropriate measures in place, because you want to change a young person’s life.”

Keven Banbury, co-chair of the facility’s working group and a Tennant Creek Legal Aid lawyer, said he had never seen so many people show up for community working group meetings.

“I’ve been working in the Barkly for 10 years, and to have that enormous amount of input by locals was really inspiring,” he said.

The initiative came out of the 2018 Barkly Regional Deal, which was an acknowledgment by local services, Prime Minister Malcolm Turnbull and Minister for Indigenous Affairs Nigel Scullion, that government services had failed families in the Barkly, and a co-ordinated approach

**“With all the break-ins and issues around youth across the Territory, we’re seeing this as a way for community to address that.”**

to service delivery was needed.

The working group is made up of and chaired by residents, local organisations and the Department of Territory Families, Housing and Communities.

“People spoke very passionately, and they were excited that they were part of the conversation.”

The Aboriginal leadership group arose from the regional model, and is made up of the Julalikari, Anyinginyi Health and Patta, the native title representative body for Tennant Creek.

Ms Shaw agreed nothing like this has been seen before in the Barkly.

“Quite often these government public servants who drive the process and have agency responsibility, they’re all based in Darwin.

would have brought stigma and shame for young people.

The leadership group decided the building’s colour coding and layout, and co-designed how services will be delivered.

“It was also about saying what we don’t want - what services are not suitable and don’t fit in to a culturally appropriate designed service,” said Ms Shaw.

“We want to make sure that families are engaged, which makes me happy, because in the past with government systems, Aboriginal families generally were not part of that system.

“We want to make sure they are part of it.”

Ms Shaw believes the facility will help to cut youth crime in the long term.

“I don’t think you’ll see anything in the short term, but in the future, that’s the general intent,” she said.

“With all the issues Alice Springs face, Tennant Creek, Katherine and Darwin – across the NT really – a piece of infrastructure isn’t able to solve that problem entirely.”

# So many questions about the voice, so little time

THE CENTRAL Land Council is preparing a submission about a draft proposal for an Aboriginal and Torres Strait Islander voice released by the Minister for Indigenous Australians, Ken Wyatt, in January.

The consultation period ends on 31 March.

“We presented the draft proposal to the CLC executive in February and will hear their

feedback when they meet again in March,” the CLC’s Dr Josie Douglas said.

Minister Wyatt released the draft proposal for public comment following a 14-month ‘co-design’ process.

The process was significantly shaped by the Australian Government, working with the minister’s hand-picked advisory group co-chaired by Professor Marcia Langton

and the chancellor of the University of Canberra, Tom Calma.

The draft proposal states that the government would be “obliged” to consult a national body of about 20 Aboriginal and Torres Strait Islander people – the national voice – on a very narrow category of “relevant” laws, policies and programs.

This body would be tasked with advising the parliament and the Australian Government.

The national voice would oversee 25-35 local and regional voices.

These bodies would allow communities and groups to “participate in the work of the [national] voice and enable local issues to be dealt with at the local level”, according to the draft proposal.

“It’s unclear how these regional voices will be heard by the national voice, or how existing representative bodies

and organisations, such as land councils and native title bodies, will fit in,” Dr Douglas said.

The proposal does not include what CLC members want, constitutional enshrinement for the national voice.

“It is also unclear how the voice and the government will interact, and how often,” she said.

She said that while there are some proposed transparency mechanisms in the parliament, the draft proposal doesn’t guarantee that the government will be open and transparent in dealing with the voice.

“Will the government table the voice’s advice in parliament?”

“Will there be a statement from the voice when a proposed law is introduced to the parliament?”

“And will its advice be considered by a parliamentary committee or by the houses of



Advisory group co-chair Tom Calma.

parliament themselves?

“There are so many questions,” Dr Douglas said.

The signatories of the Uluru Statement from the Heart said the voice needed to be taken seriously by the government and the parliament.

Pat Turner, co-chair of the Joint Council on Closing the Gap, warned against shifting away from a “voice to parliament” to the more limited “voice to government”.

But Professor Langton told the ABC this distinction doesn’t matter much in reality.

“The dividing line between government and parliament is a very flimsy one,” she said.

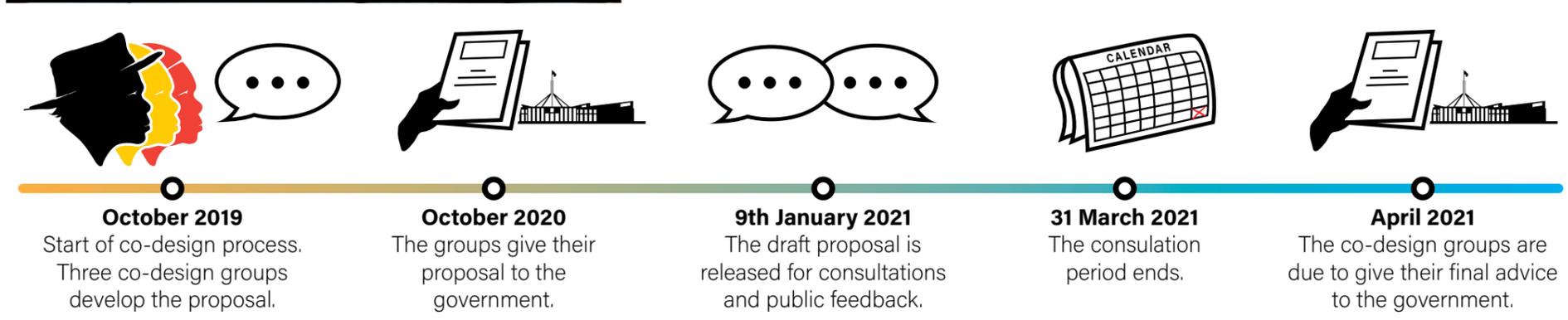
“Once you’re in the policy cycle you very well could be talking to civil servants as well as ministerial staff and ministers.

“That’s how our system of government works. I don’t think we paid much attention to the imaginary line between government and parliament,” she said.



Professor Marcia Langton co-chairs Minister Wyatt’s advisory group.

**“It’s unclear how these regional voices will be heard by the national voice, or how existing representative bodies and organisations, such as land councils and native title bodies, will fit in.”**



The Central Australian Aboriginal Broadcasting Association wishes to advise that the National Film and Sound Archive are acquiring a significant portion of the music and video programs made by CAAMA over the last 40 years.

The acquisition includes the entire Nganampa Anwernekenhe series which contains significant indigenous cultural and intellectual property.

This is a welcome and long overdue initiative to preserve stories, songs, dancing, bush crafts and oral histories.

Recorded all over Central Australia, the Top End, Western Australia, South Australia and Queensland the digitisation and preservation of these programs will improve access by family and community while preserving

traditional languages and cultures.

If anyone objects to having their stories preserved in this way, please contact CAAMA on **08 8951 9700** or email **reception@caama.com.au**.



Regional Prescribed Bodies Corporate Forum Central Australia

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# Emerging Kintore ranger group ready to excel

AFTER 10 years of lobbying for their own ranger program, not even the COVID lockdown could halt the momentum of Kintore's emerging ranger group, the Walungurru Rangers.

While they couldn't do the big trips out bush that they had planned, they did work closer to home, cleaning and maintaining rockholes near the community.

"We take the dirty sand out with the shovel and bucket, and put it away with the wheel barrow. We unblock it so the new water can come up for animals," said ranger Camilla Young, pointing at the tracks left by a pair of thirsty dingoes on the dry bottom of Women's Rockhole.

Since the lockdown restrictions eased, the rangers have resumed training, including 4WD driving training and aerial burning with a helicopter at Kings Canyon.

In September rangers Farren Major and Moses Rowe teamed up with senior Yapa knowledge holders, to learn about tracking at Yinyirpalangu (Ethel Creek), west of Nyirripi.

"We hunted feral cats with our elders. We learned how to track different types of animal at night too", Mr Major said.

Kintore elders and board members of the Pintupi Homelands Health Service asked for a ranger group 10 years ago.

One of them is Lyndsay Corby, from the advisory committee of traditional owners and rangers that guides the group.

He was watching the telly one afternoon when a story about Aboriginal rangers came on.



Norbert Marks, Moses Rowe, Gerrard Giles, Michael Wheeler, Marita Maxwell and Tanita Gallagher after cleaning Perentie rock hole.

"I saw a lot of people on TV, ranger groups from around Australia. So I thought, why don't we have one here in Kintore? I told the land council we need a ranger group here. People need jobs," he said.

Mr Corby recalls taking his young granddaughter Tanita out bush with former CLC director David Ross to talk up a ranger group for Kintore.

"Mr Ross will still remember her from that time when she was little," he said.

Thanks to seed funding from the 10 Deserts Project and the support of the CLC ranger program, Tanita is now one of the rangers, which is a great source of pride for him.

"Young people gotta get up and learn. They can't just do nothing all day in this community. That's why I kept pushing my granddaughter to be a ranger," Mr Corby said.

Advisory committee chair Monica Robinson and Kintore CLC delegate Tommy Conway introduced some of the rangers to the council, where they received a warm welcome and applause.

Ms Robinson appreciates the recognition she and the other traditional owners receive for their efforts, but it's not what motivates her.

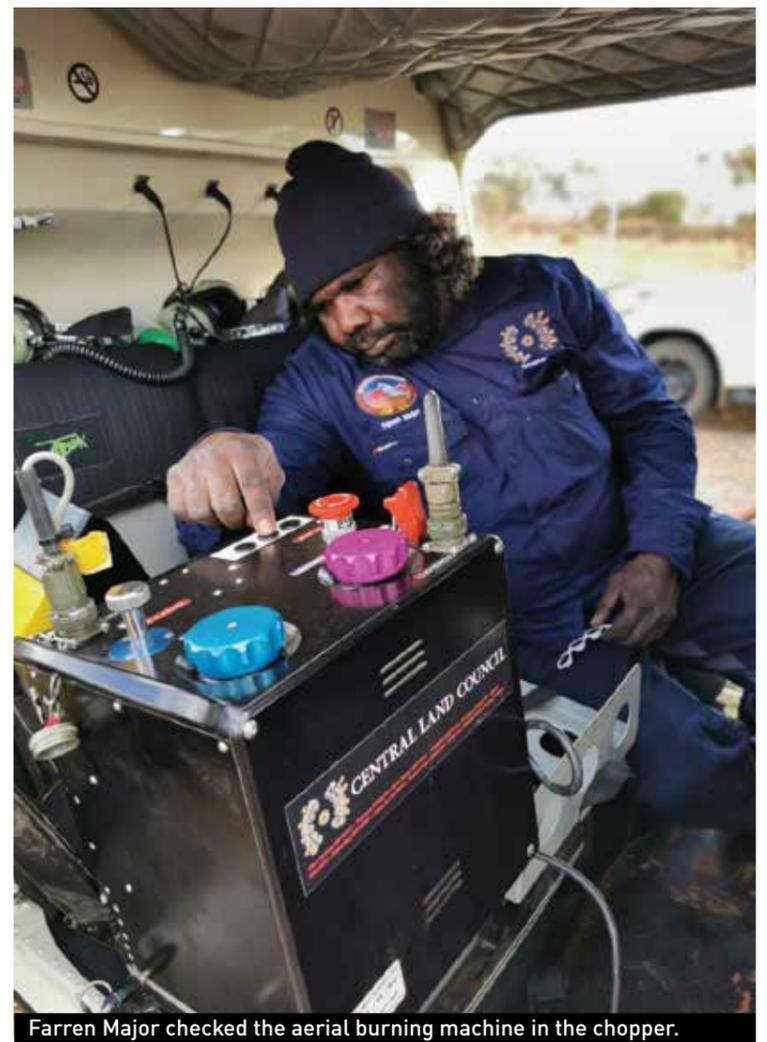
"I'm not doing this for myself, you know, I do it for my community," she said.

"I've seen changes [the young people] see in themselves, they can walk around Kintore with their heads held up, not down. That's what we want. We did everything for ourselves, we made this community come up, from little things to big things, and now it's growing this ranger program."

COVID-relief funding from the Australian Government will be used to develop the group and offer ongoing employment to more rangers.

"I want more rangers, especially young ones. A lot of [young people] are just walking around, doing nothing. I really want to see this place change so that we can have everybody doing different jobs. We already have other things coming up, that's why we've been having lots of meetings. I just want to see the young people working, happy and proud. It makes me happy to see their faces shiny with happiness."

The rangers would like to



Farren Major checked the aerial burning machine in the chopper.

operate guided tours to the Two Women dreaming site near Kintore.

Camilla Young, Ms Robinson's niece, is excited to share the sacred site with others.

"We used to walk these tracks when we were young. I want to show tourists, men and women, the same track, to experience this special place and story," she said.

This and other proposed ranger activities will benefit from additional funding once the traditional owners from

the Haasts Bluff Aboriginal Land Trust declare it an indigenous protected area.

The CLC received a grant from the NT Government to support consultations and planning with the traditional owners about the proposal.

The proposed 3.9 million hectare IPA would expand the world's largest desert area of protected Aboriginal land.

The Walungurru Rangers currently manage the land trust together with the Anangu Luritjiku Rangers from Papunya.



Camilla Young shovelled sand out of Putja rock hole.

# Great leap forward for CLC rangers in Kintore, Aputula and the Sandover region

AN \$8 MILLION expansion of the Central Land Council's ranger program is the centrepiece of a COVID-19 relief plan for Central Australia, to be funded from the Aboriginals Benefit Account.

Four million dollars of the ABA relief funds (see story page 8) will be invested in creating the equivalent of 30 full-time ranger jobs with the emerging Walungurru, Aputula and Sandover groups.

"The rangers will work a mix of hours," Peter Donohoe, who runs the CLC's land management section, said.

"The money will also pay for training and caring for country activities, such as protecting waterholes and sacred sites, managing fire and controlling weeds.

"We'll continue growing the three groups that we've been progressing slowly over the last couple of years with the help of the 10 Deserts project and others.

"Thanks to the relief funds, and so long as we can keep out the virus, we will be able to really ramp up this work now," he said.

The ranger wage money is for two years only.

Before it runs out, the CLC will



Utopia rangers Clayton Hunter, David Nelson, Willy Kamara and Robin Ross with Paul Evans (centre).

develop a plan for the new positions – a plan that will involve other players.

"We won't be spending all the ABA money on expanding the ranger program," the CLC's economic participation manager, Sera Bray, said.

"This is where the co-contribution and the co-investment from other funding streams is so important.

"We are already working with the Indigenous Land and Sea Corporation, government departments and so on, making sure the money stretches further."

Ms Bray said this may also include "generating fee-for-service work for the rangers".

The CLC will use an additional \$4 million to set up new ranger bases in Kintore, Aputula and the Sandover

to buy and store equipment for the groups.



Rene Stuart, Dwayne Carroll, Warrie Doolan and Marlene Doolan, from Aputula, measure a rare Acacia Peuce on a 2018 trip to Akerre

## MEET OUR RANGERS



Troyston Corbett

**How long have you been working for the Muru-Warinyi Ankkul Rangers?** I have worked with the rangers for about two years and I was the youngest ranger in the group.

**What projects has your ranger group been working on?** Most of our rangers are involved in warlu (fire) work around Tennant Creek. We assist Bushfires NT in maintaining the town firebreak.

I completed aerial incendiary training, 80 kilometres west of Tennant Creek. I was able to do a refresher at Marlinja, north of Tennant Creek. Late last year we were busy in maintaining gravesites just out of town with a bobcat.

**What made you want to be a ranger?**

When I was 15 years old, I went to Mission Block, 50 kilometres north of Tennant Creek, with the rangers to gain some work experience. I learnt a lot from the senior rangers and from there onwards I decided

that I would like to be a ranger when I finish school.

**What strengths do you bring to your ranger group?** Teamwork, mentoring new rangers, enthusiasm and wanting to learn more from senior rangers.

**What is the best thing about being a ranger?** Going out on country, learning new skills from senior rangers and traditional owners. Staying out bush and coming back to town refreshed. Attending ranger camps and conferences.

**What have been your personal highlights?** Presenting about warlu (bushfire) around Tennant Creek at the Territory Natural Resource Management Conference in Darwin in 2019.

Giving a climate change presentation through ZOOM at the Indigenous Desert Alliance conference in Perth in 2020.





# Rio accused of pursuing more cultural destruction



Apache elder Wendsler Nosie of the San Carlos tribe which is fighting against a copper mine on its land. Photo supplied.

LESS than a year after being roundly condemned for destroying the irreplaceable Juukan Gorge caves in Western Australia last year, mining company Rio Tinto is being accused of wanting to cause similar destruction to sacred sites in the United States.

The international outrage caused by Rio's destruction of the caves, which showed a record of life going back 46,000 years, led to its CEO and two high level managers losing their jobs, a federal parliamentary inquiry and promises from Rio's new management to rebuild trust with traditional owners.

Now the company is again in the news for all the wrong reasons.

It has been accused of wanting to rush through a copper mine in Arizona that threatens important Apache sites.

Oak Flat is a centuries-old Apache ceremonial site and includes burial grounds,

to progress to the next phase of approval.

The mine is proposed for an area of public land that was protected from mining in 1955.

That protection has since been reduced, including through changes to allow for the public land to be swapped to a private owner, avoiding the ban.

The land swap wasn't to happen until after the environmental impact statement, which former President Donald Trump was accused of rushing through five days before he left office.

Rio Tinto denies the approval process is being rushed.

Campaigners against the mine have pointed to the company's destruction of the Juukan Gorge to argue that it cannot be trusted.

One group, Apache Stronghold, even lodged a submission with the parliamentary inquiry in Australia.

**“Rio Tinto has left a trail of destruction at Bougainville and Juukan Gorge, and now, despite promises made by the company to overhaul its indigenous engagement and cultural heritage practices, it is choosing to ignore pleas from Oak Flat's traditional owners, the San Carlos Apache Tribe, and push ahead with the destruction of sacred land.”**

sacred sites, petroglyphs, medicinal plants and traditional foods, that a US government environmental impact report found would be put at risk by the mine.

Rio Tinto has joined another Australian miner, BHP Billiton, and Resolution Copper to pursue what could potentially be North America's largest copper mine.

In mid-January the US Forest Service published an environmental statement relating to the proposed mine that allows the project

The group represents the San Carlos Apache tribe and took court action in an attempt to block the publishing of the environmental impact statement and therefore the land swap, but was unsuccessful.

The hopes of opponents to the project now lie with new US President Joe Biden and his nominated Secretary for the Interior Deb Haaland, who if approved by the Senate, will become the first native American cabinet secretary.

In that role, her

responsibilities will include managing America's public lands, including protecting biological and culturally important sites, and honouring treaties with its almost 600 native American tribes.

Reuters reported that although President Biden has not made commitments over the project, he promised tribal leaders from Arizona in October that they would “have a seat at the table” in his administration.

Resolution Copper's Project Manager Andrew Lye told Bloomberg the company will be “careful and respectful” of any native American artefacts or ancestral remains.

The National Native Title Council in Australia has said in a statement that Rio Tinto's pursuit of the Resolution Mine shows that, despite its promises to traditional owners, Australian cultural heritage laws need to be strengthened.

“Time and again mining companies demonstrate to us that they cannot be trusted to self-regulate, despite their rhetoric,” NNTC chief executive Jamie Lowe said.

“Rio Tinto has left a trail of destruction at Bougainville and Juukan Gorge, and now, despite promises made by the company to overhaul its indigenous engagement and cultural heritage practices, it is choosing to ignore pleas from Oak Flat's traditional owners, the San Carlos Apache Tribe, and push ahead with the destruction of sacred land.

“Now, more than ever, we need the Commonwealth Government to show leadership and implement stronger cultural heritage protection nationally,” Mr Lowe said.

“We stand in solidarity with the San Carlos Apache Tribe and urge Rio Tinto and BHP to reconsider their copper mine plans and the spiritual, cultural and environmental harm it would cause.”

## A first for US First Nations



Deb Haaland is the US' first indigenous minister for the interior. Photo: Getty Images.

IT'S TAKEN 247 years, but the United States is set to have its first native American cabinet secretary.

Incoming president Joe Biden has nominated Laguna Pueblo woman Deb Haaland to lead the Department of the Interior, a job roughly similar to that of Australia's Peter Dutton.

Unlike Mr Dutton's Home Affairs Department, Ms Haaland's department

manages the USA's public lands and oversees treaties between the nation and its original peoples.

Ms Haaland, from New Mexico, wrote on Twitter she would be “fierce for all of us, our planet, and all of our protected land”.

In 2018 Ms Haaland and Sharice Davids, of Kansas, became the first native American women to be elected to the US Congress.

# Women's land rights key to climate fight



WOMEN make up more than half the world's people who rely almost exclusively on land and natural resources for their survival.

Yet worldwide, only 14 out of 100 agricultural landowners are women.

In Africa and East Asia the share of women landowners is even smaller.

Even in countries that recognise women's land rights, they often face barriers such as negative ideas about their abilities, said a report from the World Resources Institute think tank and Resource Equity, a non-profit organisation.

"Women have deep historical knowledge of their community lands, and as the ones responsible for working the land, they know how to manage it, and ensure it stays

productive," Celine Salcedo-La Vina, a research associate at WRI, told the Thomson Reuters Foundation.

Policies generally focus on individual rights to household or agricultural land, Salcedo-La Vina said.

She added that giving women access to communal resources would boost their food security and resilience to climate shocks such as drought.

"When women have a seat at the table, their communities see benefits including... food security, investments in children's health and education, and land management, all of which contribute to a community's ability to be resilient to climate change."

As countries rebuild economies battered by the



Workers weeding onion fields in Meki Batu, Ethiopia. Photo: Getty Images.

coronavirus pandemic, more communal resources may be privatised.

This hurts rural communities who do not have formal titles to land.

Securing women's rights to these resources can help better protect them, explained Salcedo-La Vina, who studied communities in Cameroon, Mexico, Indonesia, Nepal and Jordan, where women have these rights.

In Indonesia's Riau province, an indigenous community with customary forest rights has provided more livelihood options for the youth and protected the forest from commercial

plantations with formal titles for women, the report showed.

Where their land rights are recognised, women also have a greater say in household and community decision-making.

"Women can use communal lands for collective enterprises that benefit the entire community and provide a financial windfall that increases resilience and autonomy for everyone," Salcedo-La Vina said.

"When this happens, people's livelihoods are more secure, and therefore communities are less likely to open up to outside investors and are more empowered to

say 'no' to them."

There is a "moral necessity" to recognise the role that women play in managing land at the household and community level, said Daniel Hayward, a coordinator of the Mekong Land Research Forum at Chiang Mai University, who was not involved in the study.

"Women make effective managers of land, and legally empowering them to consolidate control and access can make them important leaders against outside threats - be they environmental, economic, or political," he said.

**"When women have a seat at the table, their communities see benefits including food security, investments in children's health and education, and land management – all of which contribute to a community's ability to be resilient to climate change."**

# A friend in Joe or just more woe?



MANY First Nations people in the United States hope for greater autonomy to protect their lands under the new administration of President Biden, but some are asking whether that will actually be the case.

Incoming president Joe Biden was celebrated when one of his first actions was to cancel a segment of the Keystone XL transnational oil pipeline project.

The section of pipeline was to cross Oceti Sakowin territory and had long been opposed by local tribes.

President Biden's move has given hope that he'll make other declarations in favour of First Nations people and the environment.

While promising First Nations people a "seat at the table", Mr Biden has also made commitments to help combat climate change.

Writing for the *Guardian*, Nick Estes, from the Lower Brule Sioux Tribe and Assistant Professor in the American Studies Department at the University of New Mexico, said there's good reason for his people to limit their optimism.

He points to similarities

between the Biden team and the inner circle of former President Barack Obama, whom Mr Biden served as deputy.

"The overwhelming majority of people appointed to Biden's climate team come from Obama's old team," he said.

"And their current climate actions are focused almost entirely on restoring

Obama-era policies.

"Obama's record is mixed. While opposing the northern leg of Keystone XL in 2015, Obama had already fast-tracked the construction of the pipeline's southern leg in 2012, despite massive opposition from tribes and environmental groups."

Estes warns there'll be times when First Nations rights won't always be so

aligned with President Biden's environmental goals.

A major test will involve Resolution Copper (see story on facing page), a mining company jointly owned by Rio Tinto and BHP that plans to mine at Oak Flat, a site where Apache ceremonies have been held for centuries.

"Rio Tinto's copper mine aims to meet at least a quarter of the US' annual copper

needs, an essential metal that will be in high demand for renewable energy and electric vehicles," Estes suggests.

First Nations people in the US will be watching which way President Biden steps on the Resolution Copper mine issue to see if he plans to truly change the way they are listened to.



Native Americans, farmers and station folk from across the United States demonstrated against the proposed Keystone XL pipeline in Washington in 2014. Photo: Chip Somodevilla/Getty Images.

# Tjanimaku Tjukurpa, how one young man came good

IT is once every so often that a story comes along with great lessons and values, and *Tjanimaku Tjukurpa* is one of those stories.

Available in English/Pitjantjara and English/Ngaanyatjarra, this bilingual book is one that goes on an important healing journey.

The story begins with Tjanima's grandfather explaining to the boy that "everyone was happy when the baby (Tjanima) was born".

It is told through the eyes of the grandfather speaking with pride about his grandson.

Each page is lit up with vibrant illustrations of community life by Jan Bauer that feel authentic.

But the story also talks about the hardships that many children who live in communities might be familiar with.

Tjanima's parents are too busy smoking, drinking and gambling, making him a very lost and angry boy.

Tjanima's grandfather sees this and becomes sad for his grandson, trying to help him find happiness and purpose through culture.

He says "the spirit of the land is there and the ancestors can talk to you".

Each page shows his grandfather helping him find healing through culture, for example by making spears and cooking kangaroo tails.

Eventually, Tjanima grows up to become a respectable man with a family of his own and with a job that he loves.

He says to his grandfather: "I will hold onto everything you have taught me. I will hand it over to my son and my grandchildren after that."

*Tjanimaku Tjukurpa* reminds us all about the importance of grandparents and the impact that they have on their grandchildren.

Senior Anangu men of the Uti Kulintjaku men's group (facilitated by the Ngaanyatjarra Pitjantjara

Yankunytjatjara Women's Council) created this story out of genuine care and concern for young people.

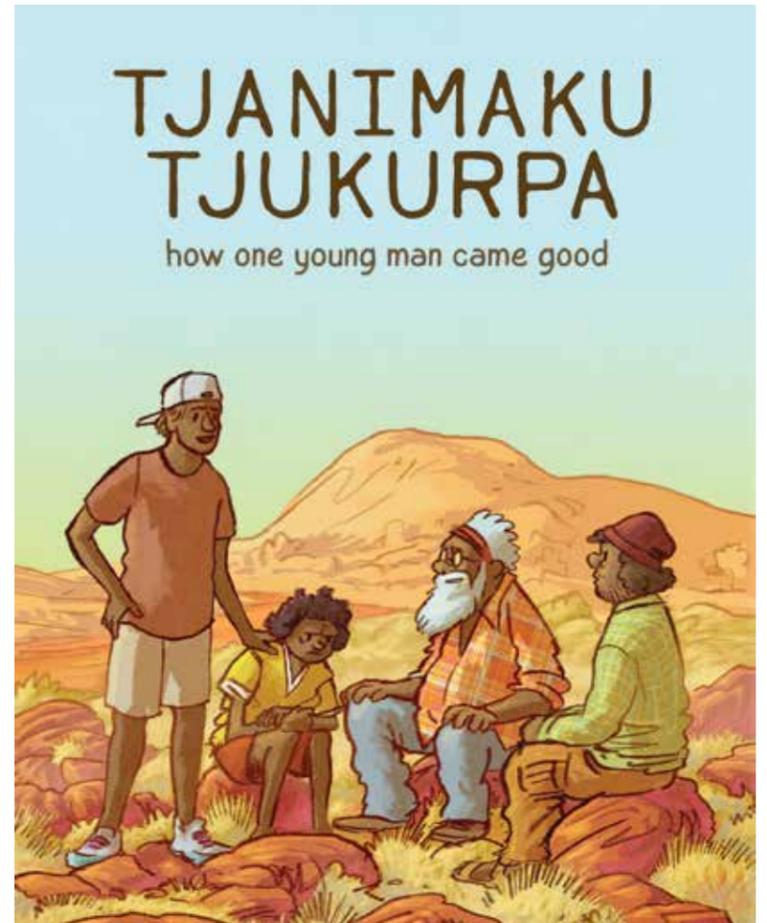
"I learned Tjukurpa from going out bush with my mother and father. Going straight in tjamu's (grandfathers) steps. But today it is a different generation, we are walking in a different way," group member Jacob McKenzie said.

"Sometimes the footsteps can go the wrong way."

Uti Kulintjaku has 20 male members from across the NPY lands, first being established in 2016.

The men have since been developing more resources to help people deal with destructive behaviour and the reasons behind it.

*Tjanimaku Tjukurpa* is available to buy through the NPY Women's Council website, as well as Red Kangaroo books in Alice Springs.



# Kungka Kutjara songline renewed

WOMEN from the Arrernte, Pitjantjara and Yankunytjatjara language groups got together at the Alice Springs Telegraph Station late last year to share their knowledge of the *Kungka Kutjara* (Two Sisters) songline and perform some of its ceremonies one more time.

"It's been over four years since we commenced this process, following this story from its beginning," explained Allison Milyika Carrol, who travelled from Pukatja in South Australia to Alice Springs to take part in the final ceremony.

"Now we are here with Arrernte women at its end, sharing and learning together, holding this very important line."

**"It is so sacred we can't show you, but just know that we are here, keeping it strong,"**

Women from the same groups came together in the 1980s to protest the proposed construction of a dam on the Todd River around Junction Waterhole, north of Alice

Springs, which threatened several sacred sites.

In 1992, after a long campaign supported by the Central Land Council, the

Australian Government declared the sites protected for 20 years.

"I remember these same women, when they were a bit young, coming to support my

mother and other Arrernte women to stop the dam," Alison Furber, from Alice Springs, said.

"The importance and our connection to these sites continues through the generations and has not changed. These camps have really connected us again and built our understanding together."

The CLC has supported the women over the past four years, holding five camps along the songline, which starts in the Anangu Pitjantjara Yankunytjatjara lands in

South Australia and travels 800 kilometres into Arrernte country in the Northern Territory.

Around 120 women of all ages shared their knowledge, visited sites with helicopters and performed ceremonies.

They recorded everything along the way and produced audio-visual teaching resources for future generations of women.

"It is so sacred we can't show you, but just know that we are here, keeping it strong," Josephine Mick, from Pipalyatjara, said.



Anangu, Yarnangu and Arrernte women shared their knowledge about the Kungka Kutjara songline and performed some of its ceremonies.

# Young indigenous players shoot for the stars

THE PRESSURE was on for young men and women from across Central Australia, who pounded the court at the Alice Springs basketball stadium for a chance to compete in the new Indigenous Community Basketball League, which launched nationwide this year.

The first of its kind in Australia, the league gave more than 1000 indigenous teenagers across Australia a chance to show their skills and try out for an elite national tournament.

"I think the kids are really excited to participate in a new tournament like this," said coach Darian Preece.

The tournament is the lifelong passion of Indigenous Basketball Australia founder and professional basketballer, Patty Mills, the first Aboriginal and Torres Strait Islander player to compete in the National Basketball Association of the United States.

A pre-recorded message from Mills was played at the opening ceremony in Alice

Springs in February.

"It means you have the courage to dream," he said.

Mr Preece said "all indigenous kids know and idolise Patty Mills and for him to put something like this together is very special".

13-year-old Bella Foster from Alice Springs is competing for a spot in the women's teams, but has her sights set beyond that too.

"Basketball means a lot to me because it is a sport that has been played throughout my family.

"It would mean a lot to me if I were chosen because it gives me a great opportunity to take my basketball to the professional level."

Alice Springs' Toby Bloomfield, 14, will enjoy the added training and development opportunities provided by the league.

"Competiveness is one of my qualities is which is why I play basketball, also because I like to have a little fun and enjoy it.

"Training was a great way to help us on our skills. We did

a lot of fitness work to get us ready for the tournament."

Aside from honing their basketball skills, the training program includes inspiration and motivation sessions by local community members and services that focus on culture, education, leadership and wellbeing.

The community competition matches will take place every Sunday in the lead-up to the national tournament on the Gold Coast in April.



Toby Bloomfield and Bella Foster are competing for a spot in the new national tournament

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# Black belt just the start for Irlpe Irlpe karate star

MOST Alice Springs teenagers stick to footy or basketball as their sport of choice, but not Chrissie Davis.

A footy star in her own right, the 18-year-old has just received a black belt in karate.

Living at Ilpere Ilpere town camp, her karate career started with a poster on a wall.

"I wanted to do something different, and I saw a poster on a wall about doing karate. That's when I told my dad that I wanted to try it out," Ms Davis said.

"Then, when I did, it turned out that I really liked it and kept on going with it. I was about 12 years old. My favourite part of karate is learning about the fighting techniques, but also the discipline that comes with it," she said.

Ms Davis is the only one of four sisters and one brother who has taken up the sport, with some people questioning whether or not she is serious about it.

"With some people, you tell them that Chrissie does karate, and they don't believe



My favourite part of karate is learning about the fighting techniques" Chrissie Davis. Photo: Eleni Roussos - ABC.

it," her father, Stephen Davis, said. "They think that it's a joke."

What's not a joke is the level of dedication that led Ms Davis to compete at national

karate competitions, always going for gold.

"I went away to the Gold Coast and down to South Australia for competitions. I've won a lot of competitions

and even got a gold medal," she said.

Despite the tough training schedule and level of commitment and discipline required, her determination to

make it to the top of the belt hierarchy remains strong.

"The highest level of black belt is a 9 Dan, and it would be good to get that one day," she said.

# A fond farewell to the talented Ms Stanley

TJARIYA (previously Nungalka) Stanley lived a long and full life, grounded in her profound knowledge of Anangu culture and tradition combined with her Christian faith and her rich artistic expression.

Her parents had walked there from their country near Irrrunytju (Wingellina) in Western Australia to investigate the mission.

They died in one of the measles epidemics that swept through the mission in the

owner of the Uluru Kata-Tjuta National Park, she had five children: two boys and three girls.

The family lived at Tjalyiritja (Young's Well), a homeland where they were later joined by Stanley's second wife, the late Kunmanara Haggie and a second family.

Kunmanara Stanley excelled at any visual art form to which she turned her hand, whether it was batik, print making, painting, *punu* (hand-carved wooden artefacts decorated with incised burnt designs), traditional spinning of sheep and camel wool to make the thread for prize-winning *mukata* (beanies) and for hand-loomed cloths.

She made baskets and sculptures from *tjanpi* (native grasses bound with coloured raffia), and at Pukatja Pottery she decorated her ceramics with the underglaze, sgraffito and lost wax techniques.

Kunmanara also produced many *milpatjunanyi* (stories drawn in the sand with leaves and sticks).

"We make the drawings in the sand and tell stories. We show them so they can be seen, heard, and so they can be learnt," she explained.

"The children become familiar with them and while listening are encouraged to watch and learn how to beat the stick on the ground to accompany the story."

As an artist whose work bridges cultures, she also re-imagined this ephemeral mark-making in batik and as a story series of prints on paper.

One of her *milpatjunanyi* has become a unique, stabilised-sand, monumental display that can be admired in the Flinders University Art Museum's permanent collection.

"We are putting on this exhibition now so that when they see it

they will think: 'so that's the way they told stories in the olden days – their Dreaming stories'," said Kunmanara.

"After us, once we will be gone, the children of future generations will be able to see it. They may think: 'So, this is how it goes.' The great-grandmothers have kept the stories for them.

sand hill near Pukatja.

Kunmanara's *inma* performances were highlights of the 2004 Canberra Folk Festival and the opening of the National Museum of Australia three years earlier.

An international audience of millions watched her and dozens of Anangu and Yarnangu women as they

**"After us, once we will be gone, the children of future generations will be able to see it. They may think: 'So, this is how it goes.' The great-grandmothers have kept the stories for them."**

"We made recordings so that grand-daughters, daughters and great-grandchildren can see them. And when these children grow up they may think: 'I see, this is our story that they left for us so that we may never forget.'"

Other performing arts also came naturally to her.

An enthusiastic and life-long member of the Ernabella Choir, she travelled, sang and recorded Presbyterian hymns around Australia, for example at the 2004 Adelaide Festival of the Arts.

As a special guest of the 2001 Edinburgh Festival, Kunmanara and fellow Pukatja artist, the late Kunmanara Rupert, performed *inma* as part of This Earth for Us, a Commonwealth Institute travelling exhibition of selected Australian Aboriginal art.

Their stage at the Edinburgh City Gallery was red sand, imported especially for the event from the Womikata

danced the *Seven Sisters inma* at the opening ceremony of the 2000 Olympic Games in Sydney.

Kunmanara's mastery of ceremony was matched by her deep knowledge of her country, its plants and creatures.

From 2007, she was a driving force behind the Waru Kaninytjaku recovery project, an initiative to save the almost extinct waru (black footed rock wallaby) in the Anangu Pitjantjatjara Yankunytjatjara lands.

Much to her pride and delight her grandson Gerrarda joined her in this endeavour.

Her contributions of Aboriginal ecological knowledge, and of her life experience, were essential to its success.

She worked on the project until the end of her life.

**With thanks to Hilary Furlong for images and text.**



She was recognised as an outstanding performer of *inma* (traditional song and dance) and as an accomplished visual artist in an extraordinarily wide range of contemporary media.

Her batiks, canvasses, prints, weavings, wooden and fibre sculptures and ceramics can be found in the permanent collections of many national galleries in Australia and around the world.

Kunmanara was born in 1939 near the then recently established Ernabella Mission at Pukatja in South Australia.

1950s, while Kunmanara was still a young girl.

Her only sibling William Sandy survived and the children were taken in by relatives and went to school at Pukatja.

A woman of great wit and good humour, Kunmanara was always interested in the well-being of others, and generous with her time and energy.

With her husband, the late Stanley, a Yankunytjatjara speaker and traditional



# A legend of the art world and giant of Central Australia

IN CENTRAL Australia, the giants among the community are not always obvious at first meeting, and maybe that was the case for Jakamarra Nelson too, but it is true to say he cast a shadow bigger than many.

Part of a second wave of artists to emerge from Papunya, Jakamarra Nelson would become an international, award-winning artist and Medal of the Order of Australia recipient who met the Queen, but perhaps more importantly, he was also a Yapa leader, an elder and an important law man.

He was born at Pikilyi (Vaughan Springs) on Mount Doreen Station, west of Yuendumu, around 1946 and remembered hiding from the white men when they first appeared in the region.

Minyina and Purdakarri Yardiya Japangardi were legendary.

His father Hitler was also an important Yapa leader with responsibilities for sacred sites and rituals, which he passed on to him.

There was much debate in the days of the emerging painting movement in Papunya about putting important cultural stories on canvas.

No doubt Jakamarra grappled with these questions as he set out on his own painting career, learning from older artists while working in the store and for the council.

His talent as an artist was discovered in 1983 when he was invited to join the Papunya Artists as a full-time member.

The following year he

metre Janganpa Kanyala Manu Jukurrpa (possum and wallaby) Dreaming mosaic in the forecourt of the new federal parliament was unveiled.

It was during the opening ceremony of the building that Mr Nelson met the Queen.

“Central to his legacy is the Parliament House mosaic, now a national icon, featuring on the \$5 note,” Ms Johnson wrote.

The masterpiece, which features on the five dollar note, is not only considered to be central to his artistic legacy, it also had plenty of real-life political impact.

“The mosaic’s power was demonstrated during the 1993 Mabo demonstrations,” Ms Johnson wrote.

“In a perfectly timed intervention, the artist’s tearful threat to remove the central stone of his life’s greatest achievement galvanised deadlocked negotiators into compromise and the historic native title legislation was passed into law.”

As the popularity of Aboriginal art grew around the world, so too did Jakamarra’s reputation.

His works were shown all over Australia and his 1984 piece, *Five Stories*, was used to promote the *Dreamings: Art of Aboriginal Australia* exhibition in New York in 1988.

He was awarded an Order of Australia Medal for services to Aboriginal art in 1993.

Despite his growing fame, Jakamarra still found the time to serve two terms as president of the Papunya Community Council until the early 2000s.

Art workers Isobel Major and Patrick Poulson are very grateful that he helped the community to set up its own art centre, Papunya Tjupi, in 2007.

“That old man and other people went to Sydney to do printmaking workshops so



Jakamarra explains his mosaic design to the Queen, her husband and former Prime Minister Bob Hawke in the front yard of Parliament House, May 1988. Photo: Fairfax Media Archives.

**“Thank you to that old man for what he did for our art centre in Papunya so people could go and sit down and do painting there. We feel happy for what he did for our community, really feel proud he’s done what he’s done.”**

After his family was moved to Yuendumu Jakamarra attended the mission school there. He left school when he was only 13.

Jobs as a buffalo hunter on the East and South Alligator Rivers, a truck driver, cattle drover and a stint in the army followed.

However, he eventually returned to Lajamanu, Yuendumu and then Papunya, where he married Marjorie Napaltjarri with whom he had three children - Julie, Jonathon and Sharon.

He had four more children - Tess, Regina, Roseanna and Marie Elena - with later wives Emily and Mary.

Mr Nelson’s grandfathers

became the inaugural winner of the National Aboriginal Art Award and two years later exhibited at the Sydney Biennale.

“His inclusion in the 1986 Biennale of Sydney made him the first Australian indigenous artist to break through into contemporary international art circles and achieve individual recognition,” his biographer, Vivien Johnson, wrote in *The Age*.

His elevation to being one of Australia’s best-known artists was confirmed in 1987 when the Sydney Opera House installed his mural of more than eight metres in its northern foyer and then, in 1988, when his 196 square

that they could raise money to do the art centre at Papunya,” they said.

“Thank you to that old man for what he did for our art centre in Papunya so people could go and sit down and do painting there. We feel happy for what he did for our community, really feel proud he’s done what he’s done. Thank you to his family too.”

Jakamarra’s longevity as an esteemed artist continued into the new century, underscored by his 2006 Tattersall’s Landscape Prize win.

He was a founding member of the Papunya Tjupi Art Centre and, in 2012, he advised the Aboriginal Areas Protection Authority on which of the early Papunya boards should be on public display.

His work has been exhibited in the United States, Mexico, the United Kingdom and all over Australia.

His mosaic design at Parliament House in Canberra will be seen and appreciated by generations to come.

Not bad for a man from Pikilyi.

His achievements had reached beyond the art world. “His work has been instrumental in conveying the significance of indigenous art and culture to a broad audience and in gaining acceptance for indigenous land rights and self-determination,” Ms Johnson wrote.

“In 1989, he became one of the first Papunya Tula Artists to have a solo exhibition in a contemporary fine art gallery.

“The same year, Jakamarra joined luminaries such as Calder, Warhol and Rauschenberg in BMW’s ‘Art Car’ project.

“His meticulously painted dreaming designs transformed an M3 motor-race machine into the definitive ‘Aboriginal Art car’.”

In Jakamarra Nelson’s passing, not only has his family and community suffered a terrible loss, but the world has lost a legend and a giant.



Jakamarra with his Sydney Opera House mural. Photo: Fairfax Media Archives.



Helicopter Tjungurrayi in the studio. Photo courtesy Warlayirti Artists.



The Tjakura Rangers cleared decades worth of dirt, rocks and animals bones from a waterhole near Muṯitjulu.



Robert Hoosan and Michael Liddle at the Kintore council meeting.



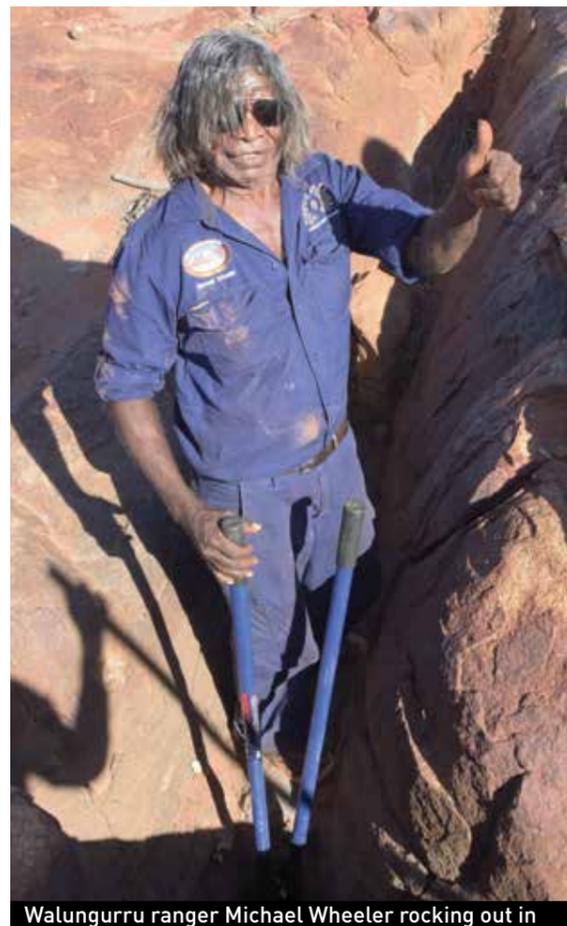
Georgina Madrill with Snowy in Bonya.



Ricky Lechleitner and Anthony McMillan do some heavy lifting on the Yeperenye trail.



Tjuwanpa directors Carl, Jeffrey and Mildred Inkamala had fun at their governance workshop. Photo: Maggie Kavanagh

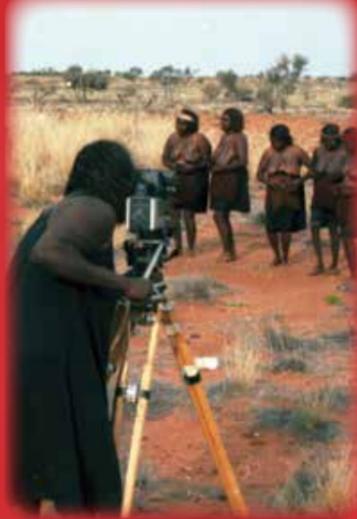


Walungurru ranger Michael Wheeler rocking out in Perentie rock hole.



IN 1928 NEAR THIS PLACE  
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# I gave it my whole heart



I started at Ernabella TV in 1984, working with Rex Guthrie. I worked there for a really long time. I worked on the camera, both of us did, my husband and I. I carried the camera around to film women as they did things like collecting food, digging out animals. I did this for showing on TV. Other times we'd go out for wood and he'd be on the camera and I'd help the women look for the right pieces of wood. We'd find a good root and dig it out to care it into artefacts. We had only very limited money. We used to raise money by running off cassettes of our films and selling them. We'd keep that money until it was a large amount. The government didn't help us, we did it ourselves.

I'd take the camera back to the studio and edit the film and make lots of copies, then we'd take them and sell them in other communities for thirty dollars each, for about one hour. If it was a long film, four hours, we'd sell it for forty dollars. And

the money would mount up.

Occasionally I'd go out with the women by ourselves to the bush and we'd do women-only inma [ceremony]. The men did the same thing, going on trips, just men filming. We kept those films separately, locked away. They were not for anyone to see. But later when the office burned down, we had all that footage stored there, and all that material was burnt, the men's and the women's.

We learned about radio, a BRACS (Broadcasting for Remote Aboriginal Communities Scheme) scheme. I went to Adelaide to learn about radio. We got BRACS and we travelled around the communities talking about it. By then younger people who we had taught to make the films were able to go out and film in different communities. We had different cameras then.

Yes, we followed the Two Sisters [Dreaming track] at Irrunytju. We had two Toyotas and a bus. We went a long

way with the inma - Toyota and the camera Toyota. We'd travel with many people from different communities. We went to Townsville and did a lot of inma there. We took a number of important inma there, we danced on many afternoons. We also went to Adelaide with many people and filmed there. Perth as well, and Sydney. We really did a lot. I loved the work I was doing, I really loved it. It was for all Anangu to watch. It was such important work to do and it was really wonderful. I put everything into it, gave it my whole heart. White people weren't teaching me, I was leading - the work was coming from my spirit, and we produced something really excellent. We did it together, my husband and I. Neil Turner [Ernabella Video and TV coordinator] was living next door, we worked collaboratively. I would tell him what the senior people were saying and we would create it together. It feels good to reflect on that work.

**Pantjiti Unkari**

Excerpt from *Every hill got a story*

For more information go to [clc.org.au/every-hill-got-a-story](http://clc.org.au/every-hill-got-a-story)

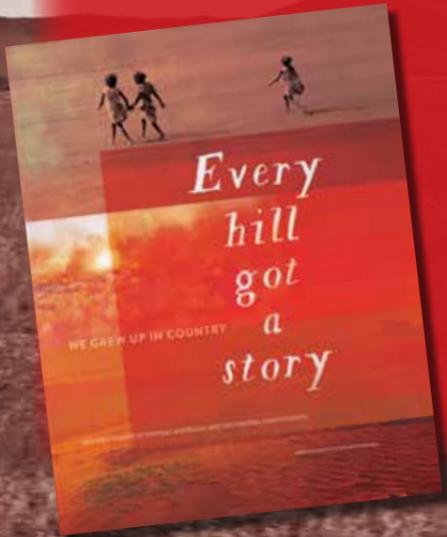


Photo: National Archives of Australia NAA: A1200/18, 7913408.

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**5: BRUSH TEETH  
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EVERYDAY**