

FREE

LAND RIGHTS NEWS

November 2014 VOLUME 4. NUMBER 2.

CENTRAL AUSTRALIA

DESERT SEVENZ WIN

PG. 24



MINING WATARRKA

"WIYA"

PG. 6

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ATTACK**

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Meet the leaders

AFTER almost a year of turmoil the Central Land Council is under new leadership.

The CLC delegates elected Yuendumu film maker Francis Jupurrula Kelly, 62, as the new CLC chair at their special meeting in Tennant Creek in July.

A former deputy chair, Mr Kelly said his election cleared the way for the CLC to once again focus on the needs and aspirations of Aboriginal people in Central Australia.

"Members have got to work hand in hand with staff to keep this land council strong into the future," he said. "Together, we must fight for our children to get a good bilingual and bicultural education, whether they live in outstations, communities or town. They deserve no less."

"I also want us to support outstation people to set up and run their own busi-

nesses."

He is well known for the documentaries *Coniston* and *Aboriginal Rules*, as well as the *Bush Mechanics* television series and hopes to combine his new role with work on films about the stolen generations and Olive Pink.

Mr Kelly has been a strong voice in Aboriginal media since 1984. There is hardly an Aboriginal media initiative in this part of the world that he has not helped to set up or run.

He currently chairs Pintubi Anmatjere Warlpiri (PAW) Media and represents the CLC on the board of Imparja TV, another media success story he helped to start.

A long apprenticeship in governance has prepared Mr Kelly for his current leadership role.

He was president of the Yuendumu

Community Council and served on the boards of the NT Grants Commission and National Indigenous Television (NITV).

He is a member of Yuendumu's Granites Mine Affected Areas Aboriginal Corporation (GMAAAC) committee, which uses compensation income for community benefit projects.

He has also been a CLC delegate for 12 years.

"I watched and learned a lot from the Land Council chairmen during those years – Mr Breaden, Mr Brown, Mr Bookie and Mr Wilyuka," he said.

"Other leaders who have influenced me were Jupurrula Luther from Lajamanu and Jampijinpa Martin from Willowra. They showed government how we like to work and were always there for our people."

Continued on page 7...

Long struggle for Yurrkuru pays off

THE 22 year battle for justice by the traditional owners of Yurrkuru (Brooks Soak) is over.

During a ceremony on 8 September at Yurrkuru near Yuendumu, Indigenous Affairs Minister Nigel Scullion handed the title to the Yurrkuru Aboriginal Land Trust to Willowra elder and CLC executive member Teddy Long, on behalf of the traditional owner group.

The square mile of former crown land surrounded by the Mt Denison pastoral lease includes the sacred site where dingo trapper Fred Brooks was killed by Aboriginal men in 1928, before Mr Long was born.

The killing triggered a series of reprisal killings of large numbers of innocent Aboriginal people across the region by Constable George Murray. The raids became known as the Coniston Massacre.

"My father explained to me what happened here in the shooting days," Mr Long said.

"He explained every rockhole and soakage where people got shot."

The Aboriginal Land Commissioner recommended the grant of the block in 1992, but the Mt Denison pastoralists bitterly opposed it.

"I am happy to have my grandfather's and father's country, even though it took a long time," Mr Long said. "It's important for ceremony and culture."

Mr Long and the men sang a ngatijiri (budgerigar) song while the women (pictured at right) performed a bandicoot purlapa (song and dance) and presented the Minister with a coolamon and clap sticks.

About 80 traditional owners attended the ceremony.

"They had to wait a long time for their land but they never considered giving up," said CLC chair and Coniston documentary maker Francis Kelly.

Originally, the traditional owners wanted to set up an outstation on the block, but changed their minds because the soak is an unreliable water source and has been fouled by cattle.



They have plans to build a shelter to harvest rain water and provide shade for visitors, as well as feature interpretive materials about the events that led to the massacres.

"Yurrkuru doesn't only hold deep cultural significance for us but the loss of so many people during the massacres is still

causing a lot of sadness across our region," Mr Kelly said. "It will be good to be able to teach visitors about this place so we can make peace with our shared past."

More pictures on page 11.

Nuke dump dilemma

A long story

THE CLC's Council meeting at Alpururrulam (Lake Nash) on 4-5 November will consider the outcome of consultations about a site for a proposed radioactive waste management facility.

CLC chair Francis Kelly said he would ask the delegates to carefully consider the outcome of consultations with traditional owners and affected communities.

"After our meeting the federal government still has until 10 November to decide whether it wants to start a nationwide nomination process," he said.

CLC director David Ross attended a meeting between interested traditional owners and government representatives at the old Tanami Mine in September.

A scientist from the Australian Nuclear Science and Technology Organisation and a radiation health expert also spoke.

Mr Ross said traditional owners were frustrated with the Federal Government's nomination process for the proposed nuclear waste dump and with its lack of answers.

"The public servants were unable to explain many of the details we had requested from Industry Minister Ian Macfarlane," he said.

"For example, people got no details about how the nuclear waste would be transported, no clear answers about the long term plans for intermediate level waste and no information about the comprehensive benefits package worth 'millions and millions' the Minister had promised. No wonder they told us they were dissatisfied."

The meeting instructed the CLC to write back to the Minister for more information.

Mr Ross said under a law called the National Radioactive Waste Management



Traditional owners and neighbours meet to discuss a nuclear waste dump in the Tanami.

"A nuclear waste dump is forever, so it's just not fair to ask people to make such a big decision without a comprehensive proposal." David Ross, CLC director

Act 2012 traditional owners were expected to offer a site without knowing the full details of the government's proposal.

"Yet once a site is nominated traditional owners can't change their mind when they find out the full story," he said.

"A nuclear waste dump is forever, so it's just not fair to ask people to make such a big decision without a comprehensive proposal."

The CLC has told the federal government since 2005 that the radioactive waste law did not allow for prior informed consent of the traditional owners.

The Government has been looking for

a nuclear dump site for more than 10 years because it does not want to store low and medium level radioactive waste in areas where many people live close together.

Some believe Australia has a responsibility to manage the nuclear waste of other countries because it exports uranium.

Former PM Bob Hawke said at this year's Garma festival that burying the world's nuclear waste was an opportunity for Aboriginal people to "close the gap".

"In a world facing the threat of global warming, we would not only be doing good for the rest of the world," he said.

"We would be doing enormously well for Australia."

Mr Hawke said he had the support of NT Chief Minister, Adam Giles.

July 2005: The Federal government announced its plans for a nuclear waste dump in the NT. Two of the proposed sites were in the CLC region: Mt Everard and Alcoota near Harts Range (Atitjere).

November 2005: The CLC delegates resolved: "The CLC strongly opposes the siting of a nuclear waste dump in Central Australia". Council asked the federal government to drop its plans for sites in the CLC region.

2007: The NLC nominated the Muckatjy site.

April 2012: The Australian parliament passed the second version of its radioactive waste law. Mt Everard and Alcoota were off its list of sites.

June 2014: The Northern Land Council withdrew its nomination of a waste dump site on Muckatjy Station near Tennant Creek after a High Court challenge by some of the traditional owners.

July 2014: CLC delegates found out at the Tennant Creek Council meeting that the federal government had given NT land councils until 30 September to nominate a site in the NT. It was looking for a site that traditional owners want to give freely and that would not cause fights among them.

August 2014: The CLC received a request for information from a group of traditional owners in the Tanami who had been contacted by the NT Government about a nuclear waste dump. They asked for details about the Federal Government's proposal, its benefits and its risks.

September 2014: The CLC consulted about a possible site but no nomination was made by the Federal Government's 30 September deadline. NT Chief Minister Adam Giles announced the NT government may nominate its own site.

Land Rights Act is under attack... yet again

PRIME Minister Tony Abbott has announced a review of the Aboriginal Land Rights Act.

The review will be part of his government's plan for northern Australia, he said after a meeting with state and territory leaders in October.

His adviser, Warren Mundine, has backed the decision, but said a strong case for change had yet to be made.

Before the federal election, the Indigenous Affairs Minister, Senator Nigel Scullion, said that the Land Rights Act would not be changed. He is no longer prepared to repeat his promise.

NT Chief Minister, Adam Giles wants to weaken the Land Rights Act before the next election. He says the process for approving development projects on Aboriginal land takes too long.

The Abbott government is also trying for the second time to bring in new regulations designed to weaken land councils.

Earlier this year Labor and the Greens blocked the proposed regulations in the Australian Senate, but the Senate changed in July.

Senator Scullion is working hard to convince the new senators from the Palmer United Party (PUP) to support the controversial changes.

The PUP's NT leader, Alison Anderson, believes the PUP sen-

ators are taking her advice not to back the changes: "This is not going to happen because they've got a commitment to the two PUP members in the Territory to make sure they look after the rights of Indigenous people".

Ms Anderson warned the proposed regulations would weaken



PUP leader Clive Palmer

the collective authority of traditional owners over big areas of their country and would help "only the minister, the Country Liberal Party and their friends in mining, gas and agriculture".

In a strongly worded opinion-piece in The Australian newspaper she described Mr Scullion as a "wolf in sheep's clothing".

"He pretends to be one of us, out to provide power to the people. But he is not one of us - he is out for blood, the blood of the

Northern and Central land councils," she wrote.

Both land councils say the proposed regulations would give the government more control over Aboriginal land and create confusion and uncertainty for companies seeking land use agreements.

The changes would allow Aboriginal corporations to undertake land council functions such as granting township and other leases and agreeing to mining.

Land council powers would be handed to a corporation without the informed consent of the traditional owners. The corporation does not even have to include traditional owners.

Once the powers are handed over the land councils could not get them back, even if the corporation does not do a good job. And the Minister could hold land councils responsible for any mistakes the corporation makes.

The new rules would force land councils to respond to applications within three months - not enough time, according to the CLC, to consult properly and make informed collective decisions.

Continued on page 11...

THE AUSTRALIAN

Nothing for Aborigines in Scullion's manoeuvres

THERE is a lack of mystery about the machinations of Indigenous Affairs Minister Nigel Scullion in his drive to devolve power to smaller local land councils and Aboriginal corporations. Like a wolf in sheep's clothing, he pretends to be one of us, out to provide power to the people. But he is not one of us - he is out for blood, the blood of the Northern and Central land councils. In reality, his proposed power shift will benefit only the Liberal Party in the Territory and their friends in mining and agriculture.



Battle rages against budget pain

<p>Welfare</p> 	<p>Cut the Newstart Allowance for everyone under 30 who is not in education or training.</p> <p>Make young people wait for six months before they can get Newstart.</p> <p>Scrap Family Tax Benefit Part B for families with kids over 6 years of age.</p> <p>Tie aged pension increases to the cost of living (Consumer Price Index, or CPI), rather than to wage increases. If the cost of living goes up more than wages go up the age pension dollar will buy less.</p> <p>Cut aged pension thresholds, so even those with modest savings lose benefits.</p> <p>Lift the pension age to 70 by 2025. Most Aboriginal men and many Aboriginal women would miss out because their average life expectancy is 69.1 for men and 73.7 for women.</p> <p>Review the disability support pension (DSP) for everyone under 35 who do not have a "severe" disability. This means some people will lose this pension.</p> <p>Cut the means tested Child Care Benefit by \$235 million. This will hit more than half a million low and middle income families.</p>
<p>Indigenous</p> 	<p>Cut \$550 million by "consolidating" Indigenous affairs funding into five program areas.</p> <p>The government claims these cuts won't affect service delivery on the ground but opposition parties and Aboriginal organisations disagree.</p> <p>Make Aboriginal organisations reapply for funding, bid for tenders to provide social and emotional wellbeing services such as mental health and drug and alcohol services, show they are doing a good job and compete with mainstream organisations.</p>
<p>Health</p> 	<p>Charge people who use mainstream health services a \$7 "co-payment" every time they visit the doctor and another \$7 every time they have a pathology test, x-ray or scan.</p> <p>Charge a \$5 tax each time people buy medication.</p> <p>Cut \$165 million from Indigenous health programs, such as anti smoking and other preventative health programs.</p> <p>Cut federal government funding for public hospitals. In the NT, Indigenous people make up more than half of all public hospital admissions.</p>
<p>Education</p> 	<p>Deregulate university fees.</p> <p>Fees are expected to increase substantially as a result, making higher education a lot less affordable.</p> <p>Cut \$9.5 million from the Indigenous Languages Support Program.</p> <p>Scrap the school kids bonus.</p>
<p>Justice</p> 	<p>Cut Aboriginal legal services by more than \$500,000 a year.</p> <p>The government says this would not affect support for criminal, civil and family law cases.</p> <p>Aboriginal organisations disagree.</p>
<p>Fuel</p> 	<p>Increase the fuel excise every 6 months, in line with the cost of living.</p> <p>This tax on fuel has been frozen at 38 cents per litre since 2001.</p> <p>The government says it will use the extra money to improve roads.</p>
<p>Measures blocked in the Senate/not yet introduced</p> <p>Measures are going ahead</p>	

MANY cuts to welfare, health and public legal services announced in the federal treasurer Joe Hockey's April budget are on hold as the government negotiates the changes with a hostile Senate.

Some budget measures, such as cuts to welfare for young people, are likely to be abandoned.

They would mean severe financial hardship for many young people and their families, as well as more homelessness.

Aboriginal organisations say the cuts will hurt Indigenous people more than most Australians.

For example, more than half of all people using public hospitals are Aboriginal, so cutting Territory hospital funding will hit them harder than other Australians.

And because one in 10 people on the disability support pension is Aboriginal, tightening eligibility for this pension will affect Aboriginal families more than others.

These more general budget cuts would also hurt remote households more because they are already paying much higher prices for most items than city people.

Central Australian families would be forced to pay even more for groceries because an increase in the fuel excise would make food and other essentials more expensive.

Welfare cuts, combined with an increase in the cost of living, would make private housing even less affordable for Aboriginal people living in towns.

This is likely to lead to even longer waiting lists for public housing in towns and increase serious overcrowding in remote community and town camp houses.

Aboriginal controlled health services, such as Central Australian Aboriginal Congress, say they will not charge their clients the proposed \$7 co-payment, but doing that would cut Congress's core funding by \$1 million.

Competing for funding with mainstream organisations to provide services to Aboriginal people is already creating massive extra workloads for Aboriginal organisations struggling to meet the everyday needs of their clients.

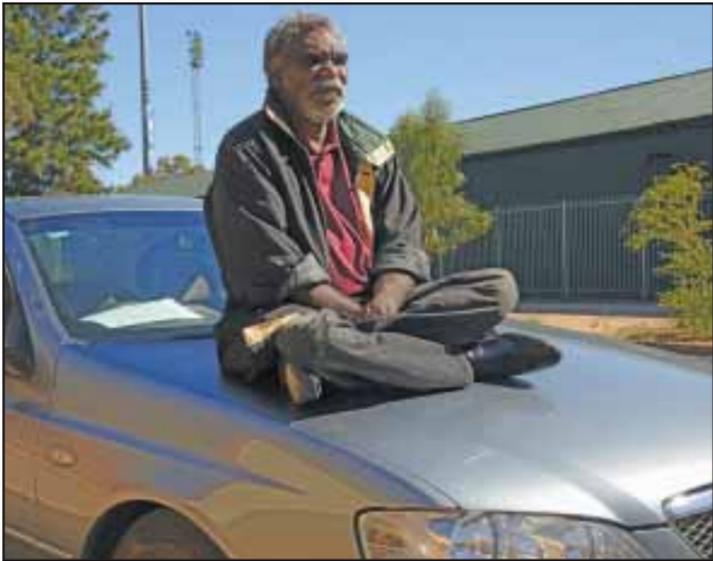
The Central Australian Aboriginal Congress predicts larger, better resourced non Aboriginal organisations will get the money instead.

The government says cutting funding to legal service would only affect their law reform and policy activities. But the Central Australian Aboriginal Legal Aid Service (CAALAS), which doesn't have a policy section, is concerned that expected funding cuts will instead directly hit its criminal, civil and family practices. CAALAS says it will have to axe its family law service and cut its civil law work by half.

'More on fuel means less on food'



Treasurer Joe Hockey is in charge of the Australian government's money. He wants to increase fuel excise, a tax on fuel. He caused an outcry when he said the fuel excise won't hurt poor people as much as rich people because "poor people don't have cars and those who do don't drive them very far." He has apologised for his comment but he still wants to make fuel more expensive (see budget story on p.4). The Australian Bureau of Statistics has found that the poor spent a bigger part of their income on fuel than do the rich. LRNCA asked local Aboriginal people how a fuel price rise would affect them.



Ned Hargraves, an interpreter, travels between Alice Springs and his home community of Yuendumu. "It's a way different lifestyle between the city and the bush. People like [Hockey] think they know more because they are wealthy but community people, we don't think that way. The community fuel price is way too high, everything already costs more than anywhere else, stores cost too much. It's costing too much for fuel, tucker and rent".

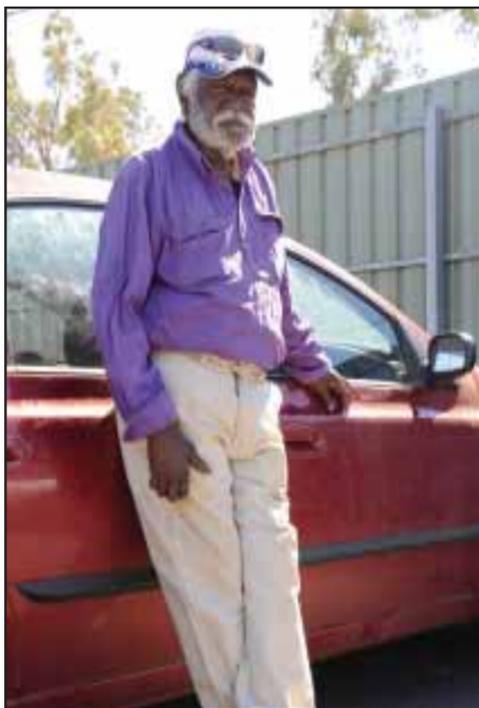


Ernestine Fly, from an outstation near Ntaria, says she drives her family "everywhere". "I have to drive up north to pick my partner, daughter and family up from Tara to bring them in for medical appointments here in Alice Springs, then I have to drop them off and drive home," says Ernestine.

"That's 6-8 hours driving and costs \$100 worth of fuel each way. It's over \$2 per litre when you can't fuel up in town. It would be harder for me if the fuel went up because I have to put more on fuel and less on food and it would be really hard for us mob out bush".



Adrian and Jessica live at Indulkana: "We came in this weekend for the football and that's \$100 just to get here. I don't think that's true what the Treasurer said [about a fuel tax not hurting the poor] because fuel is already expensive and it will be even harder if it costs more."



Stanley Douglas, a community worker from Amata (SA), has come to Alice Springs for a funeral at Mt Liebig. "We worried because they put it back now so we driving all the way home and then we must come back again when it's time for the funeral. We travel long distances too. We get a little food when we get pay but then use the rest on fuel or else rely on other family. We run out of fuel and have to wait for help, sometimes overnight."



Walter Brown travelled 250km from Nyirripi to put his brother in law on the bus to Darwin and to do some shopping for the kids "if we can afford it". "Family have to chuck in \$200 to pay fuel price. \$100 from Nyirripi and \$100 at Tilmouth Well. They shouldn't put the fuel price up, they should put it down".



David Boko from the Little Sisters town camp says his family expects him to chuck in for fuel.

"My brother in law is from Docker River and he is always asking for fuel. Sometimes we go out to Mutitjulu and Pipalyatjara but mostly we sit down in one place.

"It's hard if they put the fuel price up because you can't just get the fuel to go out somewhere and not have any money for food."

Owners say 'wiya' to mining at Watarrka

THE NT Government has refused to respect the unanimous request of Watarrka (Kings Canyon) traditional owners to rule out oil and gas exploration on their land.

NT mining minister Willem Westra van Holthe said he would 'consult' with traditional owners if the proposal goes ahead.

"I don't think it's good enough just to be consulted," said local member Alison Anderson.

"If he goes ahead against the traditional owners I think we should march in droves to Parliament House to show that we're not going to tolerate that kind of nonsense."

In September the traditional owners and Aboriginal members of the joint management committee for Watarrka National Park wrote to the NT government after a meeting with Palatine Energy Pty Ltd and NT government representatives.

"We strongly told them again that we do not want oil and gas exploration or mining on Watarrka National Park," stated the letter, signed by 18 traditional owners.

"As the traditional owners of this country and joint managers of this park we demand that these licenses not be granted."

This is the second time in 14 months traditional owners have written to the NT government asking it not to give the company a license.

The letter follows a meeting with Parks Minister Bess Price in May, when they voiced opposition to mining in the park for cultural, environmental, social and economic reasons.

They are still waiting for an answer from the Mines Minister to their letter from July 2013, which stated: "Every person from every family said that they do not want oil and gas activity in our park. We want this problem to be stopped before it begins".

At the September meeting, park resident, traditional owner, former CLC chair and joint management committee member Kunmanara Breaden told the company that the traditional owners did not want any mining in the park.

Aboriginal members of the committee were also angry that none of the ministers came to the meeting.

"We know that Central Australians from all backgrounds are very concerned about the impacts of mining on the high cultural and conservation values of the park, as well as the tourism industry," said CLC director David Ross.

"I call on the NT government to respect the unanimous decision of the traditional owners to put cultural, environmental and tourism interests first."

The park's traditional owners have no power to veto the exploration permit application because Watarrka National



NO VETO RIGHT: Traditional owners dance at the Watarrka handback ceremony in 2012.



Former CLC chair Kunmanara Breaden signs the letter to the government.

Park is not on Aboriginal land.

The jointly managed park is on a title known as park freehold. On park freehold land traditional owners can only give a non-binding opinion to Parks Minister Bess Price. The final say is with the NT government.

Ms Anderson said Ms Price should be listening to the traditional owners.

"If she's not listening – and it's only 18 months until the next election – she won't be the minister, she won't even be elected," she said.



Who to trust with Uluru?

THE push to allow mining in Watarrka National Park has sparked a warning against an NT government campaign to take over Uluru Kata Tjuta National Park.

"They would absolutely destroy it," said Alison Anderson a former NT parks minister whose electorate of Namatjira includes both parks.

"They've destroyed every other park. They've stripped back all the Territory parks for money. You'll see every weed growing in every park".

Since coming to power the CLP government has drastically cut its commitment to the joint management of NT parks.

Last year it suspended the main source of employment for Aboriginal people in NT parks, the Flexible Employment Program (FEP).

The program paid them for casual work such as managing weeds.

Traditional owners have repeatedly asked the government to bring back the FEP, but 18 months later it is no closer to a solution.

This has not stopped NT Parks Minister Bess Price from lobbying the Federal Government for control of the World Heritage listed Uluru Kata Tjuta National Park, which is jointly managed by traditional owners and the federal government.

"Discussions have commenced with the Federal Government about how to begin the process of assuming responsibility," Ms Price told The Australian.

"This is critical, because we are concerned about the plummeting visitor numbers, and the importance to the NT economy and indigenous employment."

But CLC Executive and Mutitjulu Community Aboriginal Corporation (MCAC) member Vincent Forrester is wary of the NT government's track record: "The Territory government has always been hostile towards indigenous people."

At a recent meeting at Mutitjulu traditional owners and MCAC were reassured that the Federal Government could not hand over control of their park to the NT government against the will of the traditional owners.

In 1985, the NT's Country Liberal Party government was so angry about the Federal Government's handback of the park to the traditional owners that it pulled out of the joint management of the park.

Call for straight talk on fracking

NEW mining techniques to extract oil and gas need to be tightly controlled to prevent damage to Aboriginal land and water, the Central Land Council has told the NT Inquiry into Hydraulic Fracturing.

There has been a rapid increase in the number of applications for mining exploration permits (EPAs) that would involve fracking.

The process fractures rocks by injecting chemicals and water into rocks.

Oil and gas EPAs now cover most of the CLC region and traditional owners of many areas are keen to benefit from the operations that could result.

Since 2011, the number of exploration permits over Aboriginal land has jumped from 17 to 25. On pastoral land permits doubled from seven to 14.

Some traditional owners have approved applications, trusting that miners will "frack" in a way that is safe and well regulated, but have expressed concerns about contamination of water, earthquakes and explosions.

Meanwhile the sheer number of applications has placed pressure on both the CLC and traditional owners, with many EPAs considered speculative and unlikely to go ahead.

Discussing an application can involve bringing together as many as 20 different estate groups over proposed exploration areas as big as 16,000 km² each, covering multiple land trusts and Aboriginal language groups.



Traditional owners and CLC staff inspect fracking wells on Mannus Creek

HOW TO KEEP OUR LAND AND WATER SAFE

The CLC has called for:

- Better information about oil and gas exploration, especially about how fracturing rocks can affect groundwater
- Prohibition of the use of community water supplies for fracking
- A process to weed out applications which are unlikely to proceed
- Environmental assessments on a regional basis instead of well by well
- Updating the NT Petroleum Act to recognise the hazards of fracking and petroleum exploration
- The Federal Government overseeing the NT Department of Mines and Energy (DME) as the number of fracking operations increases
- The Independent scrutiny of the DME to allay concerns it might be putting the interests of mining companies above others
- Public information on the location of fracking wells with reporting on water quality and quality
- An assessment of all groundwater resources in the CLC region with the development of guidelines for their sustainable use
- Full and publicly available lists of all chemicals to be used in fracking and their safe handling, storage, transport and use
- Ongoing environmental studies over all areas targeted by the oil and gas industry that consider potential damage to sacred sites and the natural environment

Meet CLC's new leaders

From page 2

"When I think about the relationship between government and Aboriginal people during the past year I think about a horse running away without a saddle," he observed.

"It hasn't carried us along with the changes it keeps making."

He also wants the CLC to strengthen its governance.

"What this year has shown me is that we need good governance more than ever before."

Born at Luurnpakurlangu on Mt Doreen Station, Mr Kelly went to school in Yuendumu and trained as a mechanic in Darwin.

"My whitefella education didn't start until I went to Darwin after I turned 18, but I still respect my family".

"I know that with a good education Aboriginal people can achieve the same as anybody else."

Mr Kelly said a good bilingual and bicultural education meant "more Aboriginal teachers in remote communities, with all their skills and languages, and our own independent schools."

"The boarding schools the NT government wants can be difficult," he said.

"Kids get homesick and when they come back they are changed too much the whitefella way.

"I want every one of them to have the

same educational opportunities as other Australian kids without having to give up what makes them proud Aboriginal people."

On the subject of work, Mr Kelly said: "We need more of our people to work in mining and stay in their jobs.

"Like Mr Collins from Yuendumu who has worked at the Granites mine in the Tanami for the past 15 years and is still there."

Mr Kelly himself has never been shy of hard yakka. As a machine operator he helped build the road between Yuendumu and Willowra.

He has also worked as a nurse, a local council supervisor and a community advisor. He is proud of his twin sons, Preston, who works for the CLC's Warlpiri Rangers, and Stephen, who is employed by a Yuendumu construction business.

The 67 CLC delegates at the special council meeting voted in an election run by the Australian Electoral Commission and observed by the Department of Prime Minister and Cabinet.

The Council voted for a new chair after the Daguragu community near Kalkarindji elected Mr Michael George as its new CLC delegate on 9 September 2014.

Mr George replaced the community's previous representative and suspended former CLC chair, Mr Maurie Ryan.

Tess Ross (left) was one of Mr Kelly's first teachers at the Yuendumu school. He is the boy with the beanie in this 1964 picture from the National Archives of Australia".



New deputy rocks

FORMER Warumpi band member Sammy Butcher is the CLC's new deputy chair. "Francis and I are both artists and role models and we'll support each other," he said.

Mr Butcher has represented his region on the CLC Executive and is a director of the Papunya store. He is also a driving force of Papunya's community lease money working group, a new CLC community development initiative that plans and implements community benefit projects with compensation and rent income.

Mr Butcher called the CLC election a new beginning for the organisation and for him personally: "We can overcome our difficulties by all working together."



Sammy Butcher tries out new band equipment for Papunya's music and video studio - one of several community lease money projects in his community.



Batchelor's big September



ABOVE: Kathryn Gilbey was awarded Batchelor Institute's first doctoral qualification. She successfully completed a PhD in Indigenous Knowledges by Research. Dr Gilbey, who is also works at the Institute, delivered the student response on behalf of all graduates during the September ceremony.

THE Batchelor Institute won Training Provider of the Year award for the second year in a row at the NT Training Awards ceremony in Darwin in September.

The award recognised Batchelor's 'quality training programs' for Aboriginal Territorians and the employment they created.

Certificate II in Conservation and Land Management (CLM) student Yupunu Fiona Marika from Dhimurru Aboriginal Corporation emerged as the winner of the Aboriginal and Torres Strait Islander Student of the Year Award.

Diploma in Education Support student Monica Robinson from Walungurra School, Kintore, was selected as finalist for Aboriginal and Torres Strait Islander Student of the Year and Pilar Cubillo, a health worker on staff at the Institute, was selected as a finalist for the VET Teacher/Trainer of the Year.

Yupunu Fiona Marika and Batchelor Institute are eligible to nominate for the

Australian Training Awards which will be held in Adelaide in November.

Also in September, Batchelor celebrated its 40 year anniversary at the Desert Peoples Centre campus in Alice Springs. More than 100 guests, including past and present staff and students, attended the celebratory dinner.

And on 5 September a graduation ceremony honoured 126 Aboriginal and Torres Strait Islander students from 35 communities from Central Australia and interstate.

They collected degrees in Aboriginal and Torres Strait Islander Knowledge Systems, Primary Health Care, Business, Childrens Services, Community Services, Conservation and Land Management, Construction, Education Support, Family Wellbeing, Kitchen Operation, Screen and Media Training and Assessment and Visual Arts.

Yipirinya school's popular Drum Atweme group led the academic procession. The graduation ceremony was broadcast live by CAAMA radio.

WETT's message to Canberra

THREE Warlpiri women went to Canberra with a message rarely heard in the media: that Aboriginal people care about learning and deserve support for their own educational initiatives.

The trio braved the cold to tell researchers, university students and government representatives about the learning community centres set up through the Warlpiri Education and Training Trust (WETT).

The presentation put the case for renewed federal funding for the centres after a \$1.3 million Commonwealth grant ran out this year.

The audience learned how the centres, operated through a four year partnership with Batchelor Institute, are making a difference to learning outcomes.

Marlkirdi Rose from Lajamanu told the audience non Aboriginal people could take access to education and learning for granted.

"You need to realise that we, too, have a passion for learning," Ms Rose said, explaining how many Aboriginal people of her generation had had to study a long way from home.

Now, she said, learning community centres largely funded by WETT royalty monies had been set up in Willowra, Nyirripi, Lajamanu and Yuendumu. They of-



Cold but on fire: Barbara Martin, Marlkirdi Rose and Valerie Martin with public servant Steve Goodwin.

fer learning and training opportunities in remote communities.

Valerie Martin from Yuendumu explained how her own commitment to learning and work had helped her to be a good role model for her children and grandchildren.

"My grandchildren know that I take education seriously so they don't muck around when I tell them to get to school," she said.

"They know that now, with the community learning centres, there is a pathway for adult education and training in their own community even after they have left school."

Barbara Martin, a teacher for more than 25 years, also lives in Yuendumu.

"Learning centres give young adults and older people a comfortable place to watch and learn," she said.

"They are mostly funded by Warlpiri money so people feel ownership of them. Learning centres employ local people, too, like my daughter who is a numeracy and literacy tutor. It is important for Warlpiri people to learn from each other."

Inge Kral and Gerry Schwab are Canberra based academics with longstanding connections to remote indigenous

Australia. They said learning community centres provided proven solutions to filling gaps in adult learning.

Ms Kral said the centres provided "life span, life wide, life deep learning."

Forrest review of Aboriginal welfare: the good, the bad ...

BILLIONAIRE miner Andrew Forrest's review of Aboriginal education, employment, training and welfare has caused a stir since it was released in August. Mr Forrest's wide ranging report *Creating Parity* covers many issues that affect Aboriginal people in the Northern Territory. Some of the measures he recommends have found support, but others have come in for criticism from Aboriginal organisations and politicians.

Among the more controversial recommendations is a national cashless debit card for people on Centrelink benefits, the 'Healthy Welfare Card'.

It also recommends cutting family benefits for parents whose kids don't go to school, slashing the number of different income support payments and stopping young people who are not in education or training from getting welfare.

Aboriginal peak organisations in the NT dismissed the review as "largely ideological" and said they found it difficult to see how many of the measures it recommends would "hit the ground".

APO NT, an alliance of the CLC, NLC, Aboriginal legal and medical services supported a number of recommendations, but said many would affect NT Aboriginal people negatively.

The alliance criticised the review's belief that Aboriginal people need to move away from their remote communities and outstations if they want to work or run businesses.

The APO NT submission to the Forrest review said income management has been very expensive in the NT and seemed not to have achieved the desired results.

It claimed there was no evidence that making welfare for young people

dependent on taking up education or training would keep them in school or training courses.

APO NT said there was also no proof that punishing parents whose kids don't go to school boosts school attendance.

The alliance cautioned that negative messages wouldn't help to build the much needed strong partnerships between parents, schools and communities. It called for positive approaches, for example for Aboriginal education workers as links between communities and schools.

Other Forrest review recommendations won support from APO NT, for example its focus on more investment in early childhood programs and services, as well as on educational outcomes.

It strongly supported case management for struggling families with young children. APO NT said Aboriginal organisations were best placed to deliver early childhood programs and should be supported to do so.

APONT also supported provisional driver's licenses for people unable to drive because they have unpaid fines so they can get and keep jobs that involves driving. It also supported the recommendation for people in jail to take part in compulsory English, maths, driving and job skills training.

Other review recommendations that won support from the alliance were for the Federal Government to spend Indigenous Employment Programme money only when an ongoing job is guaranteed after training and for governments to enforce Aboriginal employment targets for public sector jobs.



... and the very ugly

THE CLC has accused Andrew Forrest of not doing his homework and parroting government ideology about Aboriginal land ownership.

His recommendation to allow individual ownership of Aboriginal land ignores the evidence and the significant progress already achieved, said the CLC.

"Almost all remote infrastructure and community housing are now held under voluntary s.19 leases", the CLC's separate submission to the review stated. "Reasonable applications for leases are considered by traditional owners and are often consented to".

Mr Forrest overlooked these major land tenure reforms of the last five years because they rival the government's preferred approach to lease whole communities. Traditional owners in the CLC region have so far rejected these 99 year leases.

They believe this "township leasing" is unnecessary and allows the government to control their decision making on Aboriginal land.

The CLC supported the review's criticism of public housing in remote communities but said that diversity of providers was a better solution than private homes.

It said the review failed to understand what the major banks already know: that the real barriers to private home and business ownership in remote communities are factors such as remoteness, lack of infrastructure, poor roads, low incomes, low literacy and numeracy, poor health and distance from markets.

"If land tenure is the problem why is the situation in NT Aboriginal townships under freehold no better than in remote communities on Aboriginal land?" asked CLC director David Ross.

"Why are there no more Aboriginal jobs and businesses in Ti Tree, Kalkarindji, Elliott and Finke, where the Land Rights Act does not apply? Why don't more Aboriginal people own private homes in those communities?"

The Forrest review recommends that land councils should be forced to "heed the instructions [of traditional owners] to enable home ownership on their land".

The CLC said even though the process for getting a lease for a private home in a remote community was straightforward it had never had a request for one from an Aboriginal person. NT PUP leader Alison Anderson confirmed that there was no demand from voters in her electorate of Namatjira.

"I've never had one person, since I've become a member in 2005, come to me and say: 'Alison, I want to own my own home'. I've never heard that," she said.

"Why would someone get themselves into huge debt and then say to their relatives: 'You can't stay here because you make my house dirty and I don't want my stove broken?'"

Ms Anderson believes those who think home ownership will end disadvantage in remote Aboriginal communities Aboriginal are out of touch.

"They're living in la-la land," she said. "They still don't understand. Our whole lifestyle begins with sharing. Aboriginal people are not about possessions. We're collective owners of country. We're collective owners of Tjukurrpa. We collectively share what we've got and that's how we live."

Prime Minister Abbott hasn't yet revealed which of Mr Forrest's recommendations he will adopt. That hasn't stopped one of his junior ministers from saying he wanted to work "region by region" to roll them out.

Creating Parity is at <https://indigenousjobsandtrainingreview.dpvc.gov.au/forrest-review>

For a copy of the CLC's submissions to the review and its paper about land tenure reform go to <http://www.clc.org.au/publications/cat/issues-reports-submissions/>

FREE EYE CHECKS

The Congress Eye Health Service is for Indigenous people of all ages

Who can access the service?

Anyone from an Indigenous family can see the optometrist, especially if you are diabetic, feel like you need glasses, have problems focusing, squint too much, get headaches, can't see small print or can't see far.

Where can people go to access the eye service?

Go to Congress on Gap Road (Alice Springs) or at the community clinic.

To make an appointment to see the optometrist at Congress, call **89514444**.

In the community just come to the clinic when the optometrist is visiting:

3-4th November **Mt Liebig** 5-7th November **Papunya** 10-12th November

Harts Range 13-14th November **Engawala** 26-28th November **Ti Tree**

1st-3rd December **Finke** 4-5th December **Titjikala**

Contact: Heather Wilson **0427033656**

Takeaway licence slashed

THE NT Licencing Commission has backed calls from the Lajamanu community to limit sales of takeaway alcohol from the Top Springs Hotel.

The commission has ruled that Top Springs (right) can sell only one carton of mid- or light strength beer to any person on one day and three cartons to any car on one day.

Under the new rules, Top Springs will not be able to sell takeaway spirits or full strength beer.

Member of Lajamanu's Law and Justice group Kurdiji first asked the Licencing Commission to impose takeaway restrictions in October 2012.

They were concerned about the effect alcohol was having on Lajamanu, Kalkarindji, Dagaragu, Yarralin and Pigeon Hole.

The Central Land Council supported Kurdiji's call and asked the Licencing Commission to consult with communities.

The commission heard from community members and government and health workers at Yarralin, Kalkarindji and Lajamanu and also went to Katherine and Darwin.

The new rules for Top Springs started on 18 August 2014.

The Licencing Commission said the senior community members of Kurdiji had made a powerful case.

"They spoke of the social dysfunction and family breakdown that they attributed to alcohol purchases ...from Top Springs Hotel," the commission said.

"They spoke openly of the number of family members who had died, been injured or jailed as a result of alcohol related violence and motor vehicle accidents."

The North Australian Aboriginal Justice Agency (NAAJA) described cases of people being drunk and getting into fights, hitting their wives, and hurting family and friends, putting them in hospital or worse.

NAAJA also told how people had driven while drunk, had accidentally killed members of their family and been sent to jail.

Police, Lajamanu Night Patrol members and Kath-



ABOVE: The roadhouse at Top Springs. BELOW: Letter published in the Katherine Times before the decision.

... support for Top Springs decision

OUR peoples' lives are very important. We care for them and we know grog is killing people in the Northern Territory and in Australia. Alcoholism makes you lose respect for yourself and makes you lose respect for your culture. Alcoholism makes you lose your family and kids, your wife or husband.

Grog can kill you. Grog is not in our culture; it is not our countryman; it is not our relation, but it destroys our relationships. We are very happy with the decision about Top Springs. It will slow people down, but we still have to work on grog and drugs coming from town. Night patrol, police and Kurdiji need to work closely with the support from com-

munity to make Lajamanu a better and safer place for our children and the future.

- A.J. Japanangka Johnson, Joe Japanangka James, Norbert Jampijinpa Patrick, Pirdakari Japangardi Mashall, Tracie Napaljarri Patrick, Lesley Jampijinpa Robertson, Jerry Jangala Patrick, Biddy Nungarrayi Long, Nirripiya Judy Napaljarri Walker, Lajamanu Kurdiji

erine West Health Board alcohol workers and doctors also spoke of the problems and fights caused by people drinking too much.

Night patroller and Kurdiji member Andrew Johnson said: "I've seen some young ones passed away because of grog too much in the community. Twenty cartons, 15 cartons, too much and the whole community

.... just getting wild.

"How can we stop these problems that we have in our place? It's the grog that comes in, pouring in, like water and everyone just getting mad and so people killing themselves, bashing their wife, committing suicide... which is not good."

Cops at shops win more fans

CENTRAL Australia's premier Aboriginal controlled health organisation has backed police control of bottle shops in Alice Springs after more evidence emerged that it has caused a dramatic decrease in violence.

But the Central Australian Aboriginal Congress has also acknowledged the policy discriminates against Aboriginal people. It recommends reinstating the Banned Drinkers Register "to ensure the overall alcohol policy is less discriminatory."

Meanwhile, moves to create options for safe drinking by Aboriginal people through Alcohol Management Plans are progressing slowly, with alcohol consumption on all town camps still prohibited.

Congress CEO Donna Ah Chee said five months worth of data on alcohol consumption from Congress Safe and Sober Clients showed the number of clients drinking more than 50 standard drinks per week had dropped by 70 per cent, compared with a similar period in 2013.

"Lack of access to take away alcohol has been a major contributor to this

and has complemented the effect of the treatment program, resulting in a major reduction in heavy drinking and associated problems," she wrote in an Alice Springs newspaper.

She said police data published had shown a 50% reduction in assaults since the strategy of temporary beat locations (TBL) began.

Alice Springs Hospital data had shown alcohol related emergency presentations were down by about half, and referrals to the Women's Shelter were reported to have dropped by similar amounts.

Alice Springs Town Council rangers have reported in the media that they are no longer tipping out alcohol and are no longer coming across drinkers in the river bed.

Ms Ah Chee said resuming photo ID scanning for all alcohol purchases and reinstating the BDR would target anyone who might have a serious alcohol problem even more effectively.

Member for Lingiari Warren Snowdon has portrayed the bottle shop patrols as part of a long process triggered 30 years ago by Aboriginal people "own-

ing the alcohol problem and attempting to create solutions."

"We are now witnessing a substantial turnaround in the levels of alcohol consumption and trauma in central Australia," Mr Snowdon said.

"Alice Springs is now far from being a stabbing capital, and this is largely the result of research, analysis, advocacy and action by Aboriginal community leaders and their allies."

Mr Snowdon said the TBL was "at least partly a result of the work of PAAC People's Alcohol Action Coalition) and Aboriginal community organisations in building strong pressure for major change."



"Many Aboriginal non-drinkers, moderate drinkers and elders support these positive discrimination arrangements," Mr Snowdon said.

"It has to be said, these measures are not without their critics, particularly by those who believe they unfairly target Aboriginal people.

"Nevertheless it appears that they have had great success."

Pool focus on school, health and jobs

THE Mutitjulu community has opened its self funded pool for summer, determined to build on the great outcomes achieved during the first swimming season.

Since the September start of the season, only children who have attended the full school day have been able to swim on weekdays.

“There are signs the Mutitjulu pool committee’s ‘Yes school – Yes pool’ policy contributed to increased school attendance during the last season,” said CLC director David Ross.

“I am pleased that it’s in place again for this season.”

Traditional owner and pool committee member Barbara Tjikatu is proud of the health benefits the pool is creating, especially for people with disabilities.

Committee members made sure the pool has a hydraulic lift for older and disabled swimmers. Ms Tjikatu, who uses a wheelchair, said: “That’s a good thing. When it gets hot again I may have a swim.”

She says the pool has helped a young local girl with a physical disability. “Through swimming she’s got stronger, running around.”

In 2013 the CLC hired pool operators Casa Leisure, with funding from the traditional owners of the Uluru Kata Tjuta National Park, to run the pool for seven seasons.

With strong support from the community based pool committee the company ran a very successful first swimming season. It attracted more than 6,500 pool visits – an average of 35 visits a day.

Casa Leisure’s general manager Rob Heinjus is looking forward to training local people to work at the pool alongside pool manager Freddie Couldwell.

“To have someone on the ground



Yes school - yes pool: Mutitjulu kids enjoy their second swimming season

like Freddie, who has the support of the local community, is excellent. Last season some locals supported him at the pool on a temporary basis and this year we would like to see someone from the community employed for the entire season.”

Mr Ross called on governments to share the running costs of the pool with the traditional owners in the future so that they can plan other community benefit projects with their rent money.

“For seven years they planned the pool, saved up \$1.5 million of their own money to operate it until 2017, oversaw a great first season and now they are working closely with Casa Leisure to employ locals at the pool.”

The company and the pool committee

are working with the CLC to extend partnerships within the community.

They plan events and youth services and longer opening hours for parents with young children, as well as the elderly.

Still no lasting solution for other remote pools

“Unlike many other communities, Mutitjulu traditional owners do not have to beg the government to keep their pool open,” said CLC chair Francis Kelly. “That’s self determination.”

While Mutitjulu has the Uluru Rent Money Project other remote

communities with pools don’t control their own ongoing sources of income.

Last year the MacDonnell shire closed the Santa Teresa, Kintore and Utju pools, saying it could no longer afford to run them.

Both the Giles and Abbott governments told the shire they were not responsible for funding remote pool operating costs.

Papunya Tula and the Kintore store came to the rescue of the Kintore pool and this year they’re again contributing to keeping it open.

The shire managed to find enough money in this year’s budget to operate all three pools for this season but the future remains uncertain.



Yurrkuru handback



Land rights under attack

Continued from page 3

The CLC and NLC executive committees went to Canberra earlier this year to urge politicians to reject the changes. The CLC delegates reaffirmed their opposition at the May Council meeting.

Two months later, NT ministers Bess Price and John Elferink asked the federal government to hand the whole land rights act over to the Territory, arguing that it holds up development.

Ms Anderson asked her PUP colleagues in the Senate to oppose the move because “we can’t trust these carpetbaggers in the NT that call themselves a government.” She said that government failure, rather than land rights, was responsible for keeping Aboriginal people poor.

For now the fate of the changes rests with the PUP senators.

“They see the dangers,” Ms Anderson said. “We’ve got statutory bodies we all agree with and they’re our land councils. We need to maintain the full strength and the full power that goes with having our land councils in place because that’s the only thing we have now. We all have to stick together. This is the fight for our identity, for our culture and for our souls as Aboriginal people in the Northern Territory. Once this government starts eroding some of the powers of the land councils where are they going to stop?”



ABOVE: Douglas Wells, Desmond Jack, and Malcolm Moneymoon enjoy Titjikala's new investments.

Titjikala invests in work and play

A BETTER sports ground and a rec hall are among the latest improvements Titjikala is making with community lease money.

nivals. Local men Andrew Wilyuka, Geoffrey Campbell, George Summerfield, Francis Penhall and Bonaventure Campbell

communities to enjoy the new facilities.

"We're going to have a sports carnival when the oval works are finished and that will bring more money into the community," said Andrew.

Concerned about a lack of activities in Titjikala, residents also decided to establish their own rec hall, and have purchased a pool table and band equipment with disco lights. "We bought this equipment to give people something to do and keep kids out of trouble," local band member Darren Wilyuka said.

Desmond Jack is also happy to see people using the new equipment.

"Since we set up our own rec hall everyone in the community has been in there," he said.

Money made from the coin operated pool table goes towards another local project – looking after the community bus. The community has also bought new football jumpers for the Titjikala Hawks and paid the team's AFL registration fees for the past two seasons.

People in Titjikala are planning more projects. As Andrew Wilyuka put it: "We're making our own decisions about what we think is best for our community."



Andrew Wilyuka at work in Titjika

And it's not only sport that's benefitting.

Residents have been working with the CLC's community development unit on projects funded with lease money. Since 2012 they've allocated more than \$326,000 to them.

They decided upgrading their football oval and softball fields would create employment opportunities and enable them to hold sports car-

have been working with Tangentyere Constructions on the sports ground.

"We had jobs taken from us, so it's good that we created our own jobs with our lease money," Andrew said.

"It's important young fellas get training so they can get jobs. We've got some getting trained at the moment."

Titjikala people are looking forward to inviting other

Money well spent

ONE of the traditional owner groups of the East MacDonnell Ranges National Parks has used \$64,480 of its NT Parks rent money to fix up the outstation of Williams Well, east of Alice Springs.

After heavy rains, Williams Well has been cut off for days at a time, but a causeway built with the funds will allow TOs to cross the nearby creek without getting bogged.

"That river gave us a problem over the years," traditional owner Faye Oliver said. "We used to live there, and we want to go back and stay there."

TOs also installed a new water tank, which will ensure a better water supply at Williams Well. Their next project will be to repair the remaining water lines to ensure no water is lost through leaks.

The Centre for Appropriate Technology has been working with TOs and the CLC to make the improvements so TOs can spend more time on their country and stay connected to their culture.



ABOVE: The new causeway. BELOW: Tommy and Aaron Burdett inspect a damaged water pipe



Magic school bus takes Papunya to top of the class

PAPUNYA has created its own public transport system so children in outstations can get to school more easily.

Community members working with the CLC's community development program decided to use up to \$90,000 of their five year lease money to buy and maintain a minibus for the service.

The bus also helps older outstation residents to come to the community clinic.

Papunya community lease money working group member Linda Anderson said: "It's good to use this money in a proper way, a healthy way, and to see the good outcomes for our children. Then we have community pride."

The project has strong community ownership, with many Papunya residents involved.

The minibus travels to Ulumbarru, Black Water and Green Valley outstations to pick up school children and drop them home. School attendance officers Sheila Inkamala, Alfreda Minor and Florence Brown organise pickups and have helped to increase school attendance to 80-90 a day.

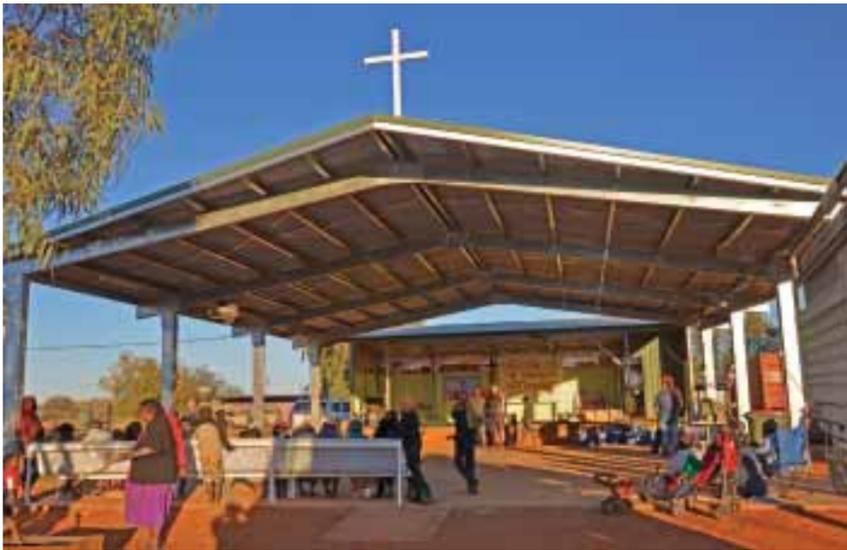
Local RJCP workers drive the bus and take older people to and from the clinic and shopping.

The Papunya community store manages the project and arranges maintenance and repairs to keep the service going.

Papunya has also used some of its community lease money for a music project, sports ground upgrade and a community kitchen.

Community leader and working group member Sammy Butcher said: "We want to show everyone that we are leading the way here in Papunya, doing good things with our money!"

New church pulls community together



RESIDENTS of a remote Central Australian community have pitched in \$200,000 of their own money to turn a cramped 40 year old church into a huge outdoor community space.

Before the renovations, Wutunugurra families had to worship in the dirt with only an old bough shelter for shade and protection. There was also only a small space with limited room to store church band equipment securely.

The CLC had negotiated compensation for Wutunugurra and 30 other remote communities for the federal government takeover of community leases during the NT Intervention. Wutunugurra is one of five communities investing their collective compensation payments in church construction or renovation projects.

Inspired by their late father's dedication to the church, Stewart and Shirley Beasley and Julie Peterson decided with other residents to extend it.

The CLC's community development program helped them to design a large covered space at the church to fit in the local congregation and visitors, as well as do some upgrades.

The church took three months to renovate. Local men Stewart Beasley and Craiglyn Glen worked on the ex-

tension. It now has a concrete floor, a new roof and a fence to keep kids safe from dogs and cars.

Mr Beasley Senior passed away not long after the project was finished. His children say the church has always been the focal point of the 200 strong community.

"The church is where people gather up for gospel meetings and teaching our kids," Stewart said.

"We also go to other communities and celebrate special events like the Easter Convention,"

"It's not a meeting ground, it's where we do recordings and we are excited to get the new [band] equipment. We used to have to go a long way to buy new strings or speakers."

The upgrades included new industrial fans, lights and new band equipment which arrived on the night of the recent opening.

The community celebrated with a barbeque, dances by children and a slideshow of historic photos.

"We want to say thanks to our father for wanting the new church," Shirley said.

CLC director David Ross said Arreyonga, Alpururulam, Atitjere and Tara communities were also working with the CLC on church projects funded by community lease compensation.

"I'm not surprised they're popular," he said.

"Churches are among the few spaces people in remote communities still feel they control."



ABOVE: Shenelle (centre right) on stage at the conference in Hawaii

Shenelle thinks globally, acts locally

YUENDUMU teenager Shenelle Collins has a new view of the world after a once in a lifetime trip to Hawaii for the 2014 World Indigenous People's Conference on Education (WIPCE).

Shenelle was one of five talented Indigenous students from Victoria's Worawa Aboriginal College attending the annual conference.

As a boarding student, she received financial support from the Warlpiri Education Training Trust's (WETT) Secondary School Support Project to travel to the United States.

"It changed my eyes," Shenelle said.

"Hawaii was crowded and busy. It made me think of my

mum when they sang beautiful songs. It was special for me thinking that she was still beside me like a spirit to guide me.

"It made me feel more proud of my own culture and made me learn more and made me stronger."

Shenelle took part in traditional dances from all over the world, including Native American and Hawaiian dances, spoke about her school and culture at a public forum, attended the WIPCE Youth Day and visited a local village.

"Shenelle showed remarkable progress in every way during the week in Hawaii," said Lois Peeler, Principal of Worawa Aboriginal College. "She has continued to dedi-

cate herself to her own education and future since returning."

Donisha Granites and Kiara-Anne Dempsey from Yuendumu also attend Worawa with support from WETT.

Donisha, a talented netball and basketball player, has been chosen to take part in a sport and culture exchange to New Zealand in 2015.

Kiara-Ann is in the Worawa Choir and has been nominated to go to Gallipoli next year for the Remembrance Day Service.

Every year, the WETT Trustee, the Kurra Aboriginal Corporation, gives financial support to up to 40 Warlpiri secondary students in boarding schools.

Winners always stand united, says Audrey

TWO Mt Liebig leaders are using insights from a three day education conference in Melbourne to build a better community. Audrey Turner and Carol Peterson (pictured below, with friends) were funded by their community to go to the education forum in May.

They topped this up with a visit to a Saints training session.

The Mt Liebig community lease money working group approved \$4,520 of its five year lease money for the trip, as a way to bring new skills in managing interpersonal issues into the community.

The education forum included sessions on leadership, creating positive change, learning and exploring different ways of working together.

Audrey and Carol have al-

ready put their new skills to good use in Mt Liebig by working with other residents to successfully manage difficult situations.

They are also passing them on to other residents to help build a stronger, happier community.

While in Melbourne, the women also watched the St Kilda football team train.

After watching the team's work out Audrey Turner commented: "Standing up to end fighting in the community takes that same courage as St Kilda to keep playing when they are being thrashed."

"A true leader keeps on standing for making a difference and never giving up, no matter what. Only a team united together can win the match."



Maku gets a makeover



LEFT (top to bottom): Construction of the shed at Papunya in the 1950s; Children playing outside the shed after it was built; Fire almost destroyed the shed in the 1980s; Shed being renovated. TOP RIGHT: Interior of shed before renovation and BOTTOM RIGHT; Inside the Maku Shed 2014.



PAPUNYA people have banded together to turn one of Papunya's oldest buildings into a thriving community centre.

The Maku Shed, built in Papunya's early days, was named because the old Nissen hut looks like a witchetty grub (maku).

The idea for the centre evolved from the success of Papunya's computer room, which had been set up with support from the Central Australian Youth Link-Up Service.

The volunteer run computer room had survived without funding for five years.

Community members, including Sid Anderson, asked CAYLUS to help move the computers into the dilapidated Nissen hut, most recently used as an outstation mechanics' centre.

CAYLUS said it would help if the community cleaned out the old hut.

After some big working bees the hut was ready, and CAYLUS sourced funding from the Aboriginals Benefit Account and FAHCSIA in 2013.

The community centre opened last year after traditional owners gave the lease to the Papunya store next door. The store sells food in the centre. Adults and young people are helping out, with pizza proving to be a big hit.

The sight of young people enjoying themselves in the shed has brought back a lot of memories for older residents such as Sid Anderson.

"They used to march us over from the school every days for lunch," recalls Mr Anderson, who remembers when the shed was a community kitchen.

"The shed was sitting here for a long time and we thought a lot about how to put it to use again."

Mr Anderson says the shed has proved popular, not only with young people who enjoy going online on the computers or playing snooker, but the broader community as well. Watching the footy on a big screen on Saturday afternoons draw big crowds during the AFL season.

There is also some gym equipment and a sewing section.

Now Papunya has a large indoor space where people can simply hang out, whatever the weather.

"CAYLUS was happy to help the community renovate and use this historic building", said CAYLUS's Blair McFarland. "We know of a lot of buildings and basketball courts across our region that no one leases and no one is looking after. We are hoping to attract federal funding for a program to fix up these community resources and find local agencies to look after them the way the Papunya Social Club is now looking after the Maku Shed."



There's room at the top

ONE of the largest employers of Aboriginal people in the NT, the Central Land Council, is taking practical steps to include and support more Aboriginal people at the senior management level.

"We have created an exciting new senior management development opportunity as part of our commitment to lift the number of Aboriginal people in senior management positions", said CLC director David Ross.

Mr Ross, who first joined the CLC as a clerk in 1979, has witnessed a big increase in the number of Aboriginal employees.

While 48% of the CLC's workforce of 235 is now Aboriginal, only a handful of Aboriginal people work as co-ordinators or managers.

"Over time, we want every CLC position filled with an Aboriginal person, so clearly the pace of change has to pick up", said Mr Ross.

"Right now, I am keen to hear from Aboriginal people who are ready to take responsibility for managing one of our organisational units".

"I am looking for candidates who can commit to our strategic goals and a development program that will progressively prepare them for a senior leadership role".

He said one opportunity involves managing the CLC's employment and enterprise unit.

"We're keeping an open mind and, depending on the calibre of the applicants, we may also offer positions in other areas".

Consider a cadetship

THE Central Land Council's cadetship scheme for Aboriginal university students provides valuable paid work experience with one of the largest Aboriginal employers in the region.

It also aims to create opportunities for qualified Aboriginal employees to fill more senior roles in the organisation.

The Indigenous Cadetship Support (ICS) is an Australian Government initiative that links Indigenous tertiary students with employers.

The ICS provides up to \$7,050 per semester to employers to support cadets with a living allowance. Study related costs such as textbooks and the employers' administration costs are also offset. Cadets also receive travel assistance and a wage. The CLC has run cadetships for 20 years and currently employs three students.

Human Resources manager Kim Manner is encouraging future university students to contact her during the next cadetship round in December.

"We're always keen to get expressions of interest from school leavers who might be interested in working here," says Kim.

The CLC aims to over time fill all positions with Aboriginal staff.

Leonie Jones, Human Resources

Leonie (right) is a CLC baby and has never been far from the organisation.

"I've only spent three years here as an employee but my mum [Gina Bennett] worked at the land council for 24 years, so I've known it my whole life," says Leonie, who moved to Adelaide two years ago to study a Bachelor of Business at Flinders University.

"I started out as a receptionist when I deferred my university degree for a year after I finished year 12 so that I could work at CLC. I wanted to work in human resources, so after a year of work I applied for a cadetship in the HR department.

"I want to come back and work for the CLC when I've finished my degree."



CLC staff have watched Leonie's confidence grow since she started the cadetship. "She's been taking on some meaty work, too!" says HR manager Kim Manner.

Rona Glynn-McDonald, Corporate Services

Rona (left) is a go-getter studying a Bachelor of Business at Melbourne University. With an international award winning film maker father [Warwick Thornton], her mother Penny McDonald running the NT Film Office and her brother [Dylan McDonald] already a name in the film industry, Rona is aiming for her own stars.

"I'm named after and inspired by my great aunt Rona Glynn, who was an influential and recognised female pioneer, being the first Aboriginal midwife," said Rona.

"There's a pre school named after her in Alice Springs. Freda Glynn was involved with setting up CAAMA and Imparja."

"I have hopes to be a leader and a good role model in whatever field I choose." Rona graduated with honours from high school and received a full scholarship to Melbourne University.

She applied for a few cadetships around Australia but took the CLC offer because it meant she could come back to her home town in the holidays. She hopes to land a job in Alice Springs one day.

"It's important for me to keep that connection with Alice Springs and the CLC," she says.

During her first work placement at the CLC in July, Rona said her perspective on the organisation had already grown.

Continued on page 24

All will be revealed: ABS survey

RESIDENTS of more than 30 Territory remote communities are taking part in one of the biggest social surveys of Aboriginal and Torres Strait Islander people yet.

The National Aboriginal and Torres Strait Islander Social Survey (NATSISS) is a far cry from the days when indigenous people were not counted in the census.

Held every six years, the survey has been designed to create a picture of the everyday life and culture of Australia's Indigenous people, and compare the progress or lack of progress that has been made in different areas.

NATSISS was designed by the Australian Bureau of Statistics with input from national, local and State and Territory organisations as well as national research bodies and the Australian government. All will have free access to the data, which will be collected from personal interviews with 11,000 Aboriginal and Torres Strait Islander people.

A spokesperson for the ABS said all interviews would be confidential. The information provided by households would be used to create national, state and regional profiles. The households were chosen randomly.

The Northern Territory will have more communities represented in the survey than any other state.

Interviewers will ask household members about their housing, education, diet, physical and mental health, their trust in authority, attitudes to police and the law, experiences of discrimination and the importance of family.

NATSISS will also ask people about the role of traditional culture in their lives and how important sport is to them, among many other subjects.

The survey came into being when the Federal Government was trying to address issues arising

from the Royal Commission into Aboriginal Deaths in Custody. The commission quickly realised that it had much less information about the lives of Aboriginal people than about other Australians.

After a few years the survey was split into two, a social survey and a health survey, which are now held alternately, every three years.

Between surveys, the ABS consults with community groups and peak Aboriginal and Torres Strait Islander organisations about how to improve them.

This year's NATSISS will include questions about homelessness and leadership for the first time.

BELOW: Some of the findings of NATSISS 2008.



LAJAMANU women of all ages have used trips to the Southern Tanami Indigenous Protected Area (IPA) to assert the role women play in caring for their country.

In a community that currently has no female rangers, these trips are important opportunities to keep women involved in the IPA.

Wurkumanu (old women) on the IPA committee wanted to teach story and awulyu (women's ceremony) to younger women and school aged girls.

During the mid year school break they teamed up with the CLC, the Warlpiri Youth Development Aboriginal Corporation (WYDAC), and Warnayaka Arts Centre and sorted themselves into skin groups.

The Nungarrayis and Napaljarris led the way, bashing a track to the women's Jilimi site in the Duckponds area.

The next group to go out were the Nakamarras and Napurrurlas, who camped out near Jangalpangalpa outstation. Both groups collected yarla (bush yams) along the Yapakurlangu track.

On the first night of each camp women practiced song cycles around the campfire, and on the second night they painted up and performed.

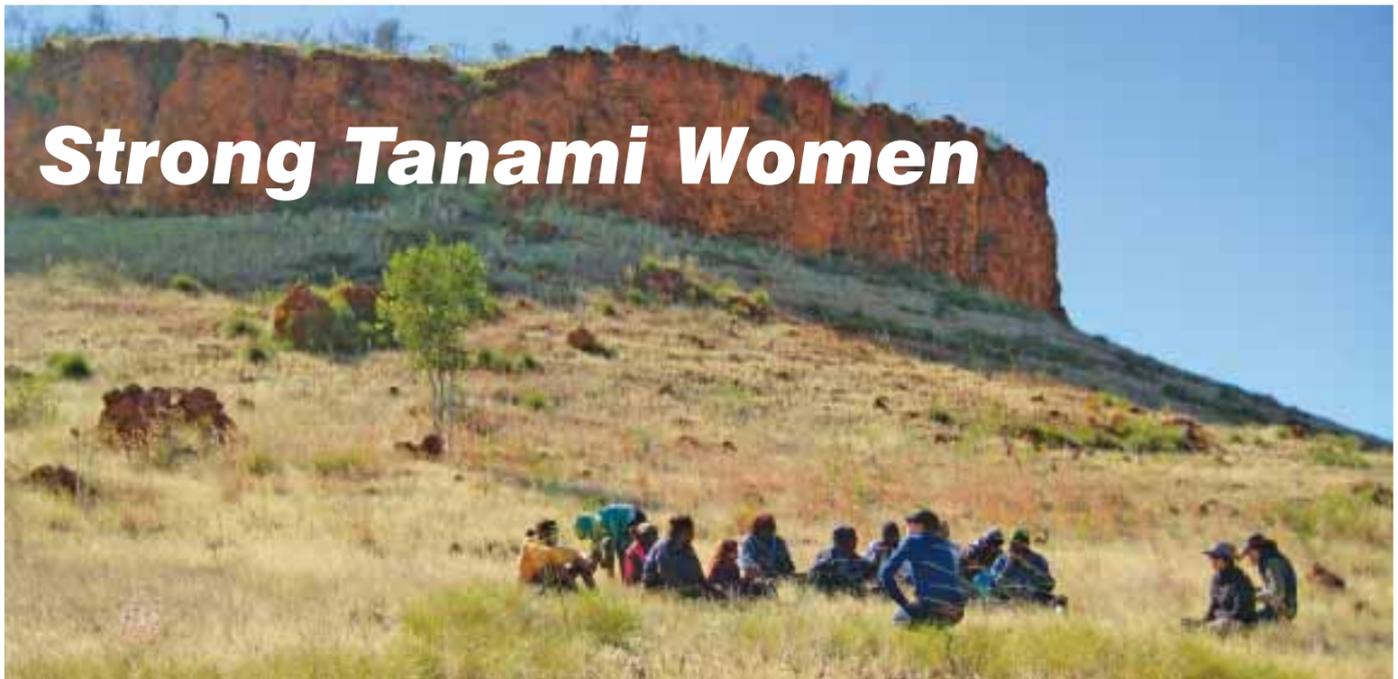
"We've been taking kids around, learning them," said Beth Nungarrayi Patrick.

"They've been learning dancing, going around hunting, showing them how to dig for bush yams too, and for goanna. It's really good."

Margaret Nungarrayi Martin said: 'We're taking kurdu-kurdu [children] for dance, and wiri-wiri [adults] they're dancing too, we're dancing too, us too. We're doing it right, langa bush. We're doing the right thing when we go bush.'

Women are also recording ceremony on these trips on video so they can show their videos during the long hot wet season. The IPA program will support them to run a series of women's culture nights.

The other skin groups plan to have their trips in the next mid year school holidays.



Tempe Downs: rare species survive ferals and fire

TEMPE DOWNS traditional owners have come face to face with the huge damage feral horses have done to their country.

A two week survey of the Urrampinyi Iltjiltjarri Aboriginal Land Trust (Tempe Downs) in September clearly showed massive erosion caused by more than 8,000 horses running wild.

Even though recent culling has brought those numbers down, the horses have turned entire valleys in the high biodiversity area between the Watarrka and Finke Gorge national parks into a moonscape – without topsoil or a blade of grass in sight.

The traditional owners took part in the study to record plants, animals and their habitat and to learn how to better protect their country from fire and ferals.

But their survey also tells a tale of survival. It found that many rare and threatened plants and animals have found refuges in the gorges, rock holes and the



Erosion from horses on the land trust

higher rocky country.

Tjuwanpa rangers, CLC staff, scientists and volunteers helped traditional owners to record evidence of rock wallabies, the Slaters Skink, birds, fish, frogs and yabbies.

It's now official that the land trust boasts the greatest concentration of rock holes in Central Australia.

Traditional owners also visited places of cultural and family importance. A highlight was their trip to the old Tempe Downs homestead, a place of childhood memories of camping in humpies and watching the stockmen.

To the joy of many, the mingkulpa (bush tobacco) in the rocky country was showing strong signs of recovery.

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Young people make space for happiness

A LEADING mental health service has launched a campaign to get young Aboriginal and Torres Strait Island people to speak more openly about their feelings.

The Headspace organisation developed the Yarn Safe program with a group of 12 Aboriginal and Torres Strait Islander young people from across Australia.

Headspace CEO Chris Tanti said depression, anxiety and suicide affected Aboriginal and Torres Strait Islander youth more than non Indigenous young people.

“Shame, judgement and feeling isolated for not being ‘normal’ is stopping many young people from getting the help they need,” Tanti said.

Through the workshops and a series of phone and online interactions, young people provided direction for every aspect of the campaign, including language, colours, messaging and design.

One of the young people, Sam Paxton, said designing an effective national campaign had been challenging.

“We’ve united elements of art with strong imagery of people, country and language that’s familiar to and resonates with all,” she said.



Telling the mental health story

THE women of Inkawanyerre in the Utopia area had welcome news that a decision to cut funding to a Flying Doctor mental health program has been reversed.

The Mental Health Services in Rural and Remote Area (MHSRRA) program supports them through a therapy that taps into traditional ways of story telling and artistic expression.

The MHSRRA also flies mental health specialists to southwest Territory communities to deliver care, including therapy and counselling.

NT Medicare Local, which funded the RFDS for the program, blamed the federal government’s budget cuts for its decision to axe the program, but after widespread media attention a solution was found.

Through the MHSRRA, RFDS Mental Health Clinician Lynne Henderson regularly made the four hour road trip from Alice Springs up the Sandover Highway for the therapy sessions with the Inkawanyerre women.

“The women and the children recreate what you see on any given evening in the community – people sitting around the fire, relating with each other and telling stories,” Ms Henderson said.

She said the story telling and art based approach known as

narrative therapy helped to nurture mental health in the community.

“The activity is also very enjoyable for participants, with group members often laughing and supporting one another as they tell stories and work on their painting,” Ms Henderson said.

The MHSRRA program saw 4,090 patients in communities in the southern part of the NT last financial year.

“The program fills a growing need for mental health services among those living in remote communities,” an RFDS spokesperson said.

“The team aims to support those living with mental illness, to educate people about mental illness and to support clinic staff who care for those living with mental illness. The aim is to make an impact on high suicide rate in remote communities.”

Ms Henderson uses this therapy to guide the group to develop art work with a message to encourage healthy living.

In this session *pictured above* the group begin their discussion by viewing a painting by former health worker and elder, Andrew Japaljarri Spencer.

The program visits communities in the south, west and east of the CLC region, right up to Alpururrulam.

Jimmy’s at peace with his shadow

ONE of Australia’s best known Aboriginal playwrights has spoken of his life-long struggle to survive mental illness.

Broome’s Jimmy Chi created the acclaimed 1990s musical *Bran Nue Dae*, which was made into a popular film, while *Corrugation Road* explored the issues around his own mental illness.

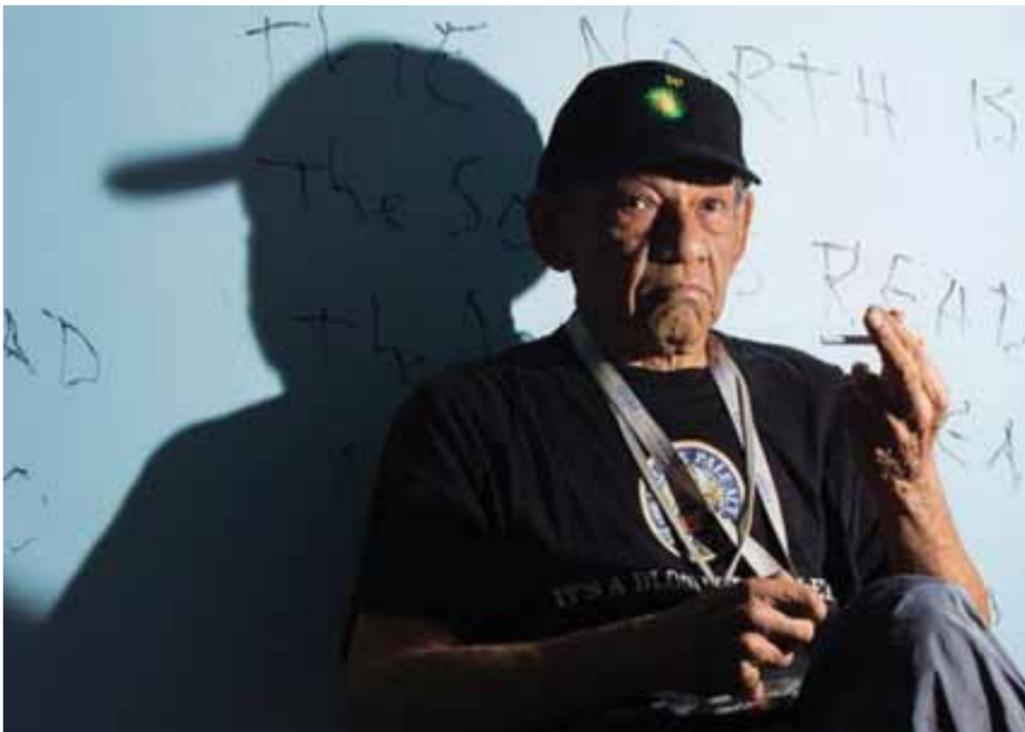
In an interview with the ABC, Jimmy talked about how as a young engineering student a car accident had left him with brain injuries and a bipolar disorder he still suffers.

“I was first diagnosed in 1970,” Jimmy told the ABC.

“I had to cope with medicines, which at that time were the only ones available, that made me overweight. I was 20 stone from eight stone 10. When I got my first job in Broome, I had to lay on the bed and let my mother tie my shoes because I could not bend over.”

After another breakdown, Jimmy’s doctor advised him to go on social security, which the writer described as “very self destructive to any person, not being able to work at all.”

“And so I had to develop my skills in writing, composing, and creating



music and plays to keep myself going, as an interest and to stay alive,” he said.

Jimmy wrote about his Aboriginal and Asian heritage and the pearling history of his home town of Broome.

Then he began collaborating with Broome musicians Mick Manolis and Stephen Pigram.

“Through our songs we made an attempt to reconcile Australia, or Western Australia, with the Aboriginal struggle. A lot of our songs have been our attempts to bring about

change for the better,” Jimmy said.

Still living in Broome, he is optimistic about people’s ability to overcome mental illness.

“The doctors can help you somewhat; the hospitals are good, there’s a lot more different medicines now,” he told the ABC.

“But it’s all up to you. Suicide is never justified; it takes more guts to stay alive and face your problems.

“Believe me it does get better eventually.”

Words that go with feelings

THE centrefold poster in this issue of *Land Rights News Central Australia* (next page) was created by the NPY Women’s Council as part of its *Uti Kulintjaku* project to help Anangu with mental health problems.

This ‘words for feelings map’ is the first in a series designed to help people find the right words to describe different emotional and mental states.

Uti Kulintjaku means “to think and understand clearly” in Pitjantjatjara. Senior Anangu consultants, mental health professionals and NPY Women’s Council staff met in workshops to come up with a shared understanding about mental health words and ideas.

The work is not always easy but consultants Valerie Foster, Helen Martin, Margaret Smith and Theresa Nipper have clear goals: “Our group is about bringing things out in the open – talking about mental health and trauma. This is to help our families and communities see and understand what’s happening. We are also learning as we go along. We’ve now got words to talk about these things with our children and grandchildren. We are bringing things out into the open. We really enjoy this work.”

The *Uti Kulintjaku* project shares the resources produced, for example a more comprehensive collection of words describing people’s mental and emotional states. Words are written in Pitjantjatjara/Yankunytjara and Ngaanyatjarra with a brief description of the meaning in English. The project’s mental health dictionary app will be available soon.

For the poster and the collection go to <http://www.npywc.org.au/ngangkari/ngangkari-news/> or contact Emma on 8958 2345 or at ukinfo@npywc.org.au

Chair made the land his business

FORMER Central Land Council chair Lindsay Bookie will be remembered as a passionate man who succeeded in the world of business but never stopped caring about his culture, country, land rights and sacred sites.

An Eastern Arrernte man, he was born in 1944 at Tobermorey station near the Queensland border.

As a young man he worked as a stockman on cattle stations throughout the eastern region of the Northern Territory and across the border in Queensland. He loved the pastoral life and he continued to work with cattle properties into his 70s.

Mr Bookie was fighting for the protection of sacred sites on cattle properties even before land rights and cultural heritage laws came in. During these early days, he also worked with the miners at Moly Hill Mine on Jinka Station to get jobs for local Aboriginal people.

Mr Bookie continued to work hard throughout his life. He was a community police officer with the NT Police and a field officer for the CLC at Atitjere (Harts Range). He also served on many boards and councils, including the Aboriginal and Torres Strait Islander Commission (ATSIC), the Bonya Health Council and the CLC.

Mr Bookie was elected three times as CLC chair, a role he filled between March 2006 and May 2012. During his leadership, the Council achieved a number of successful land claims. Among the national parks and reserves he saw handed back was his own country in the Simpson Desert.

At the time of the handback, in 2009, he described the land council as "our Alkwerte, like our shield."

"We use the shield for ceremony and the land council is our main body we come to with problems and issues," he said.

Mr Bookie believed that private enterprise was a path to self determination for Aboriginal people, and was optimistic that traditional owners could use their land for tourism or other businesses. He showed the way with his own successful tourism enterprise at Batton Hill which he created with his business partner and friend, Jol Fleming.

The two began working together in the late 1990s, with Mr Bookie running bush tucker tours on his country. In 2002 he set up a camp at Batton Hill for four wheel drive tourists travelling through the Simpson



desert. Numbers steadily increased.

Mr Fleming said in the first year the road was open to tourists it was used by fewer than 20 cars, but by last year more than 700 were making the trip.

He described Mr Bookie as "one of nature's gentlemen."

His wife Caroline and children Tanya, Cyril, Kevin and Wayne, and his many grandchildren and great grandchildren supported him throughout his life and work.

His daughters remembered Mr Bookie as a practical,

hard working and smart man who succeeded despite never having had the opportunity to learn to read and write.

They recalled that he was always on the move and one of his favourite expressions was "Come on! We've got things to do!"

Mr Bookie encouraged his children and grandchildren to try their best and follow in his footsteps. He wanted his family to carry on his work, sharing culture and educating people on the land. He would always say: "It's up to you mob!"

He didn't like town, where there were too many people, too many cars. He much preferred to be out bush, in the open air by the big fire with his cup of tea. Every time he came into town he just wanted to go back.

CLC director David Ross said Mr Bookie did not just "talk the talk", but "made real" the promise of land rights by running his award winning cultural tourism business.

"Mr Bookie believed in private enterprise as a way out of dependency and, in partnership with his business associate Mr Jol Fleming, actually put his belief into practice", he said.

"He was a constructive and positive leader who was willing to get on with and work with everyone for the greater good of achieving outcomes for Aboriginal people.

"He was often frustrated about the social problems our people are facing but he never let them forget about the good things that were happening during his tenure, for example the employment opportunities that come with the handing back of the NT national parks to their traditional owners and the CLC's ground breaking ranger and community development programs.

"He was also passionately opposed to the now abandoned nuclear waste dump proposal at Muckaty Station, which he felt was bad for tourism."

His passing will be felt not just in Central Australia but also in Queensland where he had strong connections.

The thoughts of CLC members and staff are with his wife, Ms Caroline Dixon, and their children Cyril, Tanya, Wayne and Kevin.

Broken bones, strokes couldn't stop her

KUNMANARA was a woman of great character and a truly open heart whose life encompassed profound traditional cultural knowledge and committed Christian belief.

Both these ways of being sustained and nourished her as she worked continuously to understand and live them fully.

She was a compassionate woman who was unfailingly thoughtful for others' welfare and well-being. She was also charming and very beautiful, with a dry wit and a marvellous sense of fun.

Kunmanara spoke Pitjantjatjara, Arrernte and English. She was born at Urampinyi (Tempe Downs) in 1938.

Her birth place and kin relationships connected her to the Minyma Kutjara Tjurkurpa, of which she became an immensely knowledgeable and revered senior custodian.

In her early years her family moved regularly between Utju (Areyonga) where she went to school, Pukatja (Ernabella) and the cattle stations of Angas Downs, Tempe Downs and Henbury.

Pastor Albrecht from Ntaria (Hermannsburg) married Kunmanara to her first husband, the stockman Okai, at Henbury.

They had five children, all of whom she had to bury.

Her young family travelled and worked together on Eridunda, Mt Ebenezer, Tempe Downs and Henbury stations until Okai's premature death.

In the following difficult years Kunmanara moved between Aputula (Finke), Utju and Mission Block in Alice Springs. Possibly through European misunderstanding of her family name she became known as Dora Haggie.

She moved to Pukatja and became the second wife of the late Stanley. After the customary ritual fights and negotiations with Stanley's first wife, both of Stanley's families lived together happily at Tjaljiritja (Young's Well) Homeland.

At Tjaljiritja Kunmanara and her co-wife Tjariya began making batik decorated cloth with great success, taking the finished work in to Ernabella Arts for sale.

Together the family also established a small scale



successful bread making project.

After her second husband's death in 1998 Kunmanara spent desolate years at Little Sisters camp in Alice Springs until she joined her and Stanley's daughter Linda and her family at Pukatja.

Back at Ernabella Arts her flair for batik,

printmaking, painting, punu (carved wooden artefacts), spinning, making mukata (beanies) and ceramics established her as one of the leading creative makers of her generation. Her work is held in national collections across Australia.

Together with Tjariya (aka Nungalka), Pantjiti McKenzie and other senior women, Kunmanara established Apunkanu, a sacred space for women from across the region for their large ceremonial gatherings. The late Simon Tjiyangu and Donald Fraser granted the land. Other Anangu women refer to Kunmanara and Tjariya as mayatja (manager) for this country.

Kunmanara served with distinction on the Board of Joint Management of Uluru Kata Tjuta National Park and in 2008 suffered a stroke. Typically she fought back, gradually regaining full speech although one arm remained paralysed and she had to use a wheel chair.

She then lived in the Ernabella Aged Care Respite Centre where she kept everyone on their toes and continued painting and mukata making. She even recovered from a broken femur. Kunmanara was one of the Pukatja singers and performers who toured Australia throughout 2007-9 in the Big hART production of *Ngapartji Ngapartji* which they had helped create. And she was a leading figure in the follow up odocumentary film *Nothing Rhymes with Ngapartji*.

Undaunted by her disabilities she camped out bush for a week to take part in the CLC's surveys and consultations about a camel management project she considered critical.

Until the end of her life Kunmanara involved herself in family, cultural, and community affairs. A vigorous participant in the traditional owners' Uluru Rent Money (URM) community development project, she was instrumental in allocating project funds to repair and upgrade the historical Ernabella Uniting Church. She participated in the ABC's Compass program *Ernabella: No Ordinary Mission*, which documented this journey. The church re-opened in 2010 and this year many came to farewell her there.

Hilary Furlong

PEGGY Napangardi Jones (1951-2014) was a woman of few words who expressed herself with clarity and colour through her art.

Born in 1951 on Phillip Creek Mission, Napangardi shared her knowledge and love of her country through her art, which was exhibited across Australia and internationally.

Napangardi started to make art when she joined Julalikari Council Women's Art Program in Tennant Creek in 1996, when she undertook a Certificate in Arts and Crafts through Batchelor College.

Her life in the Barkly region, on Brunchilly and Banka Banka cattle stations, in the bush, and in Alekareng and Tennant Creek, informed her art, giving her a rich and boundless archive of images from which to work.

No artistic medium held any fear for her. Her line, colour and composition were both controlled and unrestrained, as well as free of any cultural constraints. She stated, when questioned about her work, she was "right to paint that one".

Nail tail wallabies, bush kittens, snakes and goannas, bush fruits, plants and portraits leapt out of her paintings, prints and sculpture with vigour and vibrant colour.

It was, however, her images of the birds and the soakages of her country for which she became renowned.

Napangardi was exhibited in the National Aboriginal and Torres Strait

Peggy's broad brush



Peggy Napangardi Jones with a turtle painting, circa 1977. Photo Paul Cockran

Islander Award, first in 1997 with a soakage painting and subsequently in three more exhibitions with images of birds and bush tucker.

Napangardi held eight solo shows at Alcaston Gallery in Melbourne, as well as holding several exhibitions in Canberra, Alice Springs and Sydney.

In 2003 she received an Australia

Council grant to create three sculptures for the newly opened Nyinkka Nyunyu Art and Culture Centre in Tennant Creek, where she exhibited her paintings and was included in the permanent exhibition of screen printed 'Punttu' portraits.

Her work has been exhibited and collected by major institutions including

the National Gallery of Australia, the National Gallery of Victoria, the Museum and Art Gallery of the Northern Territory and the Araluen Centre, as well public and private collections overseas.

Napangardi's humour and passion for politics were on show when a series of paintings was commissioned for an exhibition celebrating football at the National Gallery of Victoria in 2004. A passionate Essendon fan, Napangardi produced a series of heraldic paintings of AFL team colours – but with a twist. Napangardi called it *Geelong Nothing – No Wumpurrarni Play for Cats* and refused to include a team who did not, at the time, support and engage Aboriginal footballers. She generously offered to paint a work at a later date should Geelong decide to support Aboriginal players in the not too distant future.

Napangardi had three children and is survived by her daughter Jessica and son Joshua (Neil). Her hard work and willingness to share her skills, take risks and travel became integral to the ethos and reputation of Julalikari Arts and Crafts as a place where all creative endeavour was valued. Her friendship and patient education of her colleagues and friends will be forever remembered with gratitude and love. Farewell PNJ.

Alison Alder

Leader, thinker, baker and man of God

PITJANTJATJARA, Ngaanyatjarra and Yankunytjatjara speakers lost one of their foremost leaders with the death of the Reverend Peter Nyangu (1933 -7 September 2014).

Peter Nyangu was both deeply traditional and a great forward thinker, instrumental in many fundamental changes of thinking by his fellow people.

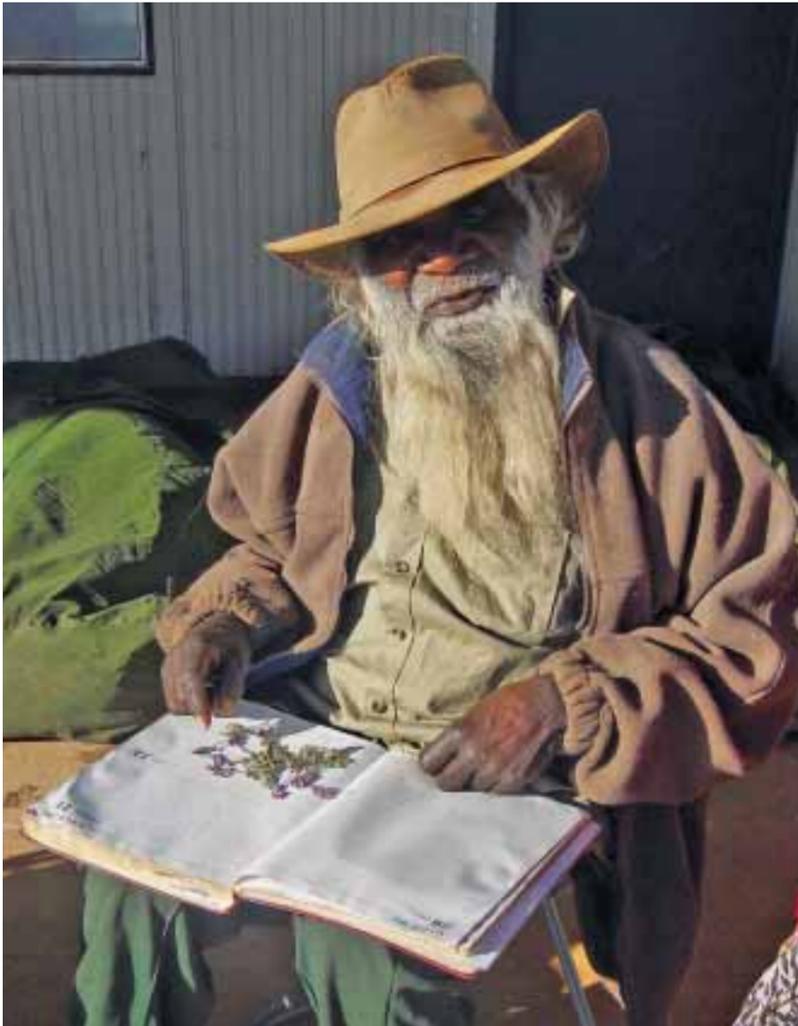
His father, Jacky Tjaluri Mumpultjanu, and mother, Yuntjin, had walked from their home near the WA border to the mission in the Musgrave Ranges. Nyangu was born some time around 1933 at a large rockhole named Iltja-iltja, near Ngarutjara.

As a small child, Nyangu's parents took him and his older sister on one of CP Mountford's camel expeditions around the region – the family's earliest photographic record.

By the late 1930s Nyangu was a high achieving schoolboy, who, according to his teacher, "was able to read and write competently in English and Pitjantjatjara". After school, he worked on three month contracts looking after sheep, shearing, fencing and building yards. He could ride a horse and muster bullocks. An accomplished hunter, he once killed a large emu chick with a single thrown branch.

Nyangu took strongly to the Christian faith and in the early 1950s he helped to construct the Ernabella church. In 1983, after four years of training, Nyangu was ordained as a Uniting Church minister in Ernabella. "Nyangu blossomed and took a leading role in the church," remembers Reverend Bill Edwards. He always retained a strong connection to the church, holding many services there as a minister. He sang with the Ernabella Choir in his beautiful bass voice and often toured the southern states. Reverend Edwards recalls Nyangu's role in changing traditional practices to accommodate modern life, including ancient burial practices: "The mission was pregnant for change and he was the midwife."

Nyangu always participated in Pitjantjatjara ritual and ceremonial obligations, and was a popular dancer and singer of Law.



In the mid 1950s he accompanied Gordon Inkatji to Adelaide. Over many months he worked as a gardener, in a factory, undertook an English language course and learnt to play the piano: "I could only play with one hand, but I learnt to play four parts."

In 1959 Nyangu married Tjalara Anmanari with whom he has five children. The family travelled the country during holiday time with Nyangu's camels, one of which wore a saddle he made. They hunted dingo scalps and traded them for stores.

During the 1960s Nyangu worked with miners and geologists in a number of exploration areas. In the early 70s he and his family took over and operated the

Ernabella bakery and Nyangu remained a baker for the next decade. He made around 100 loaves of bread per day, which he sold for \$1 each.

Nyangu's old friend Stephan Rainow said his nickname Cookie "really suited him, because he really was just like a loaf of home made bread – well rounded, lovely and warm, nourishing and comforting. Something everybody wants."

During the homeland movement in the late 1970s Nyangu established Ngarutjara, his own homeland, close to his birthplace at the foot of Mt Woodroffe and his last home. He built houses and established a garden.

Nyangu played his part during the intense struggle for land rights in the 70s and 80s, drawing on a lifetime of experience, peacemaking, reasoning and literacy.

After the early death of his beloved wife Nyangu worked as a cross cultural teacher at Nganyinytja and Charlie Ilyatjari's tourism enterprise Desert Tracks at Angatja. They shared different parts of the same songline of Wati Ngintaka, the perentie lizard, and presented selected public sections to paying visitors.

Ever the innovator, Nyangu learned about mixing desks and radio stations, mixing sound at 5NPY Radio in Umuwa.

He returned to one of his earliest experiences when he visited the State Library of SA and the South Australian Museum for the first time to look at the CP Mountford/Laurie Sheard photographic collection. He identified the very first images of what became the *Ara Irititja* digital archive. They were of his own father's extended family. "We should all record things, so that the children will have guidance and knowledge for their growing up and for their lives," he told Suzanne Bryce.

As his creativity and wisdom continued to deepen in his senior years, Nyangu's presentations and advice stayed in great demand with conferences, enquiries, meetings, tourist groups, festivals and art events. He responded tirelessly, recorded everything and was loved by people from all walks of life.

A skilled wood carver, he was also an innovative painter, sculptor and cultural historian. He was a philosopher and theologian, a deep thinker, and before he died was working on Bible translations. His collection of writings, journals and diaries are unparalleled amongst his people. It is hoped that this legacy is preserved for his family, his people, and for Australia. The world will never see another like the Reverend Peter Nyangu. He was unique.

Linda Rive



A PERFORMANCE of the Wave Hill Walkoff Dreaming by local women greeted rangers from 12 groups when they converged on Kalkarindji for the eighth annual Central Land Council ranger camp.

The groups enjoyed each others' presentations on topics ranging from the history of their communities and country, the stories behind their logos and their achievements of the previous year to their future plans.

Delicious meals by the Warlpiri and Atitjere groups – among the winners of 'Iron Chef' Roy Price's wok cook off – gave the groups strength for training.

Courses in first aid, chemicals awareness, quad biking and chainsawing were followed by sessions on Kurdiji law and justice with senior custodian Jerry Jangala Patrick.

The rangers learned about local history by touring Wave Hill Station and old massacre sites with Paddy Doolak and George Sambo and also practiced their interview skills with the team from CAAMA.



Kiwirrkurra signs up for the world's largest IPA



KIWIRRKURRA traditional owners have created the largest protected desert area in the world.

Since September, they are managing 4.2 million hectares of their land as an Indigenous Protected Area (IPA). Signing the IPA declaration at Wala Wala rockhole was "an exciting day for all of us", said Bobby Tjupurrula West.

along with family from Kintore and Nyirripi, the Martu Rangers and visitors from Alice Springs, Perth and Canberra.

They danced, shared stories, listened to and made speeches before representatives signed the declaration. Locals were excited about the recognition of their IPA and said they looked forward to getting out and caring for country.

"I used to work with Ngaanyatjarra mob and went to see other ranger groups working," said Bobby West.

"Now we've got that IPA ourselves, we've signed it today. Now it's running we need to teach all the young people, get elders, men and women, young people all working together. We want to burn that country to bring fresh grass, look after that bilby, everything."

The new IPA creates opportunities for custodians on the WA side of the border to work with those looking after the Northern and Southern Tanami IPAs in the NT, as well as with family in Kintore.

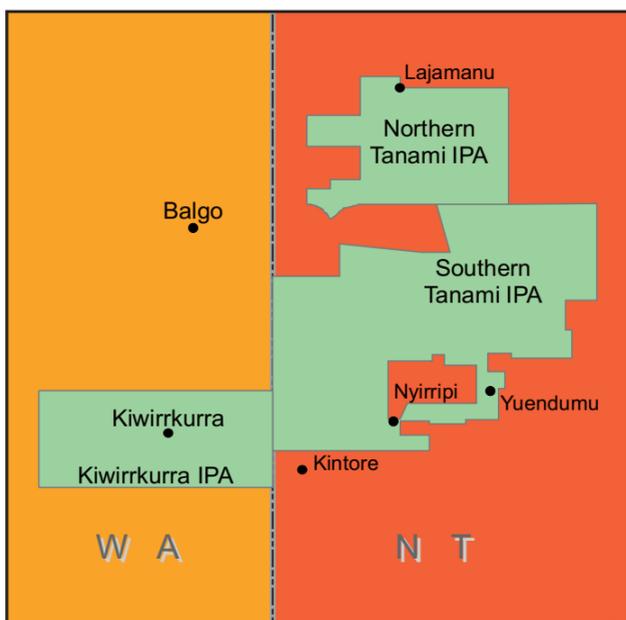
"I told Lindsey Corby that Kintore people are welcome to come and join in and work with us," Mr West said. "They're traditional owners too. We can all work and learn together."

Traditional owners are now responsible for fire management and protecting threatened species such as ninu (bilby) and tjalapa (great desert skink). They will be hunting feral cats and other pests and looking after rock holes, soakages, sacred sites and other important places.

They are keen to pass on traditional skills to young people and to partner with scientists and others for two way learning.



Kiwirrkurra elder Bobby West at the ceremony.



The Kiwirrkurra IPA joins the Tanami IPAs to form the world's largest desert Indigenous Protected Area.

The Pintupi traditional owners join other Aboriginal groups across the continent in looking after their lands with the support of the Australian government. The whole community attended the event,

Care message spreads like fire

DOZENS of traditional owners have taken part in the CLC's new fire management project.

The new four year project allows the CLC to involve communities that haven't had help with burning country before.

During the project's first 12 months the CLC worked with people from Kintore, Elliott, Mutitjulu, Tempe Downs, Docker River, Daguragu, Lajamanu and Tennant Creek to plan fire management work, visits to country and conduct burning for the first time.

Guided by senior traditional owners people travelled to and burned country not visited for a long time, such as the north of Lake MacKay and the Karlantjpa North Aboriginal Land Trust.

The CLC's \$2.2million grant from the Australian government gives more traditional owners the opportunity to manage fire and enjoy all the other benefits of being on country.

"Fire management is a proven way to engage communities in land management," said CLC director David Ross.



"It offers young people training and employment, as well as a chance for people to look at options for managing their country."

By August 35 people had attended planning meetings and 74 people had been on field trips.

"The project also works with neighbours and other organisations, for example pastoral properties, Indigenous Protected Areas, national parks and Bushfires NT," he said.

The new project, which goes under the official name of *Extending Con-*

temporary and Traditional Fire Management across Central Australia, is funded by the Federal Government's biodiversity fund.

It allows the CLC to employ traditional owners and two fire management officers.



Walking with art and culture all the go for Larapinta Trail

HIKERS can now enjoy works from Central Australian Aboriginal artists at shelters along the Larapinta trail.

Paintings by Rhonda Inkamala, Dale Campbell, Doreen Carroll, Trudy Inkamala, Jane Young, Kathy Inkamala, Clara Inkamala, Kathleen France and Noreen Hudson feature on cupboard doors at shelters at Simpsons Gap, Jay Creek, Serpentine Gorge and Finke River.

Traditional owners from the Tjoritja West MacDonnell Ranges joint management committee decided which artists with cultural and family links to the sites would paint the art works.

The artworks depict stories of significance to the areas, with themes such as clapsticks, coolamons and spears. Eagles, goanna, wild orange, honey tree, summer fruits and wild passionfruit also feature.

Jane Young painted the story of her father and grandfather's country.

"That Serpentine (Gorge), that's eagle dreaming, that dreaming belongs

there," she said. "We got chosen to do the work of our own country and we have a responsibility for that place."

Ms Young said it was important visitors got an opportunity to understand the story for the country.

"Share the story with the grandkids too," she said. "People visiting that country get to know."

The Central Land Council's joint management officer supported artists through the five month project by negotiating license agreements that protect the artists' rights, supplying the art materials and recording the stories of finished canvases for future generations.

Minister for Parks and Wildlife, Bess Price, whose department commissioned the paintings, launched the Larapinta Trail Indigenous Art Project at Simpsons Gap in September.

"We've listened to what visitors want and many have expressed a desire to learn more about the cultural values along the trail," she said.

Consider a cadetship

From page 15

"I've always set my sights on large organisations and influential corporations at an international level but I've started to consider working in smaller places because the work that's done by the CLC is clearly really good for Central Australia," she says. "And having the people want to see you make it through for possible employment and the networks for advice are invaluable."

Darren Kruger

Darren Kruger, 29, lived in Alice Springs for eight years after high school and then moved to Queensland before going to Adelaide to study at university.

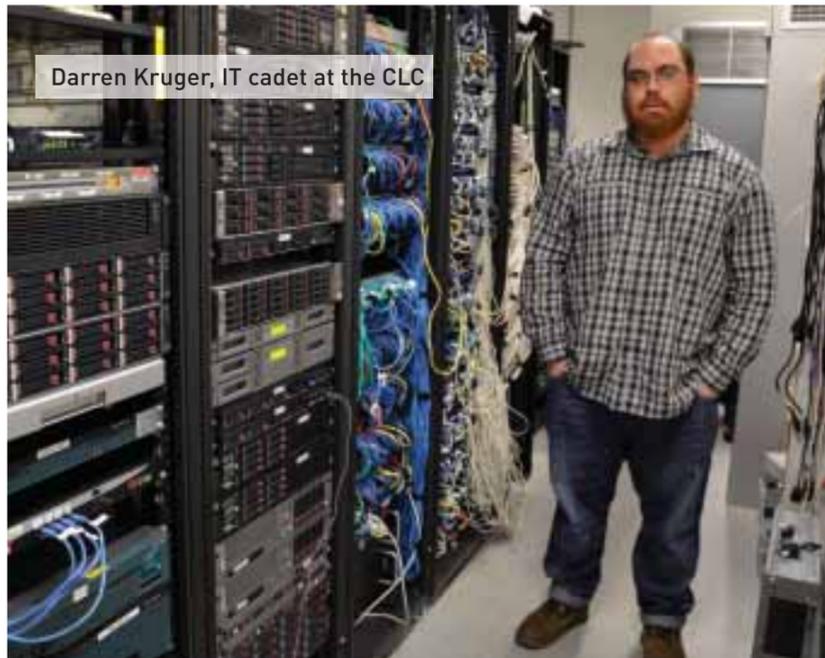
Darren became a cadet this year after the CLC's Computer Services manager, Michael Latz encouraged him to apply while he was doing casual work in the department last year.

He has a primary school-aged daughter, so coming up for work placement from Adelaide where he is studying a Bachelor of Information Technology at the University of South Australia takes some planning but he says the benefits make it worthwhile.

"One of the best things about the cadetships is the experience you get," says Darren.

"I felt I was lacking that when I applied for jobs. You learn all the theory at Uni and then with the work placement at CLC, you get to apply that here in practical ways."

Darren hopes to do more network engineering for computer systems administration and security after completing his studies. His hot tip for school-leavers: keep an eye out for these great opportunities.



Darren Kruger, IT cadet at the CLC

It's all about the group, says top ranger Craig

LEADERSHIP, commitment, integrity and a touch of humour are some of the qualities that make Tjuwanpa ranger group co-ordinator Craig Le-Rossignol the Central Australian Ranger of the Year.

Craig began working at the Central Land Council in January 2013 as ranger group support officer, working with six groups - Atitjere (Harts Range), Ti Tree, Santa Teresa, Kaltukatjara (Docker River), Ntaria (Hermannsburg) and Papunya during his first year.

Craig showed great commitment, often rising above expectations to ensure projects were completed to a high standard.

He provided relief to ranger group co-ordinators while they were on leave, and worked alongside co-ordinators and rangers on a number of projects.

Craig has an excellent understanding of cultural and natural resource management and demonstrated his cultural knowledge and support for traditional owners.

Completion of several fencing projects in the Atitjere area and Dulcie Ranges National Park was a highlight of his team leadership and practical skills, as was a week long fauna survey on part of the Katiti Petermann Land Trust near Kaltukatjara.

After only 12 months as support officer Craig took on a full ranger group co-ordinator role in the Tjuwanpa ranger group in Ntaria.

He manages a team of 11 rangers across five land trusts and also contributes to projects on West MacDonnell Ranges NT Parks.

"I was daunted by the workload but after talking to Shannon [Landers], he urged me to take it on. Mike [Carmody] also encouraged me," said Craig.

"The award itself was a group thing, it's a credit to all the rangers and co-ordinators that have helped me.



Craig Le-Rossignol (left) with Damien Williams, Paddy Doolak and George Sambo at the 2014 CLC Rangers Camp.

I'm not looking at it as a personal reward. CLC gave me a chance and I brought that award back for us all.

"Some of the crew say 'aye boss' and I say 'I'm not your boss, we all family here.'"

Craig said his experiences at his Oak Valley homeland of Mpwelarrre (meaning rainbow) and growing up around cattle meant he'd always had a sense of caring for country.

"You can't leave too much (cattle) in one area, that

puts too much impact on the environment," he said.

"Working in this field has opened my mind and eyes to the problems. You can really see how necessary this work is.

"You think a gecko is a gecko but when you find out there's 20 different kinds, it reminds you that everything has its place."

"Interaction with communities and people is vital. People call it pathways but it's really a big road!"

Strong governance gives control

TWO remote organisations are simultaneously the launch and "demonstration sites" of a program to support strong governance and management in Aboriginal organisations across the NT.

The Aboriginal Governance and Management Program is the latest initiative of the Aboriginal Peak Organisations NT (APO NT).

David Ross, director of the Central Land Council and APO NT member, said the program would improve Aboriginal wellbeing because Aboriginal organisations were the major employers of and service providers to Aboriginal people in communities.

"Many Aboriginal organisations are strong, operating well and need little assistance," Mr Ross said.

"The program will learn from the successful organisations and use this knowledge to assist those organisations who ask for support. This is part of self determination."

The program's first two demonstration sites are organisations at Utopia in Central Australia and Borroloola, each receiving up to 12 months support.

The program plans two additional sites.

Urapuntja Aboriginal Corporation at Utopia hopes good governance will help it run the large Stronger Communities for Children Program there.

Director Dennis Kunoth said the demonstration site opportunity was "a really important thing for us people here involved as directors and members."

Members "will be able to talk up more," he said, and it will "make our directors aware of their responsibilities."

The other demonstration site is Mabunji Aboriginal Resource Centre at Borroloola. It runs a number of services and social enterprises employing 142 workers of which nearly 90 per cent are local Aboriginal people.

Mabunji has requested some specific supports to further strengthen these operations.

"The program wants to research how we became strong, and in return they are going to help us with governance things that we have identified we would like to improve on," said Mabunji chair Annie Roberts.

It's expected Urapuntja and Mabunji will demonstrate governance strengths, challenges, changes and



Director Dennis Kunoth (left) and deputy Esau Nelson signing up Urapuntja Aboriginal Corporation as a governance demonstration site. Director Dennis Kunoth (left) and deputy Esau Nelson signing up Urapuntja Aboriginal Corporation as a governance demonstration site.

collaborations that achieve lasting governance improvements - learnings that can help other organisations.

The program already runs governance workshops and hosts bi-monthly teleconferences of a network of NT Aboriginal organisation representatives who advise each other.

It gives ad hoc advice and a range of resources and referrals, such as for pro bono legal advice. And it has commissioned research into sector-wide networks, governance models and best practice examples.

"There is no one-size-fits-all model of Aboriginal

governance," said Mr Ross.

"But effective governance has one thing in common: it puts Aboriginal people back in the driver's seat of their development."

Federal Government funded until APO NT's large Aboriginal governance summit held in Tennant Creek last year.

It will become the NT Centre for Aboriginal Governance and Management if further funded.

APO NT is an alliance of the Central and Northern land councils, the Aboriginal health body AMSANT and Aboriginal legal services CAALAS and NAAJA.



THE crowd danced so hard they kicked up a dust storm at this year's annual Bush Bash in Alice Springs.

Organisers reported that more than 2000 fans came though the door to experience a rare concentration of talent from across the Centre and beyond, with Blekbala Mujik the biggest name on the bill.

Also performing were the Barkly Boys from Tennant Creek, the Kiwirrkurra Band, Musgare from Amata, North Tanami Band from Lajamanu, Rayella from Marlinja, Kintore's Running Water and the Desert Divas.

The camaraderie among the bands was intense, with bands dedicating songs to each other and returning to the stage for an unforgettable finale with Blekbala Mujik.

Most of the performers had attended the Bush bands Business Skills Development camp before the big gig.

Emu fusion wins NIMA award

AMPILATWATJA band Desert Sevenz has won Community Music Clip of the Year at the National Indigenous Music Awards (NIMA) ceremony in Darwin.

Cassius Morton, Cleveland Holmes, Tarantino Morton and Preston Payne took home the award for their track *Fly Back Home* which was featured on the DVD *The Alyawarr Sessions*.

The track was created with Desert Pea Media and is a fusion of contemporary and traditional story that samples on location recordings of the sacred Emu Dreaming ceremony.

Fly Back Home was created during a four week mentoring program in Ampilatwatja and Wutunugurra, funded by the Barkly Regional Council.

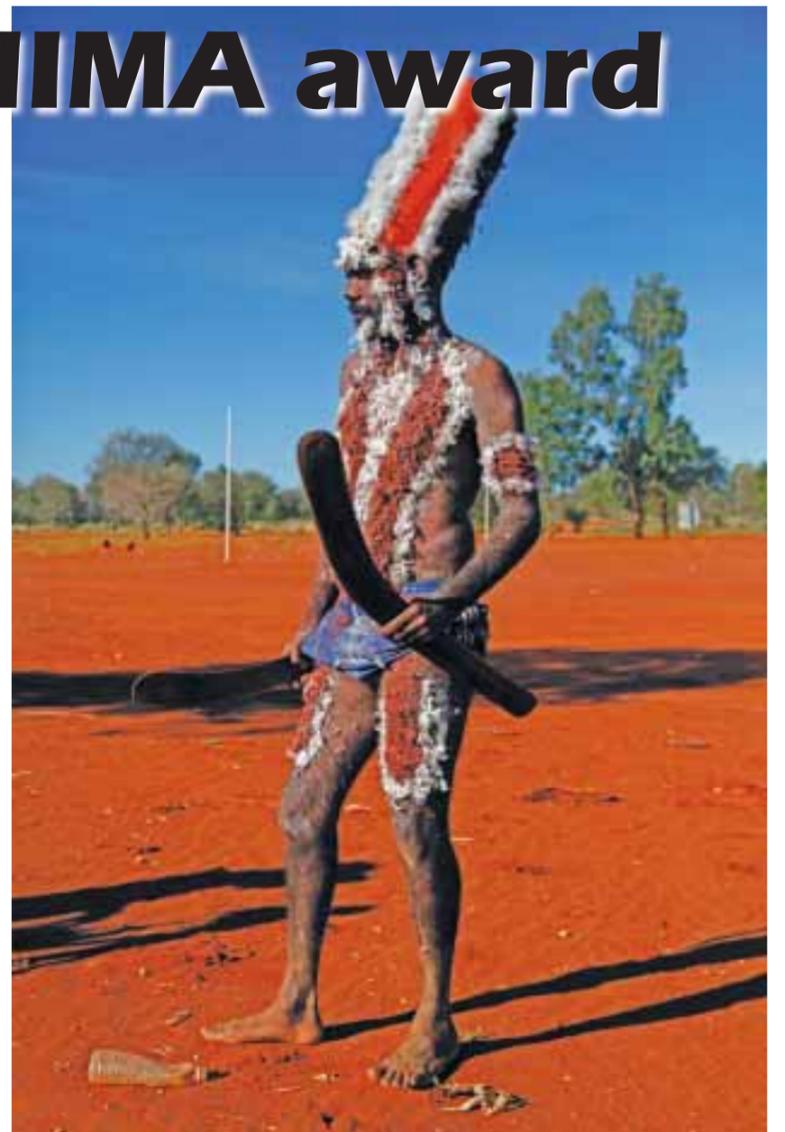
"In the build up to the event the fellas were nervous and excited. When it was announced on the night that Desert Sevenz had won, the crowd went wild," said council worker Nicole Watts.

Preston thanked Ampilatwatja community for all their support and help in getting them to the awards ceremony.

"We were incredibly proud of the guys," said council president Barbara Shaw.



ABOVE: Cassius Morton, Tarantino Morton, Cleveland Holmes, Preston Payne from Desert Sevenz, Desert Pea Media Director Toby Finlayson and Music Producer Joel Westlake up on stage to receive the NIMA Award from host Bernard Namok. **LEFT:** Ampilatwatja men prepare for a scene from the video clip *Fly Back Home* which was featured on the DVD *The Alyawarr Sessions*. To view the clip go to <http://indigitube.com.au/warlpiri/item/1678>





"Our temples are built in the ground. Our castles are in the dirt. We ourselves are written in the stars". From *The Shadow King* with Tom E. Lewis as King Lear, Jada Alberts as Cordelia

Borrowing the bard for a parable of power

LANGUAGE, politics and family relationships are at the heart of bush communities. Now they are taking centre stage across the country in *The Shadow King*.

Shakespeare meets shaking spears in this interpretation of *King Lear*, a play the great writer produced in the sixteenth century. Getting too old to do his job, Lear (played by Tom E. Lewis) looks to share his kingdom between his three daughters but his plans backfire and his family ends up paying the price.

The reworking of Shakespeare's timeless tragedy is described by the Malthouse Theatre as a sprawling, blood soaked tale of two Indigenous families in Australia's north. This examination of kinship and country echoes the nation's history.

Co-created by Lewis and Michael Kantor, the play makes strong parallels between Elizabethan England and Aboriginal Australia. Lear's plans to give away his land raise questions about land ownership and land rights, as Cordelia pours red sand through her father's hands as Gough Whitlam did through Vincent Lingiari's.

"Indigenous traditions of belonging are brought into naked conflict with the im-

peratives of capitalism. In this version, Lear's blindness and vanity, his fundamental error, is to believe that he has the right to own and distribute land," wrote the ABC's arts reviewer Alison Croggon.

The characters raise issues of cultural identity - can 'swamp turtles' swim as deep as their saltwater cousins? - and language is central. The dialogue is a mixture of modern English, Aboriginal and Kriol languages; Yumpla Tok (Torres Strait Creole), Kala Lagaw Ya (Torres Strait Creole), Gupapuyngu (Yolngu), Katherine Kriol and Baard.

An all Aboriginal rock band performs live on stage, including Bart Willoughby (No Fixed Address), Selwyn Burns (Coloured Stone, No Fixed Address) and Jida Gulpilil on the yidaki.

Other Indigenous performers and crew include actors Jada Alberts, Jimi Bani, Frances Djulibing, Rarriwuy Hick, Damion Hunter, Kamahi Djordon King and Natasha Wanganeen.

Bangarra 25th birthday bush bash to say thanks

To celebrate its 25th anniversary Bangarra Dance Theatre had its largest ever regional tour of Australia, visiting bush areas and spending time on country with Indigenous communities from September until November 2014 - performing in theatres, arts centres, on basketball courts and at beach amphitheaters.

From 17 September 2014, the company spent time in remote Aboriginal and Torres Strait Islander communities with cultural residencies in Broome (WA), Yirrkala (North East Arnhem Land, NT), Mutitjulu & Umuwa (Central Desert, NT), and Thursday Island (Torres Strait Islands). To conclude each residency, the dancers will perform *Spirit*, encompassing iconic Bangarra works, Bangarra says their performances are inspired by the lives of the Indigenous people of Australia - both past and present.

From 3 October 2014 until 6 November, *Kinship*, a double bill of two acclaimed works choreographed by Artistic Director Stephen Page (*Brolga* and *ID*), were performed at the Darwin Entertainment Centre, the Araluen Arts Centre in Alice Springs, the Adelaide Festival Centre, the Cairns Civic Theatre and the Pilbeam Theatre in Rockhampton.

Artistic Director Stephen Page said, "On the occasion of Bangarra's anniversary, this regional tour is the time of year I've been longing for. Taking the dance ensemble to many of Australia remote Indigenous communities, spending time with them and performing our work to them is our way to say thank you for their trust. We are in awe of the First Nations people and my heartfelt appreciation goes to them."

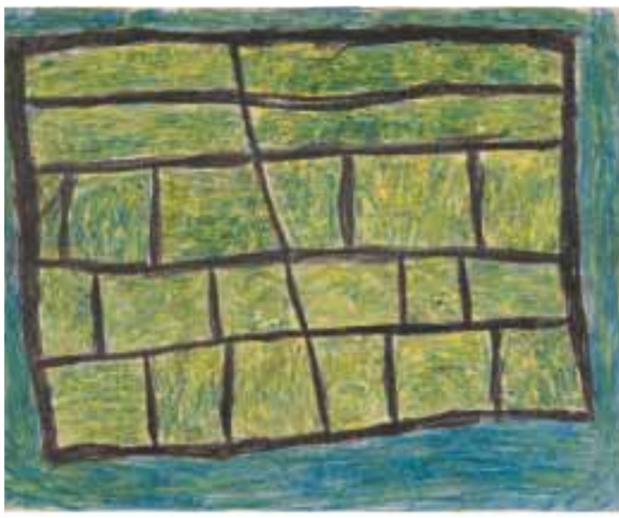


The Warlpiri view of things



Landscape in the desert, by Abe Jangala, Hooker Creek 1953-4. Meggitt Collection, AIATSIS.

... then and now



ABOVE: On the left, a photograph of the Superintendent's House at Hooker Creek, taken by anthropologist Mervyn Meggitt while he was living in Hooker Creek in 1953 and 1954. TOP RIGHT: A crayon drawing by Larry Jungarrayi of the same residence, created in the same period; *The malaka's house, Hooker Creek*. It was among Jungarrayi's first drawings after he was supplied with artworks by Meggitt. RIGHT: *Remembering the scene of her father's shooting*, drawing by Liddy Napananga Walker, Yuendumu, 2011



REMEMBERING the Future looks at how yapa (Warlpiri for Aboriginal people) have interacted with kartiya (non Aboriginal people), as seen through their artworks of nearly a century.

Author Melinda Hickson examines how anthropologists encouraged Warlpiri speakers to draw on paper so they could better understand their culture.

But, says Hickson, yapa were also using these new tools to interpret kartiya culture and the impact it was having on their lives.

Central to the book is a series of drawings created by 21 men and three women in 1953 and 1954 at the request of anthropologist Mervyn Meggitt when he was living at Lajamanu.

There are also artworks collected at the Yuendumu School in the 1960s, and others from more recent years.

Meggitt collected more than 200 drawings, but yapa men marked 50 of them as "inappropriate" for public display in 1980.

Hickson includes drawings such as Larry Jungarrayi's *The windmill and water tanks at Hooker Creek* and *The malaka's house*, which focuses on the windows of Lajamanu's 'white boss'.

"He used to see this window close up from where he was staying or maybe walking around. Maybe every morning he walked past this house?" wonders Tess Napaljarri, adopted daughter of Jungarrayi's brother.

Writes Hickson: "Napaljarri implies that we should interpret this drawing as a marker of Larry Jungarrayi's curiosity with white man's ways."

There are also drawings yapa made in in the 1930s for Olive Pink, whose account of a bush picnic she shared with a yapa family is included.

Miss Pink's description of her friendships with yapa and her high opinion of their culture contrast strikingly with accounts of their dealings with others, such as pastoralist Bill Braitling.

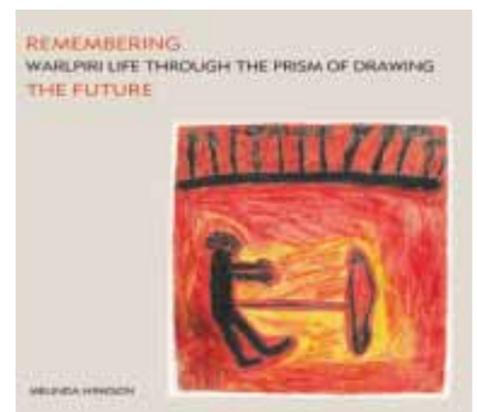
Braitling drove yapa away from Piki-lyi, "an area containing the most precious places in Warlpiri country: valuable permanent sources of water, a network of natural springs and water holes, with surrounding country replenished by these water sustaining rich hunting grounds and other sources of food," according to Hickson.

The World War One soldier-settler was widely reported for his cruel treatment of Aboriginal people. After losing their best country to Braitling, many had to work in his wolfram mines in exchange for rations. They faced floggings if they went near the springs.

Hickson also included several drawings that refer to the 1928 Coniston massacre and the events leading up to it in the book.

But, looking across nine decades of Warlpiri life, the author notes that many yapa are at least as interested in the present and the possibilities of the future as they are in past events and traditions.

"Just as the media of song, story and drawing become mechanisms for holding on to lost places, they also provide the means by which people can picture themselves in new places," she writes.



How they brought Lady Mungo home



THE SKELETON of a young woman discovered at ancient dry Lake Mungo helped to prove what is now an accepted fact: Aboriginal people have looked after this land for at least 40,000 years.

The relationship between the descendants of “Lady Mungo” and the custodians of the lake in south western New South Wales on one hand, and the scientists who fought for the recognition of the significance of the find on the other, has become the subject of a new documentary.

Message from Mungo examines what both groups have learned from each other in 40 years of interaction around one of the world’s richest archaeological sites.

When, in 1968, scientist Jim Bowler came across some unusual materials exposed by erosion, archaeologist Rhys Jones identified them as the remains of a young woman who had been given a ritual cremation.

The discovery caused a lot of excitement and debate among academics around the world because it showed how long Aboriginal people had lived in Australia.

Through the 1970s and 80s, led by three remarkable Aboriginal women – Alice Kelly, Tibby Briar and Alice Bugmy – and encouraged by archaeologist Isabel McBryde, Aboriginal groups associated with Mungo began to question the work of the scientists.

They became increasingly involved in the management of their work. In 1992, after much pressure from Indigenous groups, the remains of Mungo Lady were handed back to the Indigenous custodians. The handback ceremony was a turning point in the relationship between scientists and the local custodians.

The film is a rare creative collaboration between a professional historian (Ann McGrath) and a filmmaker (Andrew Pike). It tells the story of the conflicts between both camps and their resolution as a moving tale of the gradual empowerment of the traditional custodians.

Eight years in the making, *Message from Mungo* is a new story that has not been represented in print or film before. It’s told entirely by actual participants from both the scientific and Indigenous perspectives and is based on extensive consultation with members of the Indigenous communities at Mungo.

At times it comes across as a ‘how to’ guide for dealing with intercultural communication and conflict, so similar are the issues it raises to those faced by many Indigenous communities and the outsiders they engage with.

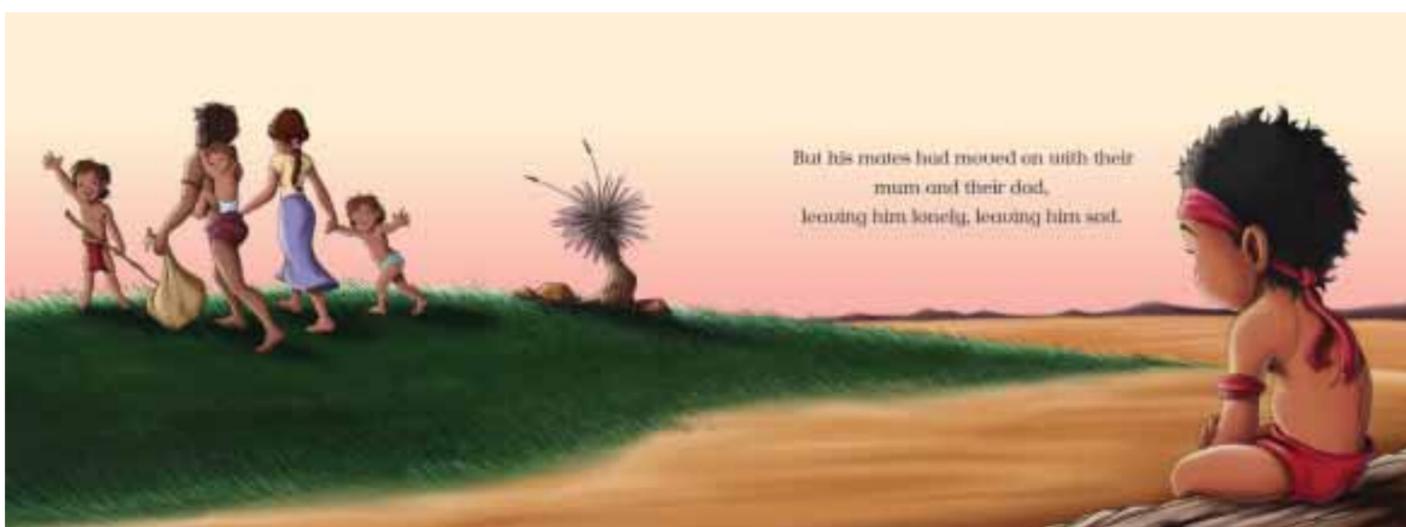
Touch of Disney animates Alfie’s age old discovery

AN INDIGENOUS artist who makes cartoons for the Walt Disney studio has given the ‘Disney touch’ to a new children’s book about the adventures of a young Aboriginal boy.

Alfie’s Big Wish is the sequel to David Hardy’s *Alfie’s Search For Destiny*, also published by Magabala Books.

The book follows Alfie’s quest for companionship after his friends leave his community. The other children are bigger and older, and the various animals he encounters all have friends of their own. So Alfie makes a wish.

Magabala Books said the Barkindji artist and author David Hardy had worked more than eight years in the Walt Disney animation studios. The freelance illustrator specialises in character design, portraits and caricatures. Says Magabala: “After becoming a father, David realised how lost and disorientated children can become throughout their growing years. He believes there is nothing more important than family.”





TOP LEFT: The Aboriginal and Torres Strait Islander Student of the Year Yupunu Fiona Marika (centre) with fellow finalist and Diploma in Education Support student Monica Robinson (centre right) from Walungurra School in Kintore were joined by Batchelor Institute's Dr Peter Stephenson, Beverley Watters (right) and Melanie Campbell.

TOP RIGHT: 'The Magnificent 7' take a break from the July Council meeting in Tennant Creek (l-r); Shaun Wickham, John Duggie, Phillip Coomes, Frank Holmes, Pat Murphy, Michael Liddle and Casey Holmes.

ABOVE: Academic rangers; this group of CLC rangers graduated with Certificate II in Conservation and Land Management and had colleagues and supervisors celebrate their efforts with them.

ABOVE: Spreading the messages; Alice Springs town councillor Chansey Paech talked with First Nations lawyer Corey Hinton about legal issues affecting Indigenous peoples during a US trip to the United Nations in New York in August. He also left him with a bit of reading from Central Australia.



CLC Staff Day

Clockwise from bottom right:

Penny Watson (left) and Heloise Kortekaas (right) with Anmatyerre rangers, Lynette Woods, Serena Presley and Suzina Haines. Ltyentye Apurte Rangers (l-r), Paul Oliver, Malcolm Hayes and Richard Furber take a break with Muru-Warinyi Ankkul Ranger Clayton Namatjira (second from left). Joel Liddle and Richard 'Woe' Foster from the employment unit. Anthropology research officer Geoffery Matthews (right) and ranger group assistant co-ordinator Shane McMasters. Tennant Creek ranger Anthea Graham (left) and library co-ordinator Amy O'Donoghue. Pastoral development officer Alistair McDonald (left) with Wulain rangers Jeffrey (Jnr.) Matthews and Jonathan Dixon (right).





BABIES

Clockwise from bottom left: Nakita Furber gave birth a little earlier than expected to baby Winston on 9th August 2014. Baby Sunsuela Heffernan Price (born October 2013), daughter of Viviene Price and Glen Heffernan. Deanne Cook & Zac Harvey with their beautiful baby girl Skylah (born on 8th Dec 2013). Milikya Mulladad (born 23rd January 2014), another beautiful daughter for Levina Abbott & Donovan Mulladad from Santa Teresa. Kaley Drew already in training as a CLC ranger. Tacita Bird (born March 23rd 2014), first baby for Chantelle Karrer & Kennedy Bird. Mum Shakita Linder and baby Izobel, Celesta Haywood with baby Zimera (born 2nd April 2014). Shontara Moketerinja celebrated her 1st birthday on July 29th 2014 with Mum Tanya, Dad Baxter and Grandmother Hedwig. **Centre:** Larnisha (born 17th January 2014) with proud Mummy Shauna Williams from Santa Teresa. **Photos courtesy of the Family Partnership Program, Alukura.**

Bubs & CENTRAL Babies



Email your baby photos and information to media@clc.org.au or call **89516215**.

Bondas' battle for balance

SCATTERED across 31 remote hilltop villages in its eastern Odisha state, the Upper Bonda people are one of India's country's most ancient tribes.

This community of fewer than 7,000 people is struggling to maintain its way of life and provide for a younger generation frustrated with inter communal violence.

Recent government schemes to improve the Bonda people's access to land is opening doors to high-school education. But with these changes come questions about the future of the tribe.

In a windowless mud hut, Saniya Kirsani talks loudly and drunkenly about his plans for the acre of land for which he recently acquired the title.

The 50 year old Bonda man wants to set up a mango orchard to produce the fruity liquor that keeps him drunk.

But for his wife, Hadi Kirsani, the land deeds mean that their 14 year old son, Buda Kirsani, can finally go back to school.

He dropped out after completing fifth grade in early 2013 because his family could not afford the cost of the nearest public high school in Mudulipada.

Without a land ownership document to certify the family's tribal status the local tribal resident school would not take him in. Last October, with the help of Landesa, a global non profit organisation working on land rights for the poor, Buda's family finally got the deed to their land from the Odisha government.

Carefully placing Buda's only two sets of worn clothes into a bag, Hadi holds back tears as she reveals that her son is now one of 31 children from the 44 household village who can go to high school for the first time.

Only one in 12 Upper Bonda men can read and write, while only one in 6 women are literate.

The Bonda people's ancient Remo language is passed down from mouth to mouth.

As hunters and foragers, the community has lived for many generations off the surrounding forests, trading millet, bamboo shoots, mushrooms, yams, fruits, berries and wild spinach in local markets.

Until recently, most Upper Bondas wove and traded their own cloth made from a plant called 'kereng', and had little need to enter mainstream society.

But deforestation has degraded their land and streams. Unreliable rainfall over the last decade has reduced their harvest, and the forest department's refusal to allow traditional 'slash and burn' cultivation has made it difficult for the community to feed itself.

Since 1976, efforts have been made to bring the Up-



per Bonda people into the mainstream, providing education, better sanitation and drinking water facilities, and land rights.

Social activists like 34 year old Dambaru Sisa believe 'mainstreaming' the Bonda community is crucial for its survival.

Orphaned as a child and educated at a Christian missionary school, Sisa now holds a double Masters' degree in mathematics and law.

"Our cultural identity, especially our unique Remo dialect, must be preserved," he said. "At the same time, with increased awareness, [the] customs and superstitions harming our people will slowly be eradicated."

He cited the Upper Bonda people's customary marriages – with women generally marrying boys who are roughly ten years younger – as one of the practices harming his community.

Women traditionally manage the household, while men and boys are responsible for hunting and gathering food. They are trained in archery but possession of weapons often leads to brawls within the community

itself as a result of Bonda men's quick tempers, their taste for alcohol and fierce protection of their wives.

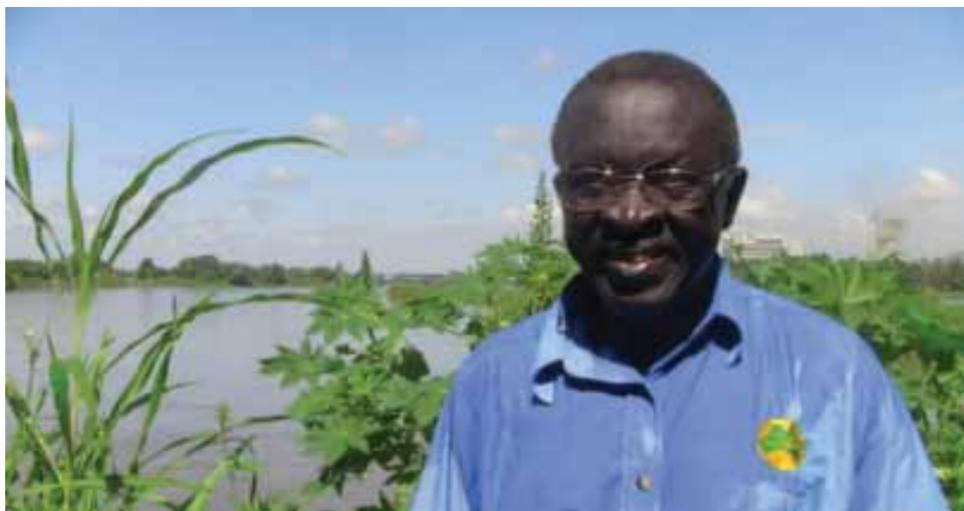
High infant mortality, alcoholism and unsanitary living conditions, in close proximity to pigs and poultry, combined with a lack of nutritional food, superstitions about diseases and lack of medical facilities are taking their toll.

Despite a glaring need for change, experts say it will not come easy.

"Getting Bonda children to high school is half the battle won," Sisa stated. "However, there are question marks on the quality of education in residential schools." The problem, Sisa says, is that instead of being taught in their mother tongue, students are forced to study in the Odia language or a more mainstream local tribal dialect, which none of them understand.

The government says it is willing to lower the qualifications for teachers in order to attract Bondas teachers to the classrooms.

Sudan's war veterans plant seeds of peace



ALONG the fertile banks of sub Saharan Africa's White Nile, a war veteran's co-op is planting for a food secure future in famine threatened South Sudan.

Wilson Abisai Lodingareng, 65, is a farmer and founder of Werithior Veteran's Association, or WVA, in Juba, South Sudan. The association is a group of 15 farmers who tend to a garden six

kilometres from Juba, South Sudan's capital. Here they grow nearly 1.5 hectares of vegetables.

"I have seven active members in the group, all former SPLA [Sudan People's Liberation Army] troops. I call them when it's time to weed the garden," Lodingareng said.

"I visit once a day, each morning, to

check the health of the crops and to see what's ready for the market."

Since the conflict began between the government forces of South Sudan President Salva Kiir and the rebel forces of former Vice President Riek Machar in December 2013, 1.5 million have been displaced from their homes.

Three and a half million South Sudanese are threatened by hunger, according to the Food and Agriculture Organisation of the United Nations (FAO).

Lodingareng said getting a plot of land along the Nile River was difficult with many international investors wanting this prime agricultural real estate. So far this year he has transformed the field with long grass and weeds into a garden with okra, kale, mulukhiyah (jute leaves) and coriander.

"I'm looking at expanding to grow food crops like maize, potatoes, carrots and eggplant," he said. "The first year has been a struggle. The next year should be much better."

Simon Agustino is the programme officer at Mennonite Central Committee, or MCC, in South Sudan.

"The veterans had no hope and no way to provide for their families," Agustino told IPS. "People thought he was wasting his time with digging. But he didn't give up."

MCC provided him with some capital for leasing the land, the training of beneficiaries, fruit and vegetable production, farm supplies and tools.

According to Agustino, most SPLA veterans take up crime after being decommissioned, but Lodingareng has a vision for the future of South Sudan.

"I did my part to put my country on the path to self determination," Lodingareng said. "Now my approach is to work hard."

Lodingareng fought with the SPLA from 1985 to 2008.

MCC is looking at ways to start a peace and reconciliation programme with the help of WVA. "He has many ideas on how to end the conflict," Agustino said.

Ntaria youth get their place for the future

AFTER seven years of planning and preparation, the young people of Ntaria can now enjoy sports, music and regular discos at a new youth centre.

The community opened the facilities in May during the Ntaria sports weekend. An all-star band featuring Sammy Butcher from the Warumpi Band and Golden Guitarist Warren H Williams performed while Bayden Williams and Edward Rontji christened the new stage.

Youth program team member Nicholas Williams has worked in the space since it opened and said it has become a positive focal point in the town.

"It gives all the youth a space to hang out, they know they got this area that's theirs," said Nicholas.

"The youth activities were at the school before and closer to teacher's houses, they'd get bored and muck around there. It's good we've got the new hall near the oval to keep kids away from residential area and there's a disco every Friday if all the kids behave. We have after school care and children have to behave there or else they don't get rewarded with the discos."

Before the new youth centre was built, youth activities were run in a small building in the heritage precinct, which had poor ventilation and was run-down. The Central Australian Youth Link Up Service (CAYLUS) started working with people in Ntaria towards a new youth centre in 2005.



The community used a grant from the Aboriginals Benefit Account (ABA) to establish the site and resurface and cover the basketball court (pictured above) at the centre of the facility.

The federal government then committed the rest of the funding which paid for the construction of the hall, ablutions and change rooms.



CAYLUS holds a lease on the building and makes it available to the youth program and other agencies.

Importantly, the government also contributed 10 years of operational funding so that Ntaria can keep it in good working order well into the future.

To make the space feel even more like theirs, local school students designed metal panels with artist Alison Hittman that have been mounted around the building (pictured left and right).

They include a landscape sketch of the nearby ranges as the centrepiece, painted by teenage girls from the school.

The Hermannsburg Pottery have also been working



with Alice Springs designer Elliot Rich on installing durable outdoor cement seating.

Nicholas said everyone enjoys the activities on offer and even visitors take notice of the new space.

"A lot of the activities are sports based: basketball, football, softball and sometimes cricket," he said.

"We have movie nights and concerts often. Sometimes the muso's use the music studio, but a lot of people from other communities, even tourists are surprised at how flash the building is."

Healthy fun: sports weekends and coming together

FOOTBALL and softball teams from nine desert communities came together for Mount Liebig's sports weekend in August.

Families young and old travelled hundreds of kilometres to enjoy healthy fun and top quality football, with Kintore (Division One) and Hermannsburg (Division Two) winning their grand finals by a few points.

The softball games were also hard fought, with Laramba winning the A grade and the local girls from Warren Creek taking home the B grade trophy.

The evening entertainment was a great success,

including gospel singers, the famous Tjintu Desert Band and local young women skilfully playing the new musical instruments from the Mt Liebig music project.

"It was Palya Lingku!" said community lease money working group member Norma Kelly.

"It was great that we used our money for this weekend and shared it with the whole community. They have new equipment to play with. I felt really proud of our young people."

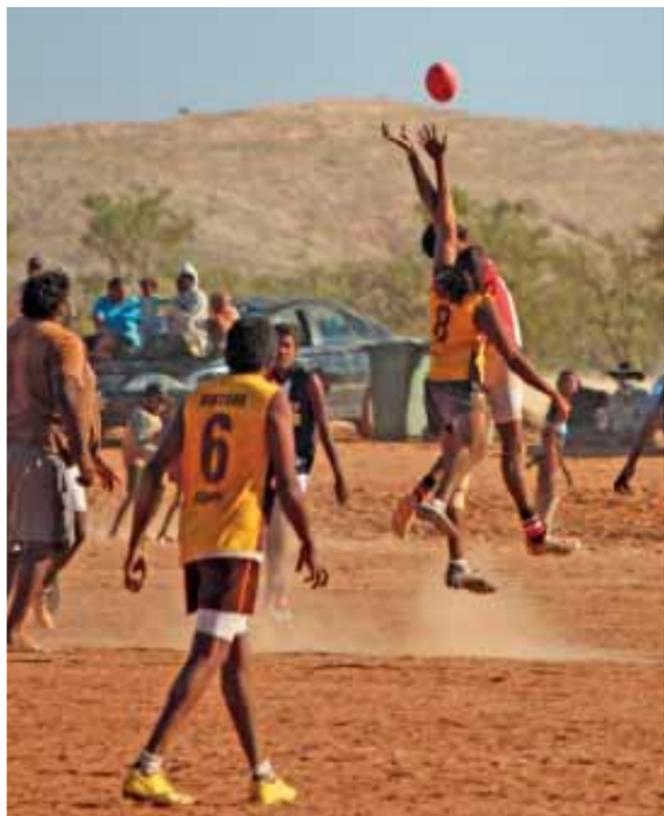
Mt Liebig community members devoted \$16,500 of their community lease money to fund the sports weekend. This project was managed by

the Animparrinpi Yututju Aboriginal Women's Corporation, which supported community members to buy uniforms, sports equipment, trophies and injury prevention equipment.

"We were really happy with our sports weekend," local resident and key sports weekend organiser Melvin Malbunka said.

"There were some very strong footballers out there playing, and the standard of the competition was high. The entertainment was fun, and the girls played great music!"

BELOW LEFT TO RIGHT: Eyes to the sky as Kintore and the Saints battle in the ruck. Jordan Marshall and Marcus Wheeler race to the ball first with Marcus McDonnald tailing on the right.



Yapa sport gets bush broadcast



ABOVE: PAW Media staff went all out to get the weekend's action on the TV and radiowaves. Dennis Jupurrurla Charles panelling the live broadcast and Shane Jupurrurla White on camera



PAW Media & Communications partnered with Indigenous Community Television (ICTV) for the first live television broadcast and webcast of a remote community sports festival at the renowned Yuendumu Sports Weekend.

At the annual event held on the first weekend of August, audiences from around remote Australia tuned in to ICTV, Channel 601 on the VAST network. They watched the Battle of the Bands on the Saturday night and live football on Sunday and Monday afternoons, with the grand final match played out on the Tuesday afternoon.

Remote communities as far as Warakurna and Balgo in Western Australia could see the 14 teams battling it out for their chance to hold up the trophy.

Papunya community got the honour of watching their team on TV, taking on the Yuendumu Magpies, who won the grand final.

Community media crews worked as tirelessly as the athletes over the entire four day event to cover all the softball, basketball and football action on radio and on camera. ICTV is already planning to host a number of live broadcasts in the near future.

PAW Media has long advocated for media by and for communities. The broad/webcast is a new opportunity for remote Indigenous Australia. It marks a new chapter in the history of television in the bush and provides much needed, positive vision of a remote community unfiltered by the mainstream media.

PAW Media and ICTV overcame lots of the technical challenges involved with transferring live video from Yuendumu to Alice Springs using a combination of satellite and internet technology.

Clockwise from below: Yuendumu players and family celebrate another successful sports weekend. The Yuendumu Magpies team after the grand final win. Nyrripi Demons show their pride. Utopia Crows were happy to cross the highway for the run on the Yuendumu paddock.



All Together Now



With 113 Aboriginal staff out of a total of 235 the CLC is one of the largest employers of Aboriginal people in the Northern Territory. Many of its employees are based in remote communities and have limited opportunities to socialise with their colleagues in Tennant Creek or Alice Springs. The CLC's first all staff day set out to change this.

Over 200 CLC workers from bush and town came together in July to get to know each other better, learn about each other's work and enjoy fun and practical hands on workshops by staff for staff. Staff had a chance find out about the CLC's history and direction and to quiz the director, David Ross.

But it wasn't all work. Wulain ranger, Dion Kelly, won a brand new blue swag for coming first in the swag rolling competition and many a staff member went home feeling more confident about tying a load of swags on a troopie or cooking a camp oven meal (see page 30).

Want to join the CLC? Check out our stories on p.15!