

# LAND RIGHTS NEWS

August 2015

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## CENTRAL AUSTRALIA



# BURNING PAPINYA, FINDING KURLPURLUNU

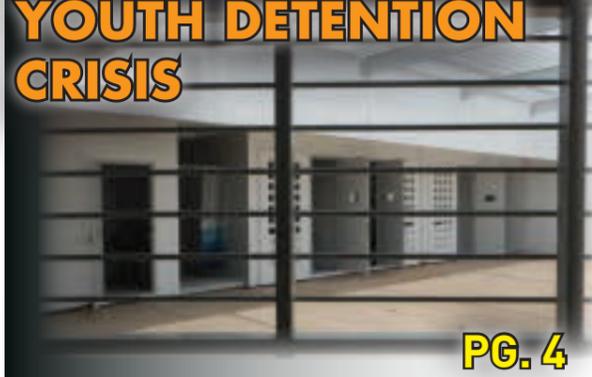
PG. 6, 14, 15

## OUTSTATIONS FUTURE



PG. 3, 12, 13, 17

## RAISING BARS YOUTH DETENTION CRISIS



PG. 4

## CLC CHEERS ADAM GOODES



PG. 26

## EDITORIAL

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## COVER IMAGE by Ben Kaethner:

Traditional owner Joe Bird with grandson Jeffrey Matthews Jr., on the prescribed burning trip to Papinya, where elders rediscovered Kurtlpurlunu.

# Back to the future?

## From CDEP to RJCP to CDP

THE unpopular and unsuccessful remote jobs and community program (RJCP) is getting a new name and some tweaking.

The government is 'rebranding' the failed RJCP as the community development program, or CDP.

Under the plan up to 30,000 job seekers in remote Australia have to work 25 hours a week in return for the dole.

The new name is confusing for Central Australians because it's the same as the CLC's successful community development program. The big difference is that with the CLC's brand of community development it's Aboriginal people who make the decisions (see stories on pages 10, 11, 12 and 17).

Indigenous Affairs Minister Scullion first announced the plans at the CLC April council meeting at Yulara Pulka.

Mr Scullion told delegates the new CDP he was working on with Labor's Warren Snowdon would be a 'non-gammon' CDEP (community development employment program).

He said people will get top up if they work more than 25 hours a week and employers would have to pay it back to the government if they did not offer job seekers a "real job" at the end of their placement.

He also announced he had dropped plans to make participants work 52 weeks straight without holidays.

Under the new plan they would get six weeks' annual leave over Christmas, 10 days' cultural leave and sick leave.

In June the minister announced the new scheme would be more flexible and transparent and "better engage" communities.

Mr Scullion said when the RJCP replaced the CDEP, more than half of participants left the employment program and ended up "on passive welfare". The new approach was about re-engaging that group.

"It's about no work, no pay, and that's what the communities have asked for."

"If they turn up or work, they'll be paid. If they don't turn up for work they won't be paid," Scullion told media, adding that this was a successful aspect of the old CDEP and would get people used to normal mainstream working conditions.

Under the plan up job seekers would be able to work in a wider range of jobs.

Service providers would be able to find local solutions for eligible activities "based on the needs of their communities," he said.

Centrelink would be able to pay people to work at regional councils, aged care facilities, child care facilities, ranger programs and schools.



Indigenous Affairs Minister Nigel Scullion with his CLP colleague Bess Price

People can also use the scheme to work on their outstations, the minister promised CLC delegates in April.

Carers, people cleaning homes, working in

and it should also be available to Aboriginal and Islander people."

The changes are based on mining billionaire Andrew Forrest's recommendations for welfare reform. They aim to end 'sit down money', according to Mr Scullion.

"Employment rates have been decreasing in Australia's remote communities. The gap is widening rather than closing," he said.

Aboriginal organisations and job providers are confused about the latest changes but reluctant to speak out publicly.

"The program simply isn't ready to roll out," said Green Party indigenous affairs spokesperson Rachel Siewert. She also asked where the new jobs will suddenly come from.

The unions warned businesses will be able to "exploit" job seekers by paying them less than the minimum wage.

Earlier this year the Minister caused an outcry when he said it was "not a bad thing" if people worked for the dole for decades. He pleaded with his critics: "What's the alternative?"

"Part-time work for part-time pay" seems to be his latest answer. And he has another new tune: "Communities don't like RJCP and nor should they like work for the dole."

"It's about no work, no pay, and that's what the communities have asked for."

gardens or carpentry workshops could receive training to allow them to access the scheme.

Counselling and rehabilitation treatment may also be considered as "work-like activity" because it may lead to employment.

The minister told The Guardian he wanted people to gain skills they find useful and enjoy their work: "We need to provide that flexibility because everyone else has that flexibility in life

## Rangers will stay with CLC minister says - but no promises on funding

INDIGENOUS Affairs Minister Nigel Scullion has backed down on plans to split the CLC's successful ranger program into small independent organisations that manage their own administration and commercial contracts.

Rangers addressed the minister and the CLC delegates at the Yulara Pulka Council meeting in April because they were worried about changes discussed in a letter from Mr Scullion's department.

Mr Scullion said he wanted ranger groups to have "more choice", but he listened when the rangers explained why they wanted to stay part of the CLC.

"The support for the rangers from CLC is second to none," Tjuwanpa ranger co-ordinator Craig LeRossignol told the minister.

"Having a direct link to traditional owners who drive the work of the rangers means it is more than a job, it is a way of life.

"It's working. Don't change horses in the middle of the race," he warned.

The minister backed off and reassured the delegates that there were "no changes on the table" for the ranger program. He praised the program and said many kids now wanted to be rangers.

Delegates also asked Mr Scullion to expand the ranger program in response to growing demand from communities, but the minister made no promises.

Earlier the rangers drew lots of applause when they talked about their work to Council.

The CLC's ranger program development strategy looks at different ways of growing the program. For more information go to [www.clc.org.au/publications/content/ranger-program-development-report/](http://www.clc.org.au/publications/content/ranger-program-development-report/).

Read what rangers had to say about their funding and future on page 16.



Ranger co-ordinator Craig LeRossignol told Minister Scullion why rangers want to stay with the CLC's successful ranger program.

# Outstations: your views



**Mildred Inkamala, Ntaria:** Disagree  
 "It's wrong! He (the Prime Minister) should support them. Taxpayers should support communities because they are part of Australia too."



**Ngarla Kunoth-Monks, Urapuntja:** Disagree  
 "If communities won't be funded by taxpayers then Australia needs to back pay rent to Aboriginal people."



**Petria Cavanah, Ltyentye Apurte:** Disagree  
 "We are taxpayers too. Our families trying to get jobs and do the right thing but he's not helping to get more jobs in communities."

The government is saying that taxpayers shouldn't fund outstations where kids don't go to school and adults don't go to work. Do you agree or disagree and why is that?



**Craig LeRossignol, Oak Valley:** Disagree  
 "Should we cut their funding and his 'lifestyle choices'? There hasn't been much support for them to begin with so you can't take what the people don't have, it's unfair."



**Stewart Paroultja, 8 Mile-Imamplte:** Disagree  
 "They should fund Aboriginal communities. They should support us, for work and to teach our children out there. We need that for culture too."



**Boyd George, Kalkarindji:** Disagree  
 "It's bad, that's our community, our country. Hunting, fishing on country is a part of us. That's where our family has always been. Why should it be different for us?"



**Margaret Lynch, Black Tank:** Disagree  
 "We pay taxes too. We contribute to the economy. As traditional owners we sign on to developments that contribute to the nation-building."



**Vincent Forrester, Mutitjulu:** Disagree  
 "Where are all the minerals coming from? Whose land? The communities are already under-funded and now they want to take more away. Where is the infrastructure when people move anyway?"

**Council NEWS**

To find out what's happening at Council, download a copy of the latest Council News at: [www.clc.org.au/council-news/](http://www.clc.org.au/council-news/) or pick up a printout at any CLC regional office or at the head office in Alice Springs on 27 Stuart Highway.

# Jail first, ask questions later

AS CONCERN over the high rate of Aboriginal children in detention grows, the NT government has changed the law so young people under 17 can be sent straight to jail, even before trial.

And according to a Darwin magistrate, they might be “safer” in prison than in the Don Dale Youth Detention Centre, which she described as “a dangerous place” for both staff and detainees.

The Aboriginal Peak Organisations of the Northern Territory called for “an end to hard-line punitive approaches to youth justice” and said “children should be detained in an age-appropriate way and not like adults.”

North Australian Aboriginal Justice Agency head Priscilla Collins said the move would expose young offenders to more criminal activity.

Human rights organisation Amnesty International has drawn international attention to the “shocking” number of Aboriginal children in jail in Australia and called on States and Territories to create alternatives to imprisonment.

An Amnesty report was particularly critical of Western Australia, which detains Aboriginal children at 53 times the rate of non-Aboriginal children.

But Amnesty also criticised conditions of youth detention in Alice Springs and Darwin.

The NT has the highest rate of youth imprisonment in Australia, and more than 95 per cent of the young people

in prison are indigenous.

Amnesty’s John Cleary said young people in detention should be held in “non-prison like” places with staff who are specially trained to deal with vulnerable young people.

“When it comes to young people caught up in the criminal justice system, the focus should always be on early intervention, diversion and rehabilitation,” he said.

Darwin magistrate Elizabeth Morris recently sent two 16 year old boys to the Holtze Adult Correction Centre in Darwin after they broke out of Don Dale and then “broke back in” two days later.

Their display of reckless driving was filmed and broadcast on TV.

Their lawyer said the boys were locked in their cells for 23 hours a day in the adult centre, but Ms Morris said they would get better rehabilitation and education than they would in Don Dale.

Last month NT Attorney General John Elferink approved changes which would allow young people who have been refused bail to be sent to an adult prison for up to 72 hours.

The NT Law Society called the changes “appalling”.

“Kids need a safe and secure environment to be detained, and an adult prison doesn’t provide [it],” society president Tass Liveris said.

“This just proves that the system is broken and further highlights the need for a purpose built juvenile detention facility.”

Since last March the NT had the



Cells inside the Don Dale Detention Centre: A magistrate says children would be “better off” in prison. Photo ABC

biggest increase in imprisonments in Australia, with 904 prisoners for every 100,000 population. This compares with 194 per 100,000 Australiawide.”

Meanwhile the Labor party promised to make reducing the numbers of Aboriginal people in jail a key priority if it wins the next federal election.

## Tough love at Loves Creek

CLC delegates have cleared the way for a youth camp near the Ross River Resort to stop young people ending up in adult prisons.

The first group of 22 youths aged between 12 and 17 spent a week at Loves Creek Station in the East MacDonnells in July. Up to another 38 offenders will follow this year.

The rehabilitation program is being developed in consultation with the traditional owners after the CLC Council meeting at Yulara Pulka endorsed their decision to give the NT Department of Correctional Services a two year lease over part of their land.

The department wants to contract a non-government organisation to take groups of young people to Loves Creek three times a year

for physical challenges such as hiking and abseiling, as well as cultural activities with elders, health and drug education.

Council heard the ‘base camp’ will have staff accommodation, cooking facilities and storage.

Delegates said elders played an important role in teaching, healing and disciplining young people. Some worried that taking young people away from communities would weaken this connection. Others said it was hard to discipline young people who don’t listen.

Nine traditional owners representing nine family groups will advise the department’s contractor, who has to employ Aboriginal people to help run the camp.

## Death in custody was ‘paperless’

THE death of a Yuendumu man in the Darwin watchhouse has increased concerns about the NT Government’s new ‘paperless arrests’. Kwementyaye Langdon, 63, had been arrested for drinking in public and taken to the city watchhouse under the new rules, which allow police to hold people for four hours without charging them with an offence.

According to NT Attorney-General John Elferink, the new rules cut down on paperwork so Police can do their job more efficiently.

But the North Australian Aboriginal Justice Agency, which mounted a Supreme Court challenge against the changes, says the rules lead to people being locked up for minor offences.

It says the government should be taking a “health approach” to people who have problems with alcohol rather than locking them up, which can lead to tragedies.

But Mr Elferink said: “You don’t take a person to a sobering up shelter when they are charged with an offence. That is an exercise of protective custody.”

Mr Elferink said he believed Mr Langdon had pre-existing medical conditions but the government would wait for the coronial inquest findings.

In 2012, 27-year-old Kwementyaye Briscoe died in the Alice Springs watchhouse. He had been taken into protective custody for being drunk. Police did not check on Briscoe for two hours, the inquest into his death was told.

The coroner found that Mr Briscoe had probably died from a combination of intoxication and a blocked airway.

An inquest into Mr Langdon’s death will be held in August

Rex Japanangka Granites, a relative of Mr Langdon’s, said he believed Mr Langdon should not have been arrested.

“We’re not blaming anybody... unless we get the answers through that inquest or police doing these kinds of things without, you know, checking if they were sick or not or have ... medications or anything like that,” he told ABC Radio.

Police told the ABC Mr Langdon had been twice examined by a nurse and checked regularly before he was found dead in his cell.

Mr Granites said Mr Langdon, a painter, was a talented and “quiet fella”, who would be remembered by the local football team murals that he painted in Yuendumu.



## Where’s the vigilance?

### COMMENT

WELL KNOWN to the court? Tick. Spokesman of a self-proclaimed ‘paramilitary’ group? Tick. Using social media to recruit members with firearms experience? Tick. Attention seeker with a racist social media following? Tick. Dangerously simplistic views? Tick. Potential for radicalising impressionable folk? Tick.

A man who ticks all these boxes might be asking for a visit from the police or a close encounter with a well-armed tactical response team. Especially in the wake of the Lindt Café siege.

But this is not Sydney, and Alice Springs vigilante enthusiast Gary Hall is white and does not have a muslim background.

Mr Hall and his friends in the Alice Springs Volunteer Force (AVF) have taken it upon themselves to reduce crime and anti-social behaviour in Alice Springs to “acceptable levels”. He says members of his group are armed and has used Facebook to recruit new members with firearms experience.

“It’s very difficult to come from where I come from and not be involved in paramilitary activity,” he told The Centralian Advocate. He refused to deny he was active in Northern Ireland’s notorious Ulster Defence Force.

Mr Hall is known to the local court for his own troubles maintaining acceptable behaviour, having twice been the subject of domestic violence orders in recent times. His former partner complained to the court about stalking and harassment in May.

He also spends much of his free time on the court’s visitor benches, taking notes during bail hearings. “We know where you live,” seems to be the unspoken threat.

Supporters post violently anti-Aboriginal rants on social media, but Mr Hall says he’s not a racist. “Any group that I’m involved with will have absolutely nothing to do with the colour of a man’s skin,” he told the media.

“Alice Springs is divided into two groups of people, good people and bad people. We’re interested in the latter. If you’re a law abiding citizen then you have no concern from the Alice Springs Volunteer Force.”

What a relief then, that the police are “monitoring” Mr Hall. Shouldn’t be too hard. After all, he often works just next door.

# Recognising what, exactly?

ABORIGINAL leaders have accused the Prime Minister of setting back the cause of recognition by rejecting their request to fund a series of indigenous conventions on constitutional reform as too risky.

Garma festival participants slammed Mr Abbott's refusal as disastrous for the proposed referendum on constitutional recognition of Australia's first people.

Former CLC director Patrick Dodson and Cape York lawyer Noel Pearson said the conventions are needed to help indigenous communities make informed decisions about the referendum.

Following a meeting of 40 Ab-

original leaders, including CLC director David Ross, they outlined a process that allows Aboriginal people to understand the options.

Many, including NLC CEO Joe Morrison, insist the referendum should not just be symbolic and include a clause that prohibits racial discrimination (see story below).

Opinion polls are showing most Australians support the idea of recognising indigenous peoples in the constitution, but there is no agreement about what form it should take.

A loud group of conservatives opposes changing the constitution. Some Aboriginal groups are also opposed, saying it would make no difference to the lives of indigenous

people.

CLC delegates discussed a referendum to change the constitution for the first time in April. They voiced many different opinions.

The Australian constitution was put together in 1901, when the six British colonies came together as the Commonwealth of Australia. The constitution is Australia's 'founding document', the basis of all its laws.

It is the hardest law to change. Only when a majority of voters in a majority of states and territories agree by voting in a referendum can it be changed. This is why many referenda, for example about Australia becoming a republic, have failed.

Unlike many other constitutions,



Billy Ah Kit debates constitutional recognition at the CLC's April council meeting.

such as New Zealand's and Canada's, the Australian constitution does not acknowledge indigenous peoples as the first peoples.

First ATSIC, then former Prime Minister John Howard proposed to recognise Aboriginal people in the constitution. Prime Minister Tony Abbott wants it to happen in 2017, on the 50th anniversary of the 1967 referendum, which included indigenous people in the census for the first time.

Some supporters of constitutional recognition also want to change the parts of the constitution that give the Commonwealth the power to make laws based on race that discriminate against Aboriginal people.

## Leaders insist : no referendum without indigenous support

## Discrimination clause triggers controversy



Pat Dodson



Noel Pearson



Warren Mundine



Marcia Langton



Lowitja O'Donohue

"We cannot proceed to a referendum without knowing where indigenous people stand. If it does not have indigenous support, why would the nation proceed with a referendum?"

With these words Pat Dodson and Noel Pearson challenged Prime Minister Tony Abbott in July to help Aboriginal people make informed decisions about constitutional recognition. Mr Abbott has rejected the request because of the "risk" of it leading to "a log of claims".

But the leaders said any model for recognition "should be developed with genuine indigenous input and taken to a referendum with the wholehearted agreement and backing of indigenous people."

The two leaders outlined three steps to help Aboriginal people to consider options and "move towards a consensus model to submit to the Australian people at a referendum":

1. Indigenous conferences and a national indigenous convention.
2. Broader community consultation with all Australians.
3. Negotiation between indigenous representatives and party leaders to help parliament agree on a model to take to a referendum.

A clear path to consensus is badly needed. As the proposed 2017 date draws nearer, there has been increasing disagreement about what Australians would vote for.

Right wing senator Cory Bernardi offered to lead a campaign against recognising First Australians in the

constitution. He claims constitutional recognition would be racially divisive.

Aboriginal opponents of constitutional change include Gary Foley and small groups such as the Aboriginal Provisional Government, which says Aboriginal people should have self determination and self government instead. "Our vision is for Aboriginal people to take our place among the nations and peoples of the world, not beneath them."

Successful referendum comes from conservative critics. Lawyer and Cape York Institute founder Noel Pearson says conservative opposition could sink the referendum.

Mr Pearson supports removing racist clauses from the constitution.

But he says that instead of recognising Aboriginal people in the 'preamble' [foreword] of the constitution, there should be a separate "declaration of recognition" acknowledging indigenous people.

"It could be our nation's agreed

a lot of public pressure if they ignored it. Academic Marcia Langton said Mr Pearson's proposal would "overcome the underrepresentation of our indigenous population".

Professor Langton also supports Mr Pearson's call for a series of constitutional conventions.

But Mr Abbott's advisor Warren Mundine called Mr Pearson's proposal "confusing".

"It's starting to turn into a dog's breakfast," he said. "We need to get back to the real issues ... the removal of the race laws and inclusion of a preamble," he said.

'Father of Reconciliation' Pat Dodson also believes recognition should be a part of the constitution and not in a separate document.

He said it should be "not just poetry", but guide politicians when they make laws affecting indigenous people. The changes should ban racial discrimination, he said.

Mr Dodson has also warned that Aboriginal people would fail

to see the point of proposed constitutional change if the federal government continued to cut funding to Aboriginal programs.

"I tend to be a bit despairing of our capacity to change the constitution ... because there is far too much anger and frustration in the Aboriginal community now," he said.

Lowitja O'Donohue, 83, was a prominent supporter of the 1967 referendum, but is too sick to get involved in the current campaign.

She told The Australian she was concerned the referendum would not succeed because Aboriginal groups were not united behind it.



Indigenous leaders meet with federal politicians in Sydney.

Another group, the National Unity Government, says indigenous people "have never ceded... our pre-existing and inherent sovereign rights."

Similar views were raised during the CLC's last council meeting in April.

Constitutional lawyer Sean Brennan, invited to answer delegates' questions, said it was possible to pursue long term goals like treaties and sovereignty at the same time as supporting positive change of the constitution in the short term.

But the greatest threat to a suc-

cessful referendum comes from conservative critics. Lawyer and Cape York Institute founder Noel Pearson says conservative opposition could sink the referendum.

Mr Pearson supports removing racist clauses from the constitution.

But he says that instead of recognising Aboriginal people in the 'preamble' [foreword] of the constitution, there should be a separate "declaration of recognition" acknowledging indigenous people.

Politicians would not have to follow the advice but there would be

ANY change to the Australian constitution must include a clause protecting indigenous people from racial discrimination, a federal parliamentary report has found.

The Joint Select Committee on Racial Discrimination handed down its report in June.

The committee backed the inclusion of an anti-discrimination clause among the changes people would vote for at a referendum.

But not everyone agrees.

Some commentators say including the clause will make it less likely for the referendum to succeed, and it would be safer to leave it out.

In its report, the parliamentary committee said it had heard it was "time to remedy the injustice of exclusion and recognise in our founding document the significant contribution of Aboriginal and Torres Strait Islander peoples to a modern Australia."

"The committee heard that in order to achieve this, the mere removal of racist sections of the Constitution would not be enough and that much more is needed."

"That Aboriginal and Torres Strait Islander peoples will accept nothing less than a protection from racial discrimination in the Constitution."

But critics predict that including an anti discrimination clause would increase the number of votes against constitutional change.

Law professor Frank Brennan says he is afraid the referendum will fail because it aims too high.

"Whatever the shortcomings of modest, symbolic change, it is sure to be a lot better than no change," he said.

But NLC CEO Joe Morrison warned that Aboriginal people themselves would not support change unless it included protection against racial discrimination.

He said the Howard government's intervention in the NT had been possible because the constitution had allowed it.

Mr Morrison said the Joint Select Committee had found widespread support for a clause in the constitution protecting indigenous people from future discrimination.

"Any question absent a provision that would break the shameful record of discrimination is bound to fail," he said.

# Elders find lost site again - after 70 years



George Ryder, Mark Lane and Jerry Patrick (with PAW Media's Jeff Bruer) are all smiles after finding Kurlpurlunu with the help of Molly Tasman (below right). Below left: Dominic, Eliza and Mark Lane visited the site again in July.



THERE were tears of joy as elders from the Southern and Northern Tanami Indigenous Protected Areas found Kurlpurlunu, an important rain making site they had not visited for about 70 years.

Molly Tasman, George Ryder, Mark Lane and Jerry Jangala Patrick were among a group of elders who used a helicopter burning trip with CLC rangers from Lajamanu and Yuendumu to have another look for the long lost dreaming place in May.

Some had been involved in previous unsuccessful attempts to locate the site north east of the Granites, deep in the Tanami.

After days of discussions among the elders Ms Tasman and Mr Ryder navigated the chopper to the site, 100 km from the rangers' burning camp at Papinya. They brought back the good news.

Mr Patrick was part of the second group that flew from Papyinya to Kurlpurlunu to confirm the discovery. He performed a song as soon as he stepped out of the chopper.

CLC chair Francis Kelly said even though Mr Patrick and Ms Tasman, both in their 80s, had not been to the site since they were children, they recognised it straight away.

"Jerry Jangala said: 'Yes, that's the rock. I remember sitting there when I was a small boy, killing all the birds.' He was crying. 'I saw it when I was a little one. If I pass away I've seen that place again. I'm happy.' That's what he said.

"Kurlpurlunu was a main area for Warlpiri for all the ceremonies for that area, for songs and rain dancing.

"It was the only water they were drinking in that time, and it still bubbles. When you put stick there it starts squirting out."

Mr Kelly's colleagues from PAW Media captured the journey for a documentary about *ngapa* song lines in the Tanami. It will be broadcast on NITV next year.

"Without our ranger and fire management programs we'd still be looking for Kurlpurlunu," Mr Kelly said. "Burning trips are like that. So many good and unexpected things happen at the same time."

A month later the CLC took a group of elders and rangers back to the site to teach them its songs and stories and plan how to keep it in good condition.

This includes keeping camels and bullocks out and doing animal surveys.

**More photos from the Papinya burning trip on p.14 and 15. Check out the CLC Facebook page to see the huge reaction that greeted the news.**

## To frack or not to frack: delegates quiz experts

THE CLC mining section organised the first ever fracking forum at the council meeting at Yulara Pulka in May.

Delegates spent a lot of time on quizzing a panel of experts and advocates about the controversial gas mining technique known as hydraulic fracturing (or fracking).

Representatives from the fracking industry, the environment movement, government and an independent scientist took up the CLC's invitation to present.

Many speakers made the point that the NT has a lot of work to do before it has strong rules (regulations) to make sure this new industry does not waste or poison our precious water. The NT government is currently reviewing these rules.

Professor Damian Barrett, a scientist from the CSIRO, said the CLC is in a strong position to influence the regulation of fracking. Judging from the many questions delegates put to Professor Barrett it won't be the last time they will wrestle with this tricky issue.

It looks like landowners have a bit more time to make up their minds.

Despite the many granted exploration permits in the CLC region there are currently few if any actual plans to conduct oil and gas exploration and no plans to drill or frack any wells.

"This isn't likely to change while the oil price continues to be low and there is no new market for gas," said CLC director David Ross.

"Interest in exploration for shale gas, where hydraulic fracturing is a crucial technology in production, may gain momentum if the proposed north east gas pipeline goes ahead."



Fracking is not everyone's idea of looking after country, but Santos representative Che Cockatoo Collins was easily the most popular panel member of the CLC's first fracking forum.



Sammy Wilson, Daisy Walkabout, Judy Trigger and Rita Okai with the Dalai Lama

## His holiness a hit with Mutitjulu

HE was not trying to make converts in his short visit to Uluru, but it didn't take long for the world's most famous Buddhist to win new friends there.

The Dalai Lama, the Tibetan Buddhist leader, insisted on meeting the traditional owners during his visit to Uluru in June.

They were very pleased to oblige. A group of young women even got up early to cook fresh damper for him.

"We were very happy to meet him because we knew he wanted to meet us," said Judy Trigger, an elder who was won over by the Dalai Lama's open and friendly manner.

"He wanted to hold our hands," said Judy, who greeted his holiness (as he is also known) on his arrival and took him to the Mutitjulu waterhole. Here, she told him the story of Liru and Kunyia.

Some Anangu didn't know a lot about the Buddhist leader before they had heard he wanted to meet them.

But Judy said when they found out that he had lost his country they felt sorry for him.

The Dalai Lama is not allowed to return to Tibet, which has been colonised by China.

In front of a crowd of 1500 people, the welcoming party presented the spiritual leader with some rubbing medicine, tjala (honey ants), and maku (witchetty grubs) that they had collected.

They were amused when he confessed that he was afraid of caterpillars!

Ten young Anangu women performed an inma for his holiness, and Roley Mintuma also danced for him.

The Dalai Lama told his hosts a little about Buddhism and its belief in reincar-

nation (rebirth after death).

He also told Anangu to keep their culture strong.

He added that making sure they learned good English at the same time would help them to do that because it would give them a stronger voice in the mainstream Australian culture.

The Dalai Lama said it was important for Aboriginal people to keep their traditional names.

"Modern education, modern dress, but they would keep their traditional name," he said.

The Dalai Lama said he was impressed by the complexity of Anangu culture. He suggested Aboriginal people could preserve traditional knowledge by adapting modern technology.

Next time he visits the CLC rangers could show him how they do just that.

# Town, bush voters joined up in 'super electorate' plan

ABORIGINAL voters in the CLP held bush seat of Stuart may have to share their voice with town voters at the next NT election.

The NT Electoral Commission (NTEC) wants Bess Price's bush seat of Stuart to swallow up much of newly independent Robyn Lambley's Alice Springs seat of Araluen.

And it would change the electorate's name to 'Battarbee', after the friend and mentor of Albert Namatjira.

The new seat would force together very diverse groups of voters from Kalkaringi, Lajamanu and Alice Springs in one 'super electorate'.

Robyn Lambley told the ABC that merging Araluen with Stuart breaks the CLP's promise to give a voice to the bush.

Alison Anderson, whose seat of Namatjira would stay largely unchanged, agreed: "The CLP is selling out Aboriginal people in the bush to get re-elected."

The independent MLA predicted that plan will fail because voters in the Larapinta town camp "will not vote for Bess."

Ms Price did not respond to a request for comment.

The NTEC wants Central Australia to give up one seat to Darwin because the population up north is growing much faster.

Ms Anderson has questioned the indepen-

dence of the NTEC.

Ms Lambley refused to link the abolition of her seat of Araluen to her role in the failed coup against "worst ever" Chief Minister Adam Giles but said: "I do not believe coincidences exist in politics."

Her parting shot after resigning from the CLP in June: "We have had almost three years of the politics of hate, discord and lies -- the air is heavy with the weight of the misinformation and the fantasies spewed out by the Chief Minister and his propaganda machine."

Meanwhile Mr Giles has objected to the proposed redistribution. He said he wants the NTEC to keep the three Alice Springs seats and find another way to deal with population growth in Darwin.

But the Chief Minister and his party now face new problems as a minority government.

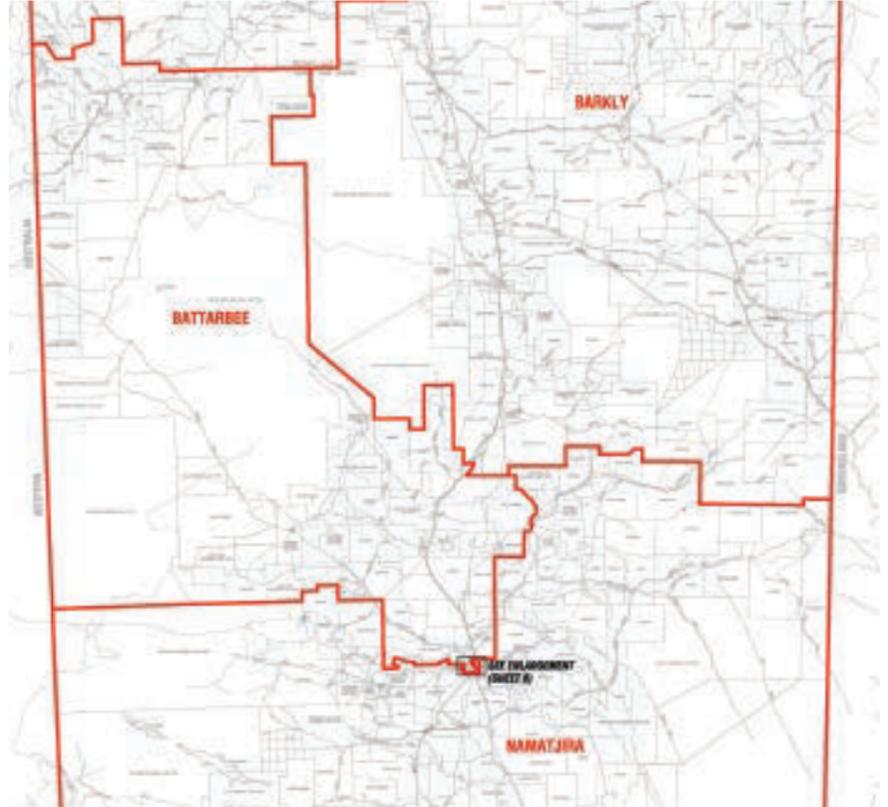
The resignation of Speaker Kezia Purich in July meant that the government lost its majority of one.

The newly independent Ms Purich also criticised the Giles government for a lack of integrity and transparency.

But she said she would not vote with Labour and the independents to bring down the government before its fixed election term expires next year.



Bess Price, member for Stuart (above) and Alison Anderson, member for Namatjira



## Itching to have your say?

The next election could be just around the corner.

Make sure you and your family are enrolled to vote.

Call 1800MYVOTE, visit MyVote Central at the Yeperenye shopping centre, opposite the Alice Springs Post Office, or visit [www.ntec.nt.gov.au](http://www.ntec.nt.gov.au).

## Giles' backflips on land rights, statehood "nothing to do with" looming election

THE NT's scandal plagued minority government has backed off its attacks on land rights and changed its tune on NT statehood - for now.

As the NT election gets closer, Chief Minister Adam Giles has been sending conciliatory messages to traditional owners and their land councils.

Only last year the NT government called the federal Aboriginal Land Rights Act a "wall of imprisonment" blocking development and demanded its "repatriation" (sic) to the Territory.

NT Attorney-General John Elferink even compared the "disenfranchisement" he said resulted from land rights to dictatorships such as North Korea.

But since lobbying the Prime Minister and conservative state premiers to launch an "urgent" investigation into the administration of Aboriginal land, the CLP's parliamentary majority had slipped to one.

No longer talking about "taking on Canberra" over land rights, Mr Giles radically changed tack.

He told The Australian he has "not a problem with the legislation" and now could find "nothing I would seek to change in a rapid time" if he ever did get control of the federal law.

Mr Giles went so far as to publicly suggest a close working relationship with the land councils.

"Maybe we put some of our staff into the NLC. I think we can do the same with the CLC," he said.

He has also changed his tune on NT statehood.

Only in June he dismissed the issue as unimportant. That was after his Minister for Statehood, Bess Price, copped ridicule for not being able to answer a question about it in parliament.

In July, when the NT government lost its majority following yet another resignation, he

pushed his state and federal counterparts to support NT statehood by 2018 - without discussing the issue with NT voters first.

Mr Giles has denied that the looming NT poll is behind his new focus on indigenous voters.

He has put public service heads directly in charge of driving economic reform in 13 remote regions. He announced new Aboriginal employment targets for government departments and contractors while excluding Ingkerregke and Tangentyere from lucrative housing contracts that went to the shires instead.

One of his first actions after surviving the CLP leadership coup against him in February was to reverse his scrapping of the Department of Aboriginal Affairs.

His backflip was widely interpreted as an admission that his strategies of the last three years had failed and that the CLP was on the nose with bush voters.

But Mr Giles said his turnaround had nothing to do with the forthcoming election where, according to recent opinion polls, the CLP would face a wipeout.

"Not at all. There's been a complete focus on Aboriginal affairs the whole time," he told reporters.

He claimed his government had quietly pro-



gressed its Aboriginal policy goals "without any announcements."

"We're in a position now that we're starting to talk about it so people can see the plan the government has got," he said.

But earlier this year a leaked recording of Mr Giles speaking at a closed CLP meeting revealed there was no plan.

"There's no Aboriginal affairs policy and that's why a lot of times the pollies don't know what they stand for," Mr Giles reportedly admitted to CLP members. "I think there has been a lack of implementation in a range of different policy areas," he later told The Australian. "And there's been a bit of a lack of leadership."

## Morgues to be funded after years of delay

THE NT and federal governments will spend \$5 million upgrading morgues in remote communities.

The news comes before an NT election, three years after a report by the NT ombudsman calling for action.

Former ombudsman Carolyn Richards found in 2012 that there was no government responsibility for looking after morgues in communities.

She described instances of bodies being stored in inappropriate places, such as a shed, a kitchen and a courtroom.

Bodies had decomposed before funerals could be held because of refrigeration breakdowns.

In January this year, the ABC reported that a woman's body lay on the floor of an unrefrigerated morgue in Kalkaringi for four days in summer.

Only in February NT Health Minister John Elferink said the NT government was "not legally responsible for remote morgue services or infrastructure."

It has never funded the shires to operate morgues.

"Currently, the family is responsible for organising the funeral and other associated arrangements for a deceased person," Mr Elferink said.

Families often could not afford to bury their loved ones, resulting in them lying in morgues for a long time, CLC delegate Baydon Williams told the November Council meeting in Alpururulam.

# Black land, white blueprint

ABORIGINAL leaders have greeted the latest Australian government plans for their land with a mix of caution and distrust.

They have asked the government to fund a forum where Aboriginal communities, groups and organisations will have an opportunity to be consulted about the long awaited government 'white paper' (plan) about the development of Northern Australia.

Northern Land Council CEO Joe Morrison said the conversation about native title should be driven by Aboriginal people.

The plan pays the expected lip service to "full partnership with indigenous Australians".

But Aboriginal leaders are concerned that it relies on the chaotic Indigenous Advancement Scheme (IAS) to create jobs and improve the education of Aboriginal people.

It also flags proposals to 'simplify' exclusive native title.

"Indigenous Australians should be able to use their exclusive native title to attract capital necessary for economic development," the white paper said.

"But banks do not lend against native title because native title is not transferable in the event of a default."

"The aim is to assist Indigenous landowners and businesses to create, on a voluntary basis, transferable interests that can be used as collateral for commercial loans, without extinguishing native title."

Mr Morrison told The Guardian that getting access to finance using the title "has been one of the most fundamental questions facing native title claimants and holders".

"We've got to be careful when we look at these words in the white paper that they're not code for winding back Aboriginal informed consent in those property rights," he warned.

"How do you hold a lease or sublease without losing those property rights? How do you get a financing mechanism that underwrites that?" he asked.

There are many hundreds of leases over Aboriginal freehold land held under the Aboriginal Land Rights Act but it is more complicated under native title.

Mr Morrison said native title had to be extinguished if landowners wanted freehold.

"I think it's disturbing to suggest that Aboriginal people have either got to surrender their native title or extinguish it to be able to have ... a typical western form of title."

Cape York leader Noel Pearson also warned that the white paper could be used to undermine the Mabo decision and land rights.

"The problem with government policy is that they are anxious about making the north amenable to industry, but they pay little attention to making the north amenable to self-development by Aboriginal communities and Aboriginal land owners," he said.

CLC chair Francis Kelly and director David Ross said Aboriginal people in Central Australia



Community funded and initiated development does not rate a mention in the government's Northern Development Plan. These Nyirripi children attended a science workshop at Rosebud Secondary College. The excursion was funded by the Warlpiri Education and Training Trust (WETT), through the CLC.

**"We've got to be careful when we look at these words in the white paper that they're not code for winding back Aboriginal informed consent."**

were already engaged in such self-development.

They told the national native title conference in Cairns in June that 35 communities were not waiting for the government but used money from land use agreements to fund their own development.

"The white paper is a missed opportunity to build on Aboriginal initiatives of the past

decade, when land owners in our region have funded education projects, improved infrastructure on outstations and created jobs and training for locals," Mr Ross said.

"Instead, the grand plan trots out old fantasies about Aboriginal home ownership in remote communities where most houses are in an appalling condition, repairs and maintenance costs are through the roof, most people rely on welfare and there are no markets."

The white paper also proposes 'cutting red tape' - which Mr Ross sees as code for removing hard won protections for cultural heritage - as well as more township leases.

Most traditional owners are against giving 'whole of township' leases for commercially valuable land to the government.

However, the white paper suggests that a community entity could also hold the head lease over a township.

"As long as that entity was representative of Aboriginal traditional owners, the NLC could be prepared to consider such an alternative model," said Mr Morrison.

He also welcomed the white paper's 10 year target to finalise all current native title claims, to speed up the process for future claims and its commitment to better fund native title representative bodies.

**Read the CLC's submission to the inquiry into the development of Northern Australia at [www.clc.org.au/publications/content](http://www.clc.org.au/publications/content). Joe Morrison's speech is at [www.nlc.org.au/media-releases/article/resilient-communities-and-sustainable-prosperity-northern-indigenous-develo/](http://www.nlc.org.au/media-releases/article/resilient-communities-and-sustainable-prosperity-northern-indigenous-develo/)**



ABOVE: CLC chair Francis Kelly told the recent National Native Title Conference how Central Australian communities are already developing the North on their own terms.

Rather than wait for government white papers, they're doing it for themselves, using their own royalty and compensation money.

"That's self-determination," Mr Kelly said.

## See how it's done



EVER wondered how they're doing it?

The videos of the CLC's community development unit showcase many great projects in which Aboriginal people are investing their time and money.

See for yourself on the CLC website and on Youtube and listen to Aboriginal people explain how they did it.

Go to [www.youtube.com/channel/UCADqXgZFAR8qS9Il-vGizyA](http://www.youtube.com/channel/UCADqXgZFAR8qS9Il-vGizyA)



Northern Land Council CEO Joe Morrison at a council meeting

# NPY communities get ready to take back some power

DOCKER River, Mutitjulu, Aputula (Finke) and Imanpa residents are a step closer to adopting a new plan that would give them more power to run their own communities.

The federal government is expected to soon announce its response to 'Empowered Communities', a proposal put forward by indigenous leaders from eight regions around Australia, including the Ngaanyatjarra Pitjantjatjara Yangkuntjatjara (NPY) lands.

Under the plan, state and federal governments would be asked to become "enablers of Aboriginal people". This would mean giving up some of their powers over Aboriginal people and sharing other powers.

The plan is about "indigenous people empowering ourselves by taking all appropriate and necessary powers and responsibilities for our own lives and futures."

NPY Women's Council CEO Andrea Mason says her organisation wants to make sure that a significant number of NPY communities are fully consulted about the initiative and have a say about their priorities.

Ms Mason explained the project at the CLC's last council meeting in April and sought support from delegates for the four NPY communities in the CLC region.

She told the delegates Empowered Communities is a "self-determination model where we take control."

She said it is being developed from the ground up.

NPY Women's Council and other leaders already engaged in understanding the model will hold flexible meetings in most NPY region

communities.

The meeting schedule will be flexible. Some communities may want to hold separate meetings for men, women and young people.

The eight regions around Australia involved in the Empowered Communities project have agreed on five goals, but Ms Mason said each region would interpret those goals in its own way.

For example, Aboriginal people in Sydney may want to be able to afford their own homes, whereas people in the NPY lands may want more and better public housing.

The NPY region has come up with its own version of the five goals:

- quality education and support for children to attend school, with parents and families actively involved
- urgently tackle domestic, family and community violence and alcohol and drug abuse
- safety and welfare of children and vulnerable people



NPYWC's Peter Riley and Andrea Mason discuss the project with CLC delegates at the April council meeting

- all capable adults take part in training, work or meaningful engagement in community and family life
  - access to housing, with mutual responsibility between housing providers and community
- After all the community meetings,

NPY communities will decide on what their first priorities are. While they negotiate those priorities with government, they will start work on a five year development agenda.

This step could involve a lot of planning, but Ms Mason said communities should soon be able to see

progress on short term priorities.

For more information go to [www.clc.org.au/publications/content/empowered-communities-presentation-nty-womens-council](http://www.clc.org.au/publications/content/empowered-communities-presentation-nty-womens-council)

## Batchelor to teach in jail

THE Territory's biggest indigenous education organisation has signed a seven year agreement it hopes will make life better for prisoners when they get out of jail.

Under the agreement, Batchelor Institute of Indigenous Tertiary Education (BIITE) will become the NT Department of Correctional Services' main education and training provider.

BIITE CEO Robert Somerville said the agreement would help prisoners to get jobs after jail.

Mr Somerville said the training aims to enable prisoners to go home and contribute to their community straight away instead of ending up back in prison.

He said BIITE would teach them literacy, numeracy and how to find jobs. It would improve networks with industry, job service agencies, government and support organisations to identify a prisoner's employment and training prospects.

## Correction

NT government contractor Zodiac says it is not the contact for housing repairs and maintenance in Papunya, as reported in the last *Land Rights News*. Ingkerreke (freecall number 1800 266 464) is the first port of call for housing issues in Papunya, according to Zodiac.

## Welfare card trials coming

THREE communities with big grog and social problems are getting ready to trial radical welfare quarantining.

Kununurra and Halls Creek in Western Australia and Ceduna in South Australia are negotiating with the federal government about an almost cashless 'healthy welfare card' to stop Centrelink clients from spending money on alcohol and gambling.

Under the plan people will only receive 10 to 20 cents in every welfare dollar as cash. Aboriginal and non-Aboriginal Centrelink clients will get the rest of their benefit - 80 to 90 per cent - on a card similar to the basics card in the NT.

More in northern New South Wales decided not to join the trial after consulting elders. The local council voted to reject the trial because the proposal divided the community.

But Ian Trust, chair of Kununurra's Wunan Foundation told The Australian his community was desperate to stop the flow of grog.

Assault rates in Kununurra are 68 times the national average and many of the children in Halls Creek have fetal alcohol spectrum disorder.

The card was proposed by mining billionaire Andrew Forrest, as part of a sweeping report to the government on indigenous disadvantage last year.

Mr Forrest wanted the card to quarantine all of a welfare recipient's income.

# Translating rights for all

UNIVERSAL human rights are for everyone, everywhere - no matter what language they speak.

That's why Lance McDonald and Shiela Joyce Dixon from Papunya have been busy translating the United Nations declaration of universal human rights into Pintupi-Luritja.

It's the first time that the famous declaration has been translated into an Australian Indigenous language.

The two translators know that while universal rights belong to Aboriginal and non-Aboriginal people alike many of their mob are not aware what those rights are.

"Unless you know about your rights, how can you speak up for them and also think about them and what they might mean for you?" asks anthropologist Sarah Holcombe.

Sarah received support from the Human Rights Innovation Fund of Amnesty International to draft a translation of the declaration.

Amnesty funded Shiela and Lance to work at the Australian National University in Canberra



Shiela Joyce Dixon and Lance McDonald translating the declaration into Pintupi-Luritja

for two weeks.

They looked at the declaration as a moral and a political document.

"They have been trying to get the balance right between making the declaration locally meaningful and

relevant and ensuring the integrity of the core principles," Sarah said.

"Australia is the only Western democratic country without a national charter that legally enshrines universal human rights."



# Thank heavens for

CHURCHES are hot favourites in Central Australia, with people using their five year lease money to strengthen their communities.

Utju, Tara, Laramba, Atitjere, Epenarra and Alpururulam have all invested compensation they got for the compulsory leases taken out during the intervention of the NT Emergency Response on places to meet and worship.

Tara opened its brand new Lutheran church with a community barbecue.

"The build up to the church opening was exciting. I was so happy," said local resident Selma Thompson. "Everyone in the community pitched in to help."

"We didn't have a proper church. Funerals and church services happened all over – night patrol office, bough shelter, my veranda, the clinic.

"We felt a bit bad about that, feeling 'this is not the right place'."

Residents planned the project with the support of the CLC's community development workers, who are fast becoming church experts.

Since 2005 they have helped more than a dozen communities to build or renovate churches, with at least three more planned.

Tara residents decided to spend over \$140,000 of their lease money to build the church with Tangentyere Constructions.

Timothy Price is one of three local men who worked with Tangentyere.

"We learned new stuff, how to build something from scratch," he said. "We used a backhoe, a dingo and other machines. We did qualifications on the computer too, safety stuff. Building sites can be dangerous."

"It was good for the community, our own people working on our own projects and being a good example to young people."

Michael Hayes said: "It was good working with the young fellas and Tangentyere."

"The church is the first thing the community wanted to do with our lease money. We all talked about it and said 'this is the most important thing'."

Nathaniel Long hopes the church he helped build will have a lasting impact.

"It's good for the kids," he said. "We wanted to do something that will be here for a long time."

## Laramba: room to worship

It's a similar story in Laramba, where the old church was bursting at the seams.

"Services and funerals are often held at the school because we can't all fit into the church," Laramba pastor Ronnie McNamara told the CLC in 2013, when the residents first discussed how to use its lease money.

Less than a year after they started planning with Tangentyere's Niels Pedersen, the community was enjoying the extra space in their new extension.

Niels employed local men Jonesean Briscoe and Francis Lovegrove to help with the \$112,000 building, and found the community to be 'very excited' about the project.

"I reckon they're a little bit proud of us!" Jonesean admitted.

## Alpururulam on the job

Meanwhile in Alpururulam (Lake Nash) a concrete slab marks the spot where another brand new church is taking shape.

The \$430,000 building was the community's second highest priority for its lease money, after a project to improve its water quality and supply.

Local builder Ben Olschewsky designed the church after careful planning with the community lease money working group.

He too, hired locals for the job and is really pleased with the progress of his four regulars.

## Utju honours its heritage

In February Utju (Areyonga) celebrated the successful renovation and extension of its historic church with a community barbecue and live music.

"Palya, got a big church now, got more space, more people going to church now," said Tarna Andrews from Utju's community lease money working group.

"It's really nice inside, clean, proper windows, got tiles on the floor, also got a split system [air conditioner]. Really good, all palya."

The CLC helped the working group to plan the \$131,000 upgrade and other community benefit projects.

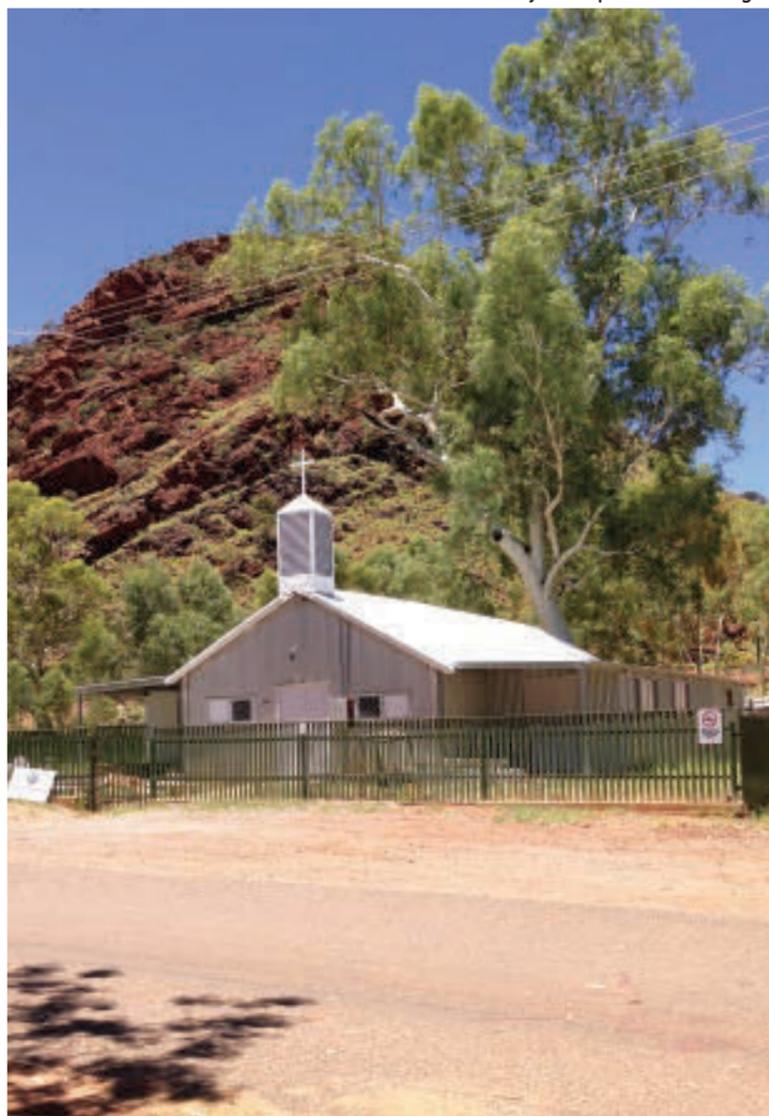
It contracted the Centre for Appropriate Technology (CAT) to do the renovation but to retain as many historical features as possible.

Now the new verandas and a storeroom add plenty of space and there are new doors, lights, windows, a water tank and new roofing.

The altar was also extended and the whole place got a fresh coat of paint.



Tommy Thompson addressing the Tara community at the opening of the new church there.



The people of Utju (Areyonga) decided to spend their lease money renovating the community historic church. At right you can see the church's extended altar.



## Atitjere all one mob

Church projects are bringing communities together.

"Catholics and Lutherans, we all use the one church, one mob," said Atitjere resident Sebastian Webb.

Senior community members smoked their new church at the opening, before Father Jan Szweda added holy water and blessings.

"It was fun to work on the church," local worker Peppi Drover said of the \$330,000 lease money project.

Anthony Petrick, another of the five locals who built the church with Tangentyere, said: "I really enjoyed being part of building something for the community."

The CLC's community development program manager, Danielle Campbell, is not surprised at the ongoing popularity of church projects.

"God knows after decades of top down control, churches are often the only places left in remote communities that are run by Aboriginal people for Aboriginal people.

No wonder that's where they want to invest their collective income."



From left: Mitchell Mahoney and Greg Turner on the job with Shane and Peter at Alpururulam.

# Community Development!



The Tara community chalk up a powerful message at the opening of their beautiful new church.

“After decades of top down control, churches are often the only places left in remote communities that are run by Aboriginal people for Aboriginal people.”



Sebastian Webb, Herbie Bloomfield, Peppi Drover, Louis Schaber and Ronnie Webb roll up for the first service at Atitjere's new church, where inside (at left), Father Sweda added holy water after a smoking ceremony.



Francis Lovegrove at work on the Laramba church

## Ntaria workers uncover family stories

TRADITIONAL owners and community leaders of Ntaria are using community funds to restore and beautify three cemeteries.

Following careful planning with Tjuwanpa and the CLC's community development team, project work has kicked off at the historic Pioneer Cemetery.

Lutheran missionaries created the cemetery in the late 1800s but over the decades the area filled with dust and became overgrown.

The Ntaria community lease money working group decided to invest more than \$200,000 in the cemeteries upgrade project, including restoration of the old cemetery's walls, a memorial stone and protection of the area.

When local workers began moving dirt that had built up along the old graveyard wall, they soon uncovered concrete.

The crew discovered some covered graves and realised they had to be more careful.

The restoration then became a sensitive excavation, using shovels and wheelbarrows to remove the dirt.

Much of it is said to have come from a dust storm in the early '50s, which covered many of the smaller plots.

Fifteen local young men are helping with the restoration.

The cemetery project leader and Ntaria working group member Mark Inkamala said the young

men were eager to work on the site, especially as their relatives' resting places were among those that had been covered.

“Young fellas started digging then and kept finding more,” Mr Inkamala said.

“When I show these old burial records and photos to the young fellas, they say: ‘This some of our families here. Oh that's my grandfather, great grandfather.’”

There are even some plots outside the cemetery walls where those who weren't baptised were buried.

Future works will involve planning on how those sites can be located using radar and then protected, as a roadway now runs over that area.

“We're getting advice from elders like Mr Rontji who know about which family members are buried there,” Mr Inkamala said.

Joseph Rontji, who worked on the original wall, was pleased to see the young men from Ntaria working to restore the cemetery because he also has close family resting there.

“All the young fellas got to do this,” he said.

“My last little sister is here in the



Proud workers Boydon Campbell, Kearnie Malbunka, Kristoff Ratara, Edrick Coulthard, Cliffy Raggett and Mark Inkamala.

children's section. That's why I want to put headstone there for her.”

Traditional owners have also approved a lease application seeking

to turn the old community clinic into a language and culture centre. “Knowing the skin groups, keeping our culture and language strong

and finding out more about the history of Hermannsburg is important, especially for young people,” said Mr Inkamala.

# NT promises no outstations will close

NO OUTSTATIONS will close as a result of the NT government taking over responsibility for outstation service delivery from the Commonwealth.

That's the NT government's promise to the bush voters it depends on to win the next election.

The deal with the Commonwealth involves a one off payment in exchange for the NT delivering municipal and essential services in remote outstations into the future.

NT Treasurer Dave Tollner made clear why the NT is considering the deal. "Clearly the NT government wants to have a greater say about what happens on Aboriginal land," he told the ABC.

But it is not clear how the NT will fund outstations once the one off payment has run out.

The \$155 million payment would replace a 10 year commitment from the Commonwealth under the Stronger Futures legislation at \$20 million a year.

"This \$20 million a year was just a trickle but at least it gave some security to thousands of people living on

homelands and could be used to hold the NT government to account," said CLC director, David Ross, and NLC CEO, Joe Morrison.

"To see this agreement thrown out is a real kick in the teeth to people living out bush."

The leaders said the deal would hand responsibility for outstation service delivery with no strings attached to the NT, a failed state that was almost totally dependent on the Commonwealth.

"The NT will never have the funds to secure the future of outstations and already milks Commonwealth money earmarked for Aboriginal people," said Mr Ross. "It cannot be trusted with taxpayers' money without careful scrutiny."

The land councils called for high level involvement of Aboriginal leaders in negotiations about the funds which are vital for all remote NT outstations and homelands.

"Unless Aboriginal people have a place at the table they have every right to suspect that the new deal will result in outstation closures," said Mr Morrison.

Traditional owners worry about a re-

peat of the developments in WA, where the Commonwealth has washed its hands of outstations, and an unknown number face closure.

"If communities are to be closed in Australia's richest state it's not hard to guess what will happen in its most Commonwealth dependent jurisdiction," said Mr Morrison.

But Mr Giles said a "projected return to surplus in 2017-18" would pay for making outstations "bigger and better".

"We're not taking the same approach as WA," he told the ABC.

Mr Tollner claimed having "no arranged land access agreements" to remote communities on Aboriginal land was the reason the NT government continues to deliver substandard services to communities.

In fact the NT government has hundreds of leases in Aboriginal communities and on Aboriginal land, and has exclusive possession of those sites and unfettered access.

## But 'deserted' homelands to lose funding

HOMELANDS and outstations without permanent residents will no longer be funded, NT Regional Services Minister Bess Price has announced.

Ms Price said over 122 'deserted' outstations across the NT would lose their funding.

She told a parliamentary hearing that money would be "redirected from homelands that do not have anyone living on them permanently to those who do live on the homelands."

In Yuendumu "there are only two (outstations) operating out of 15," she said.

"The outstations have great houses and rainwater tanks and I know it is country to my people that they want to visit now and then but it is not fair on the ones who live on their homelands the whole year," she said.

Yuendumu traditional owners have given up on the NT government and are using their own community lease money to set up an outstation resource centre to revitalise and support two dozen outstations.

# Yapa do it their way



Yuendumu people are backing outstations by investing in a new resource centre

YUENDUMU people are sick and tired of waiting for government to support their outstations. But instead of complaining they are taking action.

The community is investing more than half a million dollars of its five year lease money – compensation for the compulsory leases taken out during the intervention in the NT – in a new outstation resource centre.

Matthew Egan, a member of Yuendumu's community lease money working group, is proud of the decision.

"The outstations are very important for our language and culture – getting to know our own stories," he said.

"Outstations are where we get knowledge and understanding about our country. Families taught in outstations are strong.

"In this community the trouble is not finished. When someone comes back from prison the trouble comes back and brings back memories of one we have lost.

Outstations will mean four or five family groups can move away and find peace."

Working group member Tess Ross agrees: "I go to my outstation all the time. All of our family from the South Side, we have a big area near Newhaven. I really want to live out there where there is no fighting, no humbug, listen

to the birds. Good place for old people like me."

The Yapa Kurlangu Ngurrara Aboriginal Corporation (YKNAC) plans to improve access and infrastructure in more than 23 outstations, 21 of which currently receive no funding.

"I am overjoyed to see this thing starting. When we get this thing rolling in a few months' time I'll be even happier," said YKNAC director Harry Nelson.

"I have worked hard on this plan. Me and some other Yapa and a few whitefellas."

YKNAC is a not for profit corporation, to be managed by long term resident and employer Malcolm Wall, reporting to a Yapa board of directors.

The new service provider will continue as a strong local employer and increase its viability by absorbing two local businesses – Wallcon Constructions and Tanami Cleaning and Maintenance.

Malcolm has noticed lots of goodwill towards the new organisation.

"This comes from a feeling of genuine ownership and an equally genuine commitment to remain engaged with country and to ensure that children receive the right encouragement and support to engage with country as well," he said.



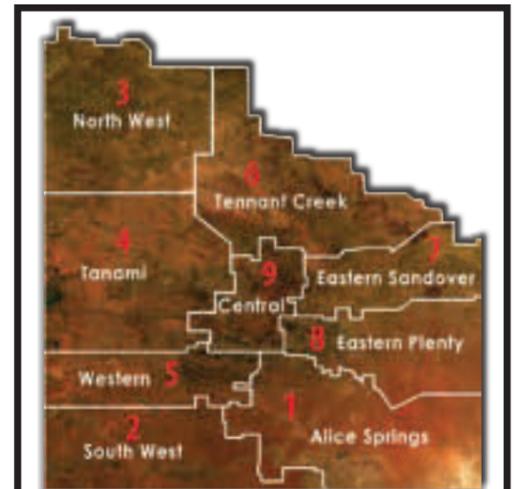
Harry Nelson: YKNAC director



Tess Ross: Yuendumu community lease money working group member

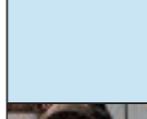


Matthew Egan: Yuendumu community lease money working group member



## Any questions about CLC business?

Call your regional co-ordinators:

	1. ALICE SPRINGS <b>Nigel Lockyer</b> , 8951 6264
	2. SOUTH WEST <b>Vacant (Marty Darr)</b> , 8951 6255
	3. NORTH WEST <b>Rob Roy</b> , 8975 0885
	4. TANAMI <b>Vacant (Marty Darr)</b> , 8951 6255
	5. WEST <b>Robbie Kopp</b> , 8956 8658
	6. TENNANT CREEK <b>Darryl "Tiger" Fitz</b> , 8962 2343
	7. EASTERN SANDOVER <b>Jared Swan</b> , 8956 9955
	8. EASTERN PLENTY <b>Richard Dodd</b> , 8956 9722
	9. CENTRAL <b>Lawrie Liddle</b> , 8952 6256

## Top End expert lends a hand

THE CLC hired business consultant Ian Munro, former CEO of the Bawinanga Aboriginal Corporation, to help the Yuendumu working group to set up YKNAC.

During its peak, Bawinanga employed 500 CDEP workers in Maningrida and supported outstations, a local arts cen-

tre, a nursery, brickmaking, a mechanics workshop and much more.

Ian worked on a plan to support the sustainability of the corporation.

His enthusiasm, expertise and respectful approach went down well in Yuendumu.

"It was a good process setting it up,"

said Harry Nelson.

"It has really been no trouble at all. We needed women and men involved.

"It was useful having someone coming in from outside to help us. No ups and downs.

"Everyone was pretty helpful. Land Council, too."

# Home on the homelands

URLAMPE has been Shirley Dempsey's home for more than two decades.

The outstation off the Plenty Highway, about 550km north east of Alice Springs, is just 20 km from the Queensland border.

Shirley and her partner Alan Rankin, a CLC delegate, came down from Mount Isa in 1991.

As a teenager Alan worked as a ringer at nearby Tobermorey Station, where he was born.

In the "good old days" he worked on stations all over Queensland.

Shirley was born in Mount Isa, and went to boarding school in Charters Towers. She worked for an accountant, Mount Isa's Catholic high school and for Territory Health.

Before CDEP was abolished she worked for the Caring for Country program.

Shirley and Alan share Urlampe with their sons and their families, including seven grandkids and one old fella relation. Their three teenagers are at boarding school.

Steve Hodder caught up with Shirley to find out what it takes to live successfully on a remote outstation.

He began by asking how Urlampe started out.

"Them old peoples was there in the '80s, Alan's old uncle, they sort of set the place up in '85, must've been homeland movement. [Late former CLC chair] Mr Bookie asked if we'd go out there and sit out there when the uncle was getting too old to move about."

## What's different about living here?

"We're really independent. We work in our own time, looking after country, doing beautification, fixing things.

I like living in our own place, being in town is like chasing and being chased.

One of the down things is internet access, it'd be good to get emails. We have to go all the way to Bonya, 180 km, to check emails or 300 km to Mount Isa. We're looking at whether that can be set up.

We were pretty well alright before we got the TV, we had nothing. We didn't know anything that was happening anywhere. When you're patient, it comes. We learn to be patient out here."

## How do you get your services?

"CAT (Centre for Appropriate Technology) and Bushlight set up 56 stand-alone solar panels for five houses and the multipurpose centre. We got a backup generator through the government, too.

We actually got the water fixed up through CAT and the NT government supported us via Bonya Resource Centre. We also get the fuel to run the pump bore.

There's other things like fixing taps and general maintenance. My partner, he does all that.

My sons worked on cattle stations, working the pumps. We are learning as we go with the solar.

The houses were built in the ATSIC days. Five brick houses were done in the early

'90s. They would've been living in the tin shelters (before that), around '95 we got the brick houses.

We have TV. We got that set up through the resource centre, the decoder box and satellite dish. We had one landline phone set up in 1986-87."

## What do you live off?

"I'm sort of on the dole because of when CDEP shut down. My partner does some part-time work with the shires.

Because of CLA issues [restrictive community living area laws in the NT] you can't have businesses. It'd be good to have some sort of enterprise so we'll wait to see if they can sort that out.

When I finished teaching I got the kids to go to town. We have to work to keep it going, it can't go on its own. Get the family to work so the job gets done.

CDEP [was] a good thing for isolated place like this. We can't fax, no internet, hard to put forms in so CDEP works out a lot better. It's a long way to put the form in.

They [gave] you a little money, too, for the projects, to get cement and fuel to run equipment.

They did horizontal fracking at the station and we got exploration money. We used that on the pumps and made the water pressure better."

## Where do the kids go to school?

"My three kids are in boarding school and other ones [grandchildren] are babies still. We used to do School of the Air for the kids.

With School of the Air, there's no governerness so mothers need that education.

I taught mine myself and the other kids that were here then, too. We have an outstation centre that was set up ATSIC time and we used that as a classroom. They paid me from the DEETYA."

## What are some of the problems with living here?

"Quality and quantity of water - it just sort of drips out the hose. We're in the pipeline now so we can get better pressure and [fix] the salinity, using exploration money for community development.

[Also] access to shops, roads and transport. There are no shops here. It's expensive [to shop] at community stores. We go to Mt Isa every fortnight.

The roads aren't too crash hot. We drive down the Plenty Highway, through Urandanji Station to go up to Mount Isa."

"We can't get house in town, you can't get houses. It's really expensive. They use a lot of Aboriginal money for Aboriginal housing, now all (are) waiting to get the same places.

This is our land. They stole our country. I reckon they should give us access to our land. The money they get is from our country, through the mines.

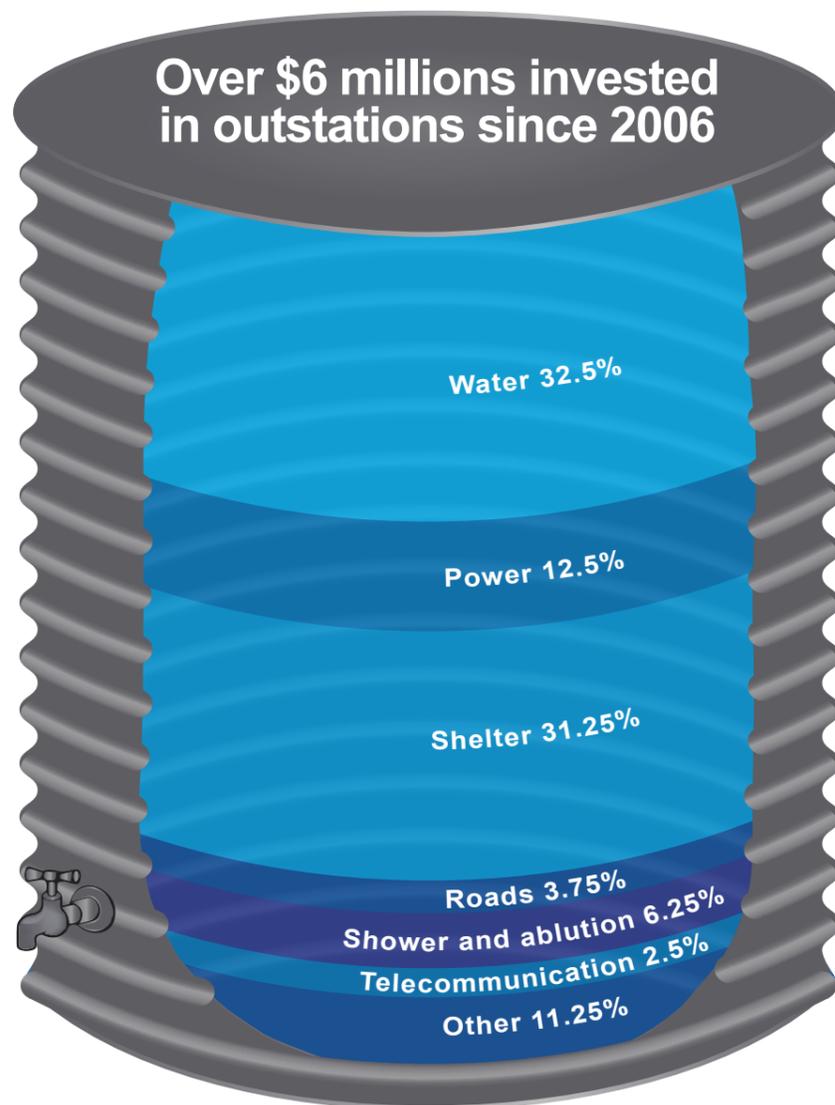
End of the day we don't get very much once the money filters down."

**"We work in our own time, looking after country, doing beautification, fixing things. I like living in our own place, being in town is like chasing and being chased."**

**"End of the day we don't get very much once the money filters down."**



Alan Rankin and Shirley Dempsey are using exploration income to fix up their outstation Urlampe.



## Big outstation investment

TRADITIONAL owners in the CLC region have spent more than \$6 million to keep their outstations going. Over the past decade they have used their income from leases, mining and other land use agreements to fund many different outstation and homeland projects.

Since 2006, the CLC has supported them to invest a total of \$6,350,000 in improving outstation water, power and phones, fixing

houses and ablution facilities, grading roads and many other things.

Most of these outstation projects have been planned and implemented with the help of the CLC's community development program. Many more are in the pipeline.

The graph above shows a breakdown of the types of outstation projects communities have undertaken with their collective income.

# BURNING PAPINYA

BURNING COUNTRY can be addictive.

“Once you start burning you want to burn more and more, go to other places and burn more,” says Jerisha Green. “Burning is keeping our country happy. It makes me feel proud and happy to see the country getting cleaned up.”

The 24 year old former child care worker from Lajamanu joined the CLC’s North Tanami ranger group in March. It’s her first prescribed burn.

Jerisha and her team mates have been lighting up the country straddling the boundary between the remote South and North Tanami Indigenous Protected Areas (IPA) for two days.

The air at Papinya, a large rock deep in the Tanami, is heavy with smoke from fires that have burnt slowly through the night, all around us. It pokes like a red island out of a sea of blackened, smouldering vegetation.

Rarely visited nowadays, Papinya has been described as a mini Uluru, yet it’s flat enough to drive a troopie right up to the small precious water hole on top.

Papinya is an important site on the Tanami’s *ngapa* [water] songline. Every depression on its scabby surface that’s large enough to collect rainwater is surrounded by telltale smooth patches left by generations of women grinding grass seeds

while enjoying the view.

It’s been a hard, slow day’s driving from Henry ‘Parri Parri’ Cook’s outstation near the Granites, where we met up with travelling parties from across the CLC region. Around lunchtime the overgrown track runs out at Parrulyu [Mt Davidson] outstation.

From here our troopies follow George Jungarrayi Ryder. Perched next to Boyd Elston, the most experienced bush driver among the CLC staff, Jungarrayi navigates by sight and memory.

“Them old people just point out the direction,” ranger Dion Kelly says. “They don’t need a GPS. It’s good to learn that from them.”

Jungarrayi frequently halts the convoy to strike a few weatherproof matches among the chest high spinifex, forcing the cars behind him to detour around the licking flames. He may be better known as Cowboy George, but all his running around earns him another nickname – Paddy Ryder.

Lajamanu elder Jerry Jangala Patrick uses these breaks to teach Warlpiri terms for different kinds of flames, fires and smoke to anyone who will listen. Not many young people use them anymore, he says.

“Rangers is school,” Francis Kelly observes. “They learn respect for their language and the

languages of the animals. So many birds have different dialects.”

The chair of the CLC and PAW Media is driving in the tyre tracks of the PAW troopies, always on the lookout for some bush turkey dinner and a glimpse of the elusive night parrot. Francis refuses to believe the small bird has become extinct.

**“We have to bring our TOs out to show us knowledge, stories about the rocks, the land, everything. Their dreaming stories are really important.”**

“I’m crazy about the night parrot,” he says. One day I’m going to catch him.”

The PAW crew is tagging along to shoot a documentary about the *ngapa* songline that will air on NITV next year.

In the back of another troopie is Francis’ son Preston, a Warlpiri ranger from Yuendumu.

“It’s very important for the old people to see the country were they were hanging out when they were young, like teenagers,” says Preston.

“It’s important for the rang-

ers to learn from them and pass on what they’re doing. When to burn and when not to burn. They just point out to you ‘That area needs to be burned’.”

“After the rain new shoots come up, more animals come to that area.”

Preston explains that for plant and animals to survive and thrive this country needs to be burnt during the cool season, when fires are less hot and easier to control.

Everyone pores over a vividly coloured satellite based thermal imaging map that looks like abstract art. Ben Kaethner, who co-ordinates the CLC’s fire program, points out the dark blue areas that haven’t burnt for up to eight years.

This *puka* [‘rubbish’] country gets the blame for the huge summer wildfires that destroy species and heat up the planet. “It doesn’t burn softly but wipes out everything in one go,” says Preston.

Ben says the significant contribution the CLC’s burning trips make to species protection is the reason the federal government funds them through its biodiversity fund fire project and IPA program.

It’s late afternoon when the elders decide to make camp at the base of Papinya. While Jungarrayi lights up a patch for the camp site the rest of us climb up to the only source of drinking water for miles.

Francis and the rangers use iPads to document the large bones scattered around the rock hole. A putrid hide still clings to one wall.

“There are so many camels here destroying the country,” Francis frowns. “The water is still there but a camel fell in and never came out. That’s how they spoil the good water.”

“The rangers are saying: ‘We’re sad. We have to put something around it so the camels can’t get at the water. So that only the birds can get at it or dingos’.”

Camel tracks also surround the large soakage Molly Tasman shows her grandsons Jonathon Dixon and Dion Kelly the following morning. The men discuss how to protect Pawala, another

significant *ngapa* site. Now in her 80s, Molly hasn’t been here since she was a young girl.

“I came to Pawala as a little one with my father for big *Jardiwanpa* [fire or reconciliation] ceremony. People came from every direction,” she explains on the short helicopter flight.

“My father took me and my brother around this land, walk on this land and care for this land. We always stayed here until whitefella came along and we had to move away.”

“It’s not alright. There’s nobody around now to talk about the land and the meaning of the country.”



Liddy Miller buckles up for a site visit.

“We hurt inside because we lost all the loved ones on this land,” Jonathon says after the chopper drops us back at camp.

Dion is still a bit choked up about the visit.

“That was my first time out there and I wanted to visit that country,” he says. “That was really good. I felt proud standing on that site on my grandmother’s country [listening to] that story of that land. Later I’ll sit down with her and get that story and keep it.”

“I don’t know why they removed us in the first place,” says Jerry Jangala, also in his 80s.

“I’m crying all the time, just being here. I see my family on that rock, walking like they used to. It’s really coming back home.”

“We got trucked out of here without being asked, to look af-

George Ryder cleans up the Southern Tanami IPA.





Warlpiri ranger Preston Kelly lights up.

ter the cattle industry. Long way from home. That was a really bad thing. If that hadn't happened I reckon I'd still be with my family, roaming around here."

Jerry Jangala has worn a groove in a log by rapidly moving a thin stick back and forth. Smoke starts curling from a fistful of spinifex. He's showing the young ones how he made fire long before matches and aerial incendiary machines.

"The rangers do that with helicopters today but it's always been done," he says. "Burning country is part of the lifestyle. This country is missing its people, its children, living here. It's a mother-child relationship."

**"Kids all want to learn about their culture and the place they come from. They all want to be rangers. It makes them want to go to school and learn."**

Over at the women's camp Molly sits on the neatly raked ground and prepares damper. The talk turns to the children of Lajamanu.

"Kids all want to learn about their culture and the place they come from," Jerisha says.

"They all want to be rangers. My cousin told me she wanted

My son wants to be a ranger, so yeah, I feel pretty good.

"Without rangers in these communities I'm not sure what kids would strive to be.

"If they've got a goal to be a ranger, well, you tell them: 'You've got to go school and then you can be a ranger'.

"That gives them a goal and they go for it. We've had a lot of youngfellas who've come out of school and started as rangers. They get a lot of training, a lot of experience working with lots of different types of people. I reckon it's the best job in the world."

Boyd's journey from ranger to fire officer shows that it's a career path, too. All agree that it would be a dead end without the close collaboration between rangers and elders.

"For rangers it's important to work with the old people and they are important to us. Because they know the land and the song-line," says Jonathon.

"If they want us to do work we go out and do it but we must take



Molly Tasman with her grandsons, North Tanami rangers Dion Kelly (left) and Jonathon Dixon, at Pawala.

*kirda* [traditional owners] and *kurdungurlu* [managers]. Those who know the land have been here before us and walked on this land when they were little.

"Their fathers told them: 'You will be the leader if I'm gone'. They call this passing on to the new generation ... family line"

"We can't do it ourselves, us young ones," says Jeffrey

Matthews Jr.

"We have to bring our TOs out to show us knowledge, stories about the rocks, the land, everything. Their dreaming stories are really important."

It's a sentiment that is shared by elders like Molly: "I'm so happy that all these people here are looking back to when I walked through this land."



Dion Kelly, his grandfather Jerry Patrick, Thomas Rice and Francis Kelly spot feral camels from Papinya.

# Whoa boy... thanks for that!

NORTH Tanami rangers have made the busy track from Lajamanu to Mirirrinyungu (Duck Ponds) outstation safer and wider.

The track is a much travelled road to many important cultural sites and hunting grounds. After several years without maintenance it was overgrown and badly eroded.

North Tanami ranger Travis Alum is pleased with the work he and his colleagues have done to fix the track.

"It used to be just a bush track heading east, but now we can see ahead to where we're going," he said.

Members of the Warlu and Northern Tanami Indigenous Protected Area (IPA) management committees decided to rehabilitate the track with more than \$120,000 from the IPA program and the Biodiversity Fund.

Col Stanton, a soil conservation consultant, gave them some ideas about how best to tackle erosion.

On his advice the rangers replaced windrows with 'whoa boys'.

Whoa boys are humps that let the water flow across instead of running down the road and forming gullies.

They are better than windrows, piles of soil left by the grader along the length of the road. Windrows stop water from flowing naturally and cause erosion where the water breaks through.

"The whoa boys will help to push the water back onto country and stop it from eating away at the road. That way we won't end up with another grand canyon," explained Travis.

Traditional owners and rangers planned the proposed track upgrade during a couple of site visits.

The rangers then helped the road crew by flagging whoa boy points and used the water trailer to wet them after construction.

They also installed guide posts and will soon add road signs to indicate new conditions on the upgraded track.



Jonathon Dixon installing a guide post.



Travis Alum hosing a whoa boy.

## Clayton Namatjira ain't no lone ranger



Clayton Namatjira stood tall at the CLC Ranger Camp at Watarrka in March.

THE leadership of senior CLC ranger Clayton Namatjira from Tennant Creek's Muru Warinyi Ankkul rangers has been recognised in the 2015 NT Young Achiever Awards.

Clayton won the prestigious Conoco Phillips Environment Award from a strong field of nominees and took home \$2,000 and a trophy from the gala awards ceremony in Darwin.

The 28 year old excelled in the workplace and became a role model for his colleagues and young Tennant Creek people after overcoming literacy and numeracy challenges.

CLC director David Ross applauded Clayton's abilities and commitment to caring for country.

"He's a young fella with a lot of cultural knowledge, he's multilingual and it's fantastic to see that he's stepping up to the mark and showing that leadership, dedication and reliability," Mr Ross said.

Clayton has inspired his 10 ranger colleagues as well as work experience students. He works closely with

traditional owners on cultural and natural resource management work across the Tennant Creek region.

He has played an active part in protecting the small but significant portion of the Warumungu Aboriginal Land Trust north of Tennant Creek that contains the historically significant ruins of the former Phillip Creek Mission from damage by cattle, wildfire and weeds.

After four years with the CLC's Muru Warinyi Ankkul rangers Clayton was promoted to senior ranger last September.

Ranger co-ordinator Chris Jackson said Clayton was really humble about his win and saw it more as an achievement for the whole team.

"Clayton's had to overcome a lot of adversity to get to this point but he's strong and puts everything into the job.

"He's learned so much in such a short time and we're all really proud of him."

## Should the rangers stay with the CLC?

CAN the Central Land Council's ranger program keep thriving and growing within the CLC? Or should its 11 ranger groups get ready to go out on their own? How can it fund the expansion communities want?

These are just some of the questions discussed in the CLC's Ranger Program Development Strategy (below).

The report reflects how much thought traditional owners and rangers have contributed to planning a sustainable future for the highly successful program.

Here are some of the answers they gave Land Rights News when asked during a recent burning trip to the Tanami if the program was ready to become independent from the CLC:

"Not at the moment. Somewhere down the line, yeah. Once the rangers get used to doing these things and start taking everything on their shoulders then they can become independent. At the moment it's the IPA co-ordinator who organises this and the IPA committee. [It's] really good." (Dion Kelly, Lajamanu)



"Scullion needs to be really careful. I'm happy with the way rangers are working now. My message to the government is: Take it away and we're left with nothing. You are always taking things away from us and disabling us. You're like a devouring

monster, devouring us and leaving us empty." (Jerry Jangala Patrick, Lajamanu)

"No, I don't think so. Our headquarters are in Alice Springs, but we have our own co-ordinator and we plan where we do our work, which area, which outstation, country like this or go out to sacred places. We want to work together, CLC and rangers as one." (Jonathon Dixon, Lajamanu)

"I don't know enough about land and outstations and who are the owners of the land. The old people tell us who's the TO, the right people for the land. Always have to have the elders around the rangers and ranger work. For burning and looking after country." (Jerisha Green, Lajamanu)

"It would take a long time for [a local ranger group] to get to the stage where they would be able to do something like this. The resources and organisational skills land council has are second to none. Most of the traditional owners here are part of land council, they've been delegates. I couldn't really see it working without the land council. It's a hub. All Aboriginal people around Central Australia recognise land council has taken the rangers a long way. The ranger groups are better off with the land council and to expand with the land council." (Boyd Elston, Alice Springs)

"It's really hard to tell government what we need. They should be out here to witness this. And they'll think 'yes, that ranger program, we support it'. We got to teach them. It's the biggest thing for our communities. Running their own affairs in the way they want. It's not about money, it's about their life. It's not all about cities, it's about our country, too." (Francis Kelly, Yuendumu)



Dion Kelly



Jerry Patrick



Jerisha Green



Jonathon Dixon

# More communities think about getting mobile



Flashback: Kumanara Ungwanaka tests out one of the new mobile hotspots, as featured in the April edition of Land Rights News

MORE communities in the CLC region can look forward to mobile phone coverage.

The Lajamanu GMAAAC committee and the traditional owners of Native Gap north of Alice Springs have asked the CLC's community development workers for costings for mobile phone hot spots.

Both groups made the request after reading a story about the hot spots Finke Gorge National Park landowners have installed near Boggy Hole (see Land Rights News April 2015).

The Centre for Appropriate Technology (CAT) designed the hotspots to capture and amplify signals from mobile phone towers, extending mobile coverage into areas where previously there was none.

Lajamanu are thinking of using compensation monies to put hot spots in a number of points along the Tanami Road.

Native Gap want to invest their NT parks rent money in a hot spot for Burt Creek outstation.

Telstra is also installing new mobile base stations in Aputula (Finke), Imanpa, Mt Liebig and Wallace Rockhole under round one of the federal government's Mobile Black Spots program.

They are among 500 new or upgraded mobile stations around the country.

Why only those lucky four places out of a region that's one gigantic mobile black spot?

Because they won in a competitive process that gives points for meeting a list of criteria.

They include how many houses the new mobile coverage area has, whether or not their local member of parliament nominated the community and how many kilometres of a major transport route will get mobile coverage.

It also includes the amount of cash third parties, for example the NT government, shires or traditional owners using their royalty, lease and rent money, can contribute.

The next funding round starts next July. More information is at [www.communications.gov.au/mobile\\_coverage](http://www.communications.gov.au/mobile_coverage).

## Home again for the Williams Well mob

"IT'S good to be working on country," says Aaron Burdett, a traditional owner of the East MacDonnell Ranges National Park.

He has been installing screens on the windows of three houses at Williams Well, an outstation 56kms east of Alice Springs.

When residents moved away following the death of a senior family member and problems with the water and power Williams Well dropped off the list of NT government funded outstation services.

Aaron belongs to the large Oliver family and shares their dream of moving back to Williams Well.

"These were our ideas to fix up Williams Well, so we can move back and look after that country for the future of our children," said traditional owner Henry Oliver.

The dream is close to becoming a reality, thanks to rent money from the park.

After helping the park's traditional owners to upgrade their outstation, the CLC is now supporting them and regional service provider Ingkerreke's efforts to put Williams Well back on the list of outstations that receive municipal and essential services.

"The process for getting back on the list isn't simple or transparent," said CLC director David Ross.

"We wrote to the government because we are trying to understand the process. If it's confusing for us, then what hope do outstations residents have?"

There's still no response from the NT government, but residents have not let that stop them.

After a few meetings with the CLC's community development workers the family chose the Centre for Appropriate Technology (CAT) to fix the water supply and build a causeway so people could get to the outstation even during heavy rain.

The second project, also managed by CAT, included building a new ablution block with toilet, shower and laundry, as well as upgrades to the houses, plumbing and electricity to make the outstation safer and more sustainable.

Among the six traditional owners employed on this \$170,000 project was Henry Oliver.

"Three of us got white cards. This training means we can do more work," he said.

Now that the outstation is liveable again, the Olivers plan to fix up the fences around the houses.

They'll be working back on country again soon.



Beverly Oliver, Maree Oliver, Tom Burdett, Williams Quall, Faye Oliver, Henry Oliver, Emilina Meneri, Corey Burdett and Bonita Oliver at home at Williams Well.



Building the new ablution block at Williams Well

# Tjanpi weaves a message for Venice

THE TJANPI Desert Weavers told the world about Anangu land and culture at one of the world's most important art festivals in Italy.

The Venice Biennale, which has been held every two years since 1895, featured *Kuka Irititja* (Animal from Another Time), created by Tjanpi artists with Fiona Hall as part of Hall's exhibition, *Wrong Way Time*.

Twelve women from the Central and Western Desert region of Australia – Roma Butler, Stacia Lewis, Rene Nelson, Takiriya Tjawina Roberts, Angkaliya Nelson, Sandra Peterman, Yangi Yangi Fox, Molly Miller, Nyanu Watson, Rene Kulitja, Niningka Lewis and Mary Pan – took part.

Fiona knew of Tjanpi's history of making animals in local grasses and other materials. The artist suggested they work together to make endangered or extinct animals from the desert region.

The women got together in an artists' camp in June last year at a place near Pilakatiyuru in the tri-state border region close to South Australia. The locals collected *tjanpi* (wild grasses), while Fiona brought Australian and British military clothing. They combined each other's materials with found objects to create *Kuka Irititja*.



Tjanpi artists and Fiona Hall show off their work at the bush camp. Photo: Jo Foster



Tjanpi artist Rene Kulitja in Venice, Italy, with work from the installation *Kuka Irititja*.

## Patrick speaks for many



*BEYOND Borders* tells the story of one of Australia's greatest artists and his struggle to stay on the country that sustains him and his art.

Patrick Tjungurrayi's paintings feature alongside the story of his life in this beautiful book. Sales of the book will fund remote dialysis.

The book has photographs from the time he was born near Putujarrpa in the late 1930s to the installation of two dialysis chairs at Kiwirrkurra by the Purple House.

As its editor John Carty puts it, Tjungurrayi is "revered throughout the Western Desert for his knowledge and strength in the law, feted in the art world for his originality and respected everywhere for his stand against the health bureaucracy of Central Australia."

The Purple House's Sarah Brown tells the story of Patrick leading other artists in the creation of the "Kiwirrkurra Men's Painting" in 2000.

The painting was auctioned for \$340,000, which went towards the development of dialysis machines at Kintore.

Nine years later, Patrick himself needed dialysis. But instead of being able to begin his treatment in Alice Springs and then continue it in Kintore, he was told he would have to go to Perth.

This was because the NT government, faced with a huge increase in demand for dialysis, had decided it would only allow NT patients to use its Alice Springs machines.

"What did these borders, these new concepts of states, mean to a man like Patrick, who had grown up travelling the desert country his ancestors had walked for thousands of years?" writes Sarah Brown.

"The artificial borders that now defined (and threatened) his life were an absurdity to Patrick. An indignity."

The Purple House supported Patrick's refusal to go to Perth. It began a media campaign to change the situation for Patrick and other dialysis patients forced to leave their country for treatment.

After more than a decade of effort and raising public awareness, Patrick now gets dialysis in his own country with equipment that has been funded through public support.

"In a time of funding cuts and talk of closing communities in remote Western Australia, we push on to try to get some sort of on-going support for the service in Kiwirrkurra," Sarah Brown writes.

"Not just for Patrick but for all the other people from this small remote settlement who need dialysis three times a week for the rest of their lives to survive."

## Watch out for this one

KEEP an eye out for this exhibition coming to the Araluen Galleries in Alice Springs.

*We Don't Need A Map: A Martu Experience of the Western Desert* brings the lively and enduring culture of the Martu – the traditional owners of a vast area of WA's Western Desert – to Central Australia.

Launched at Fremantle Arts Centre and touring nationally, the exhibition includes the work of more than 30 artists and brings contemporary Martu culture together with cutting edge new media artists from across Australia.

"Combining stunning paintings, digital animation, immersive video installations, aerial desert photography, handmade traditional cultural objects and photographic portraits, the *We Don't Need A Map* exhibition and public programs offer a rich insight into Martu culture and an opportunity to engage with their way of life, the way they care for country and the way they belong to it," say the organisers.

The exhibition opens on 27th November.



# That old black and white magic



Sammy Butcher and Neil Murray now and then (below).

WARUMPI Band founding members Sammy Butcher and Neil Murray rekindled the spark that made the band a late twentieth century legend when they performed at the Barunga Festival earlier this year.

Butcher and Murray, who formed the band at Papunya in the early 1980s with Gordon Butcher and Elcho Islander George Rurrumbu, performed a rendition of *Blackfella Whitefella*, originally released in 1984.

Sung by George Rurrumbu out front, the song became an unofficial anthem for reconciliation. George died in 2007.

The Warumpi Band's name came from the honey ant dreaming site near Papunya.

The band blazed a pathway for dozens of others in recording the first rock song in an Aboriginal language: *Jailanguru Pakurnu* (out from jail). It was also the band's first single.

They followed it with the albums, *Big Name No Blanket* (1985), *Go Bush* (1987) and *Too Much Humbug* (1996)



## Take this message home

DECADES in rock and roll have convinced CLC deputy chair Sammy Butcher that it's the message of music that counts more than being number one or making money.

Sammy's take home message from Barunga, where he played with fellow Warumpi member Neil Murray was about the power that music had to create direction in young lives.

"We were like role models for other musicians there," said Sammy. "They said we wouldn't be doing it if it wasn't for Warumpi Band."

"I always say: don't show off, don't think you're better than him. You learn from him. You learn from each other."

Sammy said music had the power to bring people together, especially when kids were involved.

"When you got kids you got family – whether you're playing football or music,

that's the winning part," he said. "The family part is the important part."

"Everybody enjoys music. It's the healing way. It makes you sad, in a way."

Sammy said he and Neil had been working on many new songs, and were hoping to get some money to put an album together.

He spoke about one song he wrote after he and his partner had had "a bit of an argument."

"It's a song about a man and a woman," he said. He hoped the song would help young men to show respect and stop before they got involved in domestic violence.

"You know, it just takes a second to do a silly thing when you're angry, but the best thing to do when you're angry, is just hold her. (Say) 'I'm sorry' and tell her 'I love you', you know."

"That's a better way to deal with anger. Be strong."

## In their own words, in their own languages

CLC executive members Teddy Long, Francis Kelly, Michael Jones and Sammy Butcher enjoyed an early peek at the CLC's new oral history collection *Every Hill Got A Story*.

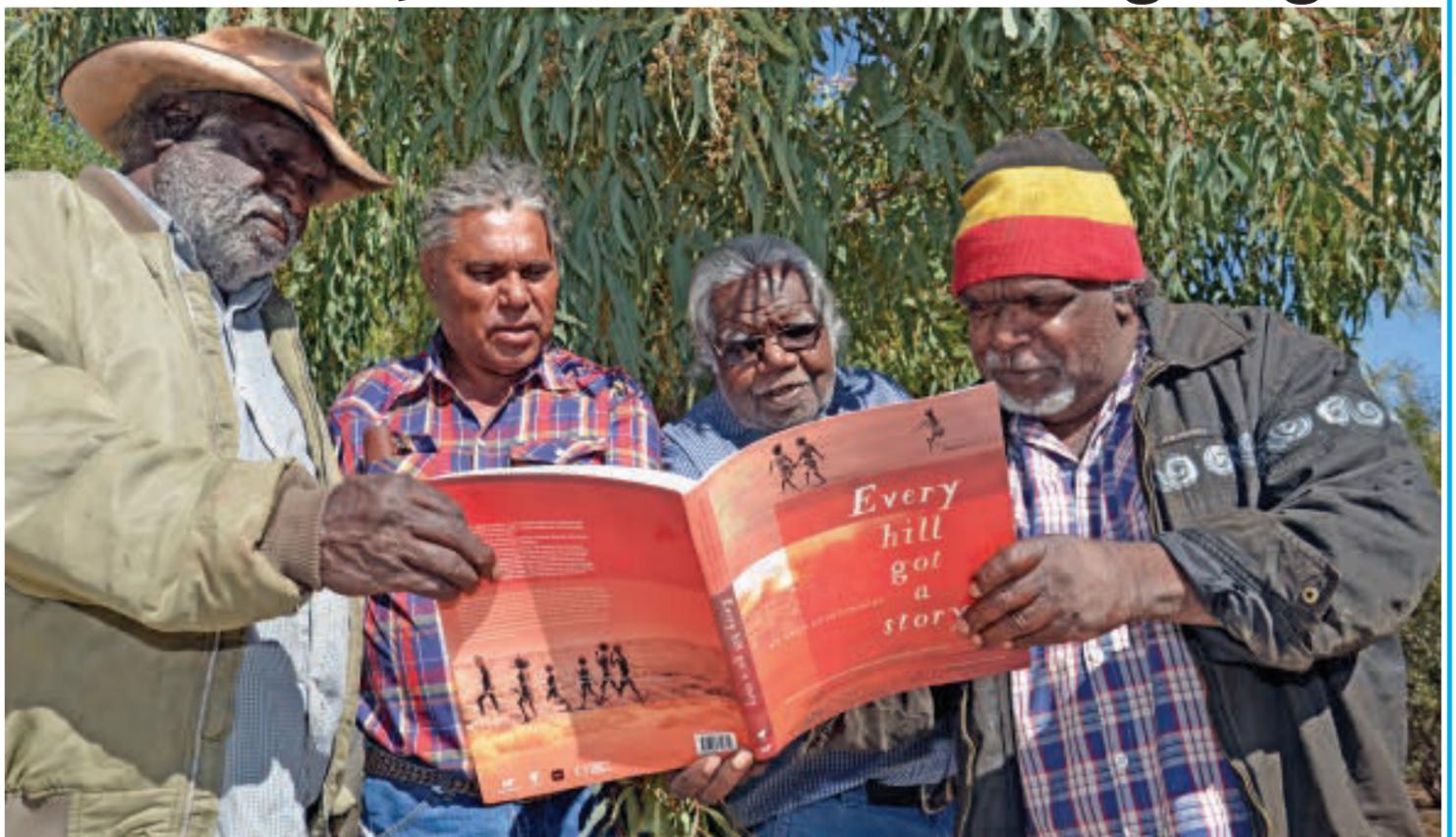
They will be among the many storytellers launching the first comprehensive history of Central Australia's Aboriginal people, as told in their own words and languages.

The book launch will be on Wednesday, 2nd September, at the Old Telegraph Station in Alice Springs and everyone is invited to the free event. The location features prominently in many of the stories and is bound to trigger memories.

Over 100 storytellers have been invited to share a yarn and sign copies of the book that will be for sale on the day.

There will be a slide show of the many historic images and visitors will be able to listen to the voices of storytellers from across the region while enjoying roo stew and wattle seed damp served by Kungkas Can Cook.

Published by Hardie Grant under the SBS Books imprint and with a foreword by Rachel Perkins, *Every Hill Got A Story* marks the 40th anniversary of the Central Land Council.



# Rona presents global idea at the UN

CLC cadet Rona Glynn-McDonald represented Australia during a United Nations forum on sustainable development in New York in July.

The second year business student at Melbourne University presented a research paper on the role culture plays in the sustainable development of indigenous communities at the UN forum.

"It was a great opportunity to present my ideas to influential members of the UN, and learn about what they are doing for sustainable development," said Rona.

"I told them that policy makers are overlooking the growing economic potential of indigenous knowledge and culture - what's also known as cultural capital," said Rona.

"We must build on these strengths because they can create job and business opportunities in remote communities and ensure the Australian economy sustains indigenous culture and country in contemporary ways."

She told the Advocate newspaper "If specific projects are locally based

and foster the deeply valued cultural aspects of Aboriginal society, they are inherently more successful."

Rona returns to Alice Springs during her uni breaks to work at the CLC. Here, she's been learning about policy, communications and finance.

She sounds destined for a stint with the CLC's community development unit: "A bottom up, community based approach to development, adaptable to local circumstances, would be more useful than a blanket policy addressing the development of remote indigenous communities."

The student from a prominent Alice Springs film industry family has also volunteered with an aid project in India.

Rona was chosen to travel to New York by Global Voices, a non-profit organisation that gives young people a chance to speak up on international policy issues.

For more information about cadetships at the CLC contact Debbie Bruce on 89516309.



CLC cadets Rona Glynn-MacDonald and Leonie Jones enjoy a break during a council meeting in Tennant Creek



Rangers from across the CLC region put themselves in the shoes of visitors during a tour of Peter Abbott's new Karrke Aboriginal Cultural Experience near Wannara outstation at Watarrka.

## Aboriginal tourist ventures get a hand up

PETER Abbott knows all about the high cost of starting a tourism business.

The boss of a new cultural tourism venture in Watarrka National Park (pictured above right) shared his journey of setting up Karrke [Pertame for bowerbird] with the CLC rangers during their annual ranger camp in May.

Good tourism ideas like Mr Abbott's could net budding entrepreneurs \$30,000 to help with establishment costs.

The Northern Territory government has encouraged businesses with innovative tourism products and projects to apply for funding through its new \$4.75 million tourism infrastructure development fund.

Small scale grants of up to \$30,000 aim to help new businesses with setup costs and are available throughout the year.

There are two funding rounds for large grants of up to \$100,000. Applications for large grants close

in August 2015 and January 2016.

"There are a range of projects that could be funded including new technology to improve the tourism experience, value adding to existing experiences with new interactive signage, as well as new walking trails or visitor accommodation," said Chief Minister Adam Giles.

"Another example would be initiatives that tap into the lucrative and growing Chinese tourism market through in-language mo-

bile responsive websites, signage and brochure translations.

"We're also keen to support the development of new visitor experiences that diversify the tourism offering in a region, such as projects that target markets like fishing, bushwalking, mountain biking, bird watching and education."

Tourism NT is holding free workshops to help businesses apply to the fund.

**More information at [www.tourismnt.com.au](http://www.tourismnt.com.au).**

## Website for running your organisation

A NEW website is giving board members and CEOs of NT Aboriginal organisations access to a range of governance and management services and resources.

A visit to [aboriginalgovernance.org.au](http://aboriginalgovernance.org.au) is all it takes to join the Aboriginal Peak Organisations NT (APO NT) Aboriginal Governance and Management Program's CEO/Board network, for instance.

The program's site also lets visitors register for its regional workshops, download reports about past workshops as well as resources and tools.

"The website is very important for remote, isolated and often poorly resourced Aboriginal organisations that are nevertheless doing a big job collectively, servicing and employing many Aboriginal people," said program manager David Jagger.



"It's where organisations can instantly get best practice governance and management resources while linking to other supports, for example referrals to pro bono legal help."

"We also provide 12 months of concentrated support to four selected organisations as demonstration sites for strengthening governance," he said.

"Now many other NT Aboriginal organisations can better access our range of additional services."

Online resources include corporate policy templates, governance health checks, links to leadership courses, legal advice on incorporation, case studies of organisational structures that work and inspiring articles on governance that wins awards or boosts Aboriginal employment.

"The site aims to reduce the isolation NT Aboriginal organisations can suffer from," said Mr Jagger. "This will help build their strength, which is critical for remote community wellbeing."

The federal government has funded the program for three years. The program is seeking financial backing to become a Centre for NT Aboriginal Governance and Management from the middle of 2016.

# He lay down the law for land claims

JOHN Toohey, who died on 9 April 2015, was the first Aboriginal Land Commissioner.

Justice Toohey was appointed Aboriginal Land Commissioner, a judge of the Federal Court and of the Northern Territory Supreme Court, in 1977.

The Aboriginal Land Rights (Northern Territory) Act 1976 had been enacted by the Fraser government and commenced operation on 26 January 1977, despite trenchant opposition from the Northern Territory administration, the pastoral industry, the mining industry and the Lutheran mission.

A leading Queen's Counsel at the Western Australian Bar, who had left his busy practice in Perth to establish the Aboriginal Legal Service in Port Hedland, and who appeared in the Laverton Royal Commission for the Skull Creek community, John Toohey was eminently suited for the new position.

As the first Aboriginal Land Commissioner, it was his task to establish a process for the lodging and hearing of land claims. He did it in a typically efficient and unfussy way.

In June 1977 he issued practice directions and in November 1977 began to hear the first land claim, the Borroloola land claim. In his six years as Aboriginal Land Commissioner he conducted hearings in 15 land claims: Borroloola, Warlpiri, Alyawarra, Old Top Springs, Uluru, Utopia, Willowra, Limmen Bight, Finnis River, Alligator Rivers, Warlmanpa, Daguragu, Daly River, Kaytej-Warlpiri and Roper Bar.

In that period he also conducted a number of hearings related to the Kenbi land claim and heard injunction proceedings for the Lake Nash community.

Not only was he productive, he conducted the hearings in a memorable way. Recognising the contested nature of the matters in issue, and their importance to the parties, he was always courteous and scrupulously fair, and discouraged unnecessary aggression.

His reports were prompt and admirably straightforward in setting out his findings and dealing with the issues he had to decide. He enjoyed the work. He was genuinely interested in the aspects of Aboriginal culture revealed in evidence.

He set the pattern for land claim hearings. He was willing to hear evidence given by witnesses in groups. He listened intently, carefully making notes (by left hand) in his large judicial note book.

When witnesses sat on the ground, he sat on the ground to hear them. I recall him rejecting the offer of a seat and negotiating with Jacob Pitjara, a senior man at Utopia, to share the only available tree to lean his aching back against.

He conducted hearings in the open, often on long days in hot and uncomfortable conditions, and travelled considerable distances to view sites and hear evidence.

Justice Toohey considered the evidence of women important.



He respectfully viewed sacred objects and observed with interest the ritual performance of men and women. He valued the insights of his anthropological advisors.

He was always unpretentious. His terry towel hat hardly covered his head. He enjoyed kicking the football with kids at Willowra, and spending an evening with the Gurindji community at Daguragu as they watched, with obvious delight, the film of the Wave Hill Walk Off. His calmness and relaxed personal warmth put shy or hesitant witnesses at ease.

He was the first of the fine judges who have discharged the role of Aboriginal Land Commissioner.

He led the way, and many Aboriginal people benefitted from his work. His intellectual ability, legal knowledge and judgment were recognised by his appointment to the High Court in 1987, where he served with distinction until 1998.

There is no doubt that he brought his deep understanding of the relationship of Aboriginal people to their land to his Mabo judgment. It was a privilege to appear before him.

Ross Howie

(Ross Howie SC was principal legal officer at the CLC and CAALAS in the mid '70s and early '80s)

# Stolen child came back with message that moved

KUMANARA Randall wrote and taught throughout the world, presenting Aboriginal cultural awareness programs based on principles of caring for the environment and each other with unconditional love and responsibility.

Kumanara was born in the Central Desert region of the Northern Territory in ca. 1934. He was taken away from his mother at about age 7 under the government policies of the day. He was one of the thousands of Aboriginal children who came to be known as the Stolen Generations.

After living in government institutions right up until he was 20 years old and after many heart wrenching searches he eventually found his roots and returned to his mother's country, his *ngura*. He lived his final years at Mutitjulu community near Uluru.

In the early 1970s Kumanara's song, *Brown Skin Baby*, inspired a documentary that won the bronze prize at the Cannes Film Festival and focused national and international attention on the Stolen Generations. He also wrote the song *Red Sun, Black Moon* and was inducted into the NT's Indigenous Music Hall of Fame in 2004.

Kumanara wrote four books including his autobiography *Songman*. In 2006 he collaborated with filmmaker Melanie Hogan on *Kanyini*, which won 'Best Documentary' at the London Australia Film Festival 2007, the Inside Film 'Independent Spirit Award' and the Discovery Channel 'Best Documentary Award'.

He was the 1999 NAIDOC Indigenous Person of the Year, in recognition of his lifelong work for Aboriginal rights, education, community development and cultural awareness.

Kumanara established the Croker Island Night and in Darwin the RPT Pony Club, a boxing club, folk club and the Aboriginal Development Foundation.

He also helped establish Adelaide Community College for Aboriginal people, and Aboriginal and Torres Strait Islander Centres at the Australian National University, University of Canberra and University of Wollongong, and served as director of the Northern Australia Legal Aid Service.

This tribute is but a brief glimpse of the life of a truly inspiring and quiet achiever. We pay respect to Kumanara Randall's family and thank them for their approval to publish this tribute.

(Adapted from a tribute by Linkup in Queensland)

## Brown Skin Baby

*My brown skin baby they take him away  
As a young preacher I used to ride  
A quiet pony round the country side  
In a native camp I'll never forget  
A young black mother whose cheeks all wet  
My brown skin baby they take him away  
Between her songs I heard her say  
Police's been taken my baby away  
From white man, boss, the baby I have  
Why he let him take baby away  
My brown skin baby they take him away  
To a children's home a baby came  
With new clothes on and a new name  
Day and night he would always say  
Oh mummy, mummy why they take me away  
My brown skin baby they take him away  
The child grew up and had to go  
From a mission home that he loved so  
To find his mother he tried in vain  
Upon this earth they never met again  
My brown skin baby they take him away.*

# First Australians lit Phillip's spark

"TRYING to change things and make them better" was how Phillip Toyne described what drove him to become a lifelong agent of change.

A two year stint as a teacher in Haasts Bluff was the beginning of a career that helped bring landmark changes in the lives of all Australians.

Mr Toyne, who died in June, was instrumental in the handover of Uluru to Anangu in 1985, the creation of the Pitjantjatjara Land Rights Act, and the Royal Commission into British atomic tests on Pitjantjatjara land at Maralinga.

He was also one of Australia's most influential conservationists, successfully lobbying for the creation of Landcare and the protection of the wild Tasmanian rivers. He campaigned tirelessly against land degradation and for sustainable development.

Mr Toyne came to Central Australia in 1973 after completing a Bachelor of Law in 1970 and a Diploma of Education in 1972.

In a 2001 interview with the ABC, Mr Toyne said he had turned away from the law "because I didn't feel the law was addressing social problems the way I thought it should." After his two years at Haasts Bluff, he set about making sure that it did.

"I suddenly realised that living and breathing inside the Australia that I knew was this entire other culture, other world, other situation that most Australians have no idea about," he told the ABC.

"I felt I learned so much more than I taught in those few years."

In 1975 he became one of the first lawyers of the Central Australian

Aboriginal Legal Aid Service (CAALAS), where he worked until 1978. During that period he was also the principal negotiator on the creation of the Pitjantjatjara Land Rights Act of South Australia.

In 1979 Mr Toyne appeared as counsel for the Pitjantjatjara Council in the Ayers Rock Land Claim. He was also developing his skills as a lobbyist.

Mr Toyne lobbied both the Fraser and Hawke Governments for the direct grant of title of Ayers Rock to Anangu, which took place in 1985. In the same year the Royal Commission into British atomic testing at Maralinga was completed.

"Almost by accident, some of the old people I worked with in the Pitjantjatjara lands told an anthropologist about the black cloud coming over and people falling sick and dying," Mr Toyne recalled in 2001.

"I realised there was this extraordinary untold story there and I approached the Hawke government about a Royal Commission."

Mr Toyne continued his close association with Aboriginal people and causes as a legal advisor to the Uluru Board of Management and helped write the first plan of management.

"He's a great, great fella on land rights for Anangu, a very good friend of Anangu and a good talker," said his friend Yami Lester.

As director of the Australian Conservation Foundation, from 1986-1992, he helped persuade the federal government to seek world

heritage nomination for endangered Tasmanian forests.

Later, Mr Toyne and the National Farmers Federation's Rick Farley got the Hawke government to invest billions of dollars in the creation of Landcare, an organisation that addresses land degradation.

He insisted that it was vital that the nation listen to Aboriginal people in understanding and protecting the land.

"The fact that Aboriginal people believe they are related to country, that they say they belong to country rather than the country belongs to them, carries some profound messages for us," he said.

"Not only do we have to incorporate some of that into our thinking, but I think it is arrogance on our part to say that these people who





# Congratulations Christine Ellis!



Warlpiri ranger Christine Michaels-Ellis shows off some of the skills that have won her the Minister's Award for Outstanding Frontline Achievement and Ranger of the Year (Barkly, Katherine and VRD Region) in the 2016 NT Ranger Awards.



## Ceremony brings back memories

NEWLY ordained Lutheran pastor Rodney Malbunka caught up with an old friend at his ordination ceremony in Hermannsburg earlier this year.

Alice Springs author Jose Petrick knew Pastor Malbunka when he was a boy and spent the first seven years of his life at Neutral Junction Station, where Jose then ran the station's health centre.

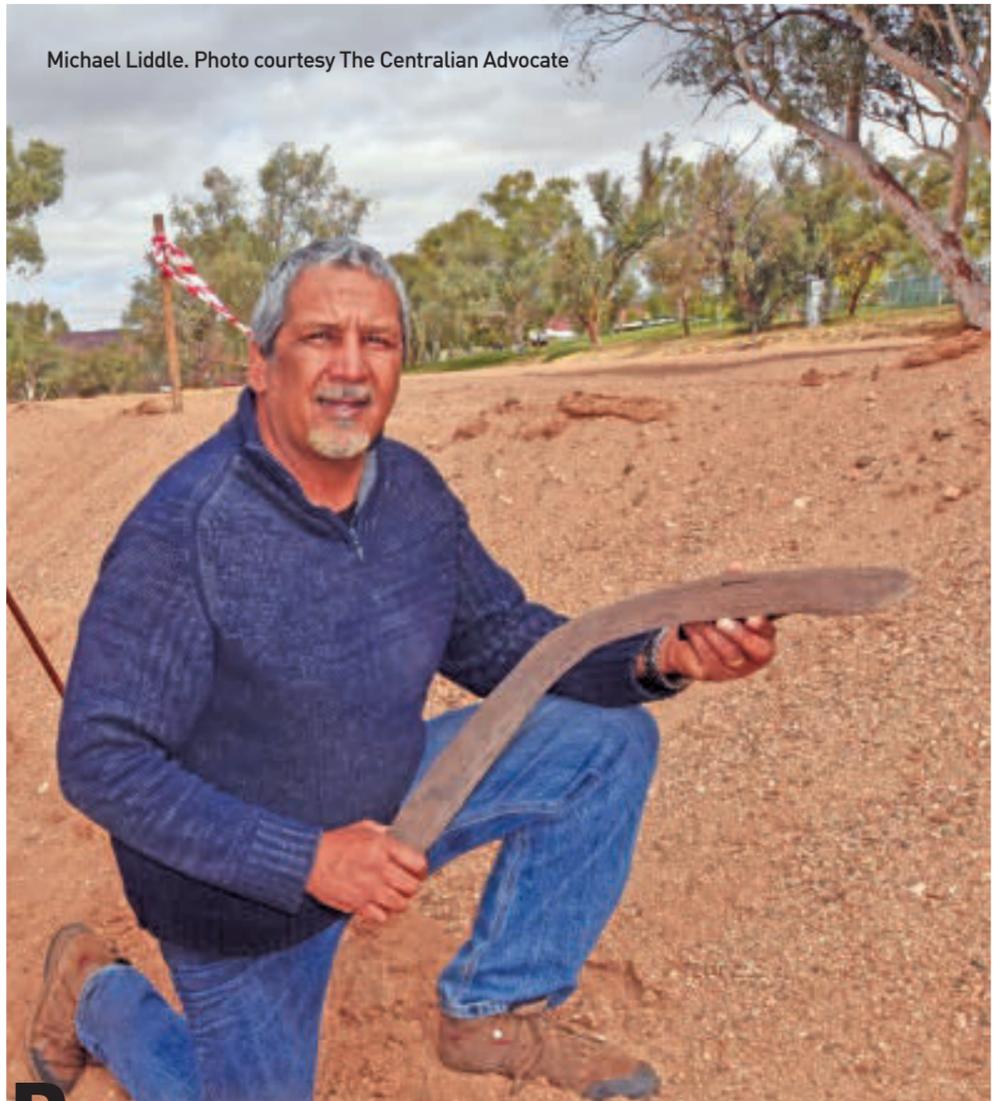
Jose, now in her 90s, recalled how Rodney's father Colin, a Christian evangelist, had brought his young family to the station. "Martyn (Jose's husband and station

manager) had a large iron hall built for a church and meeting hall," she said.

"Colin had a gift for singing and taught the camp to sing hymns. Every evening after tea, Martyn and I would sit out in the garden under the starry sky. We listened and enjoyed the unaccompanied singing of Colin and the Tara Community, as it wafted towards us."

Jose met Rodney again when she was visiting Hermannsburg in 2007 to write a book about Kuparilya Springs.

Michael Liddle. Photo courtesy The Centralian Advocate



## Boomerang comes back to the future

EXPERTS say it will be impossible to establish the age of an old boomerang found buried under two metres of sand in the Todd River.

Council workers discovered the artefact while dredging in the river, and immediately contacted traditional owner Michael Liddle.

Mr Liddle then handed the boomerang to Strehlow Centre anthropologist Adam Macfie for a closer look.

Mr Macfie said the boomerang could not be carbon dated because it had been in the water table too long, but it looked like boomerangs photographed with the yepernye men by the researchers Spencer and Gillen.

He thought it was likely to have been made in the early 20th century, possibly more than 100 years ago.

The boomerang appeared to be left handed, and may have been a singing boomerang.

"It's certainly a reminder that the old people should not be forgotten," Mr Macfie said.

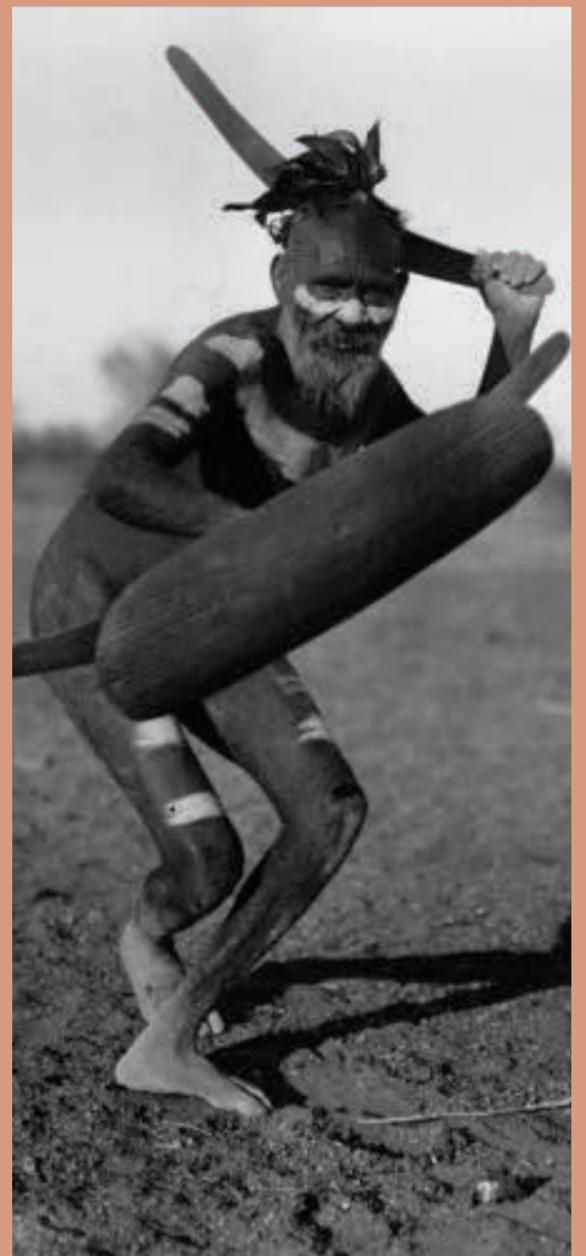
He said South Australian museum curator and author of the book *Boomerang*, Dr Philip Jones, would visit Alice Springs in September to examine the boomerang.

Mr Liddle's cousin, Baydon Williams, told The Centralian Advocate it was not made from local wood, suggesting it came from north of town.

"It tells us that Aboriginal people living here had tools to fight and look for food," Mr Liddle said.

"We have certain older members that can connect the dots in relation to this. This particular boomerang was found in a creek that is important to the Arrernte people – it provided water and life.

"It's a good story that the council workers respected something they found that belonged to the people of this area."



Luritja man photographed with boomerang in the 1920s. Picture National Museum of Australia

# Syphilis threatens youth and unborn children

HEALTH authorities are concerned about an outbreak of a dangerous sexually transmitted disease (STD) in the Central Australia, Barkly and Katherine regions.

The NT's Centre for Disease Control says there have been 134 reported cases of syphilis in the regions since July last year, almost nine times as many as in the previous year.

The centre says most of the cases are in Aboriginal people between the ages of 15 and 19, although children as young as 12 have been found to have the disease.

Syphilis is highly contagious, but can be prevented by always using condoms when having sex.

The STD can be treated effectively with antibiotics. If it is not treated it will cause rashes in different parts of the body, such as the hands and feet and

the inside of the mouth.

One of the biggest dangers of syphilis is that it can pass through the womb to the unborn child and can cause death or birth defects.

In an interview with the ABC, the Centre for Disease Control's Dr Matthew Thalany said that unlike with many other STDs people infected with syphilis may not be alarmed at the first signs of the disease.

"One of the difficulties about syphilis is that it causes an ulcer, which is visible in the genital organs.

But it is painless, unlike some other infections which cause pain and debilitation," he said.

"Sometimes people may not observe it and then it gets worse. If they do observe it they should of course straight away get

themselves tested."

Dr Thalany said there was no sign that the syphilis epidemic was easing.

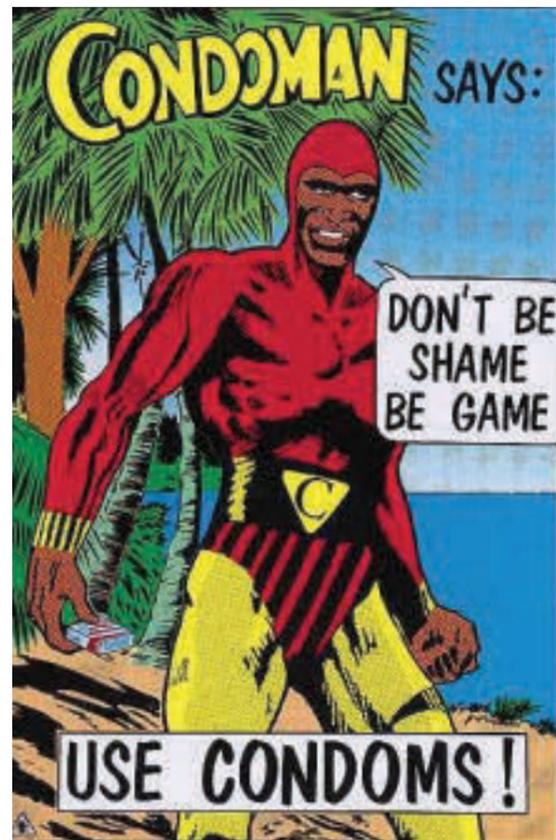
He appealed to community leaders to make people aware of the danger, especially young people.

"As much as possible they should say what we are saying," he said.

"This is such a preventable disease. Avoid unprotected sexual intercourse and if someone has a slip-up... get yourself tested. And particularly young women who are pregnant, please, please be sure that you go to your antenatal clinics and get regularly tested."

NT Health Minister John Elferink told ABC News the government was doing everything possible to tackle the problem.

"What we do do, of course, is education programs ... [and] provide treatment."



*Grace Smallwood's Condoman cartoon helped to stop the spread of AIDS in indigenous communities. Does the action hero need to come out of retirement to spread the message again?*

## CAAPU: act to stop ice epidemic

THE Central Australian Aboriginal Alcohol Protection Unit (CAAPU) wants to force users of the drug ice to undergo compulsory rehabilitation.

The call came as youth rehab program Bushmob warned that the number of users of the drug, also known as crystal methamphetamines, is rising.

Bushmob CEO Will MacGregor told a hearing of the NT Ice Select Committee that the number of ice users his centre sees has gone up from one or two at a time to five.

CAAPU is worried that ice use, still relatively low among its clients, will rise quickly.

"Given expert predictions and interstate experience CAAPU, along with other NT alcohol and other drugs services, expects this to change in the short term", its statement reads.

This could be devastating for Aboriginal people who are already addicted to grog.

Crystal methamphetamine is a powerful, fast acting stimulant that is either smoked or injected. It is highly addictive.

Taken with other drugs, such as alcohol, ice can also cause unconsciousness, strokes, heart attacks and death.

Health organisations say that, used in high doses, ice can drive people crazy. It can cause a kind of psychosis with violent behaviour and hallucinations.

"People get quite aggressive when they are coming off," said Mr MacGregor.

If an ice epidemic developed here CAAPU said it would welcome forced rehab, like the program in place for alcoholics who have been picked up by police three times in two months.

CAAPU has had reports of ice use in communities from families of clients, especially among people aged 18-30.

"Every day we're hearing about other family members using it," said CAAPU's Eileen Hoosan.

Her organisation has spoken out for a medical and therapeutic approach to ice



Scene from the federal government's anti-ice TV campaign

users rather than a criminal response.

It has called on the government to fund CAAPU so it can identify and treat ice users.

"We want to be in front of, not behind the wave, and make sure there are adequate and appropriate resources in place so we can try and prevent ice from taking hold in our communities," Ms Hoosan said.

"This means Aboriginal organisations taking a collaborative approach and sharing resources and expertise, supported by government agencies and the community."

Central Australian Aboriginal Congress has begun hosting an 'ice community group' for people who use the drug but CEO Donna Ah Chee is not sure if the number of users is increasing.

"What we do know is that we are treating a small number of clients," she said.

"That's not to say that there aren't others out there who are yet to receive treatment."

The hearing heard Alice Springs organisations feel unprepared to deal with the drug's impact. It was told there is not enough training and facilities to deal with the

growing problem.

Bushmob said they need additional quiet spaces away from the centre where their young clients can withdraw from the drug.

The Australian newspaper has reported Queensland's Aboriginal mayors, health and social services are pushing for a 'zero tolerance' response to ice.

"We know the threat: it would destroy us, to be honest," Lockhardt River Mayor Wayne Butcher told the newspaper after a meeting with other mayors.

"There were 17 mayors of indigenous communities sitting around the table and I asked for a show of hands if they knew that ice was in their community, and nearly everyone put up their hand. It's happened so quick. It seemed like a city problem but it has been sneaking into the communities."

Several mayors are flagging a proposal to evict convicted suppliers of ice from public housing, with reports of at least one suspected dealer recently "chased out" of a community.

Central Australian Aboriginal Legal Aid Service CEO

Mark O'Reilly said the service was beginning to see an increase in ice related matters that was "causing concern".

He said it was important not to focus on or sensationalise the use of ice but to work on the causes of drug abuse in remote communities.

Mr O'Reilly said the big issue that needed to be addressed was the social dynamic that led people to one form of substance abuse after another, whether it be alcohol, petrol, marijuana, heroin or ice.

Professor Richard Murray, a member of the National Ice Taskforce, however, has warned that ice is "a particularly wicked problem."

He said the drug needed special attention because of its addictive qualities and the problems it could cause in remote communities.

Meanwhile the ABC reports that the drug being sold as ice in Alice Springs may in fact be low grade methamphetamine made locally from ingredients found in non-prescription drugs.

Police say they are sharing information with chemists to track down these labs. They have busted three alleged meth labs so far this year.

## Surgeon wages war on glue ear

A QUEENSLAND doctor has declared war on ear infections in Aboriginal children and says indigenous ear health should be made a national priority.

The ABC reported that Dr David McIntosh, a surgeon with the North Coast Aboriginal Corporation for Community Health, got \$70,000 from the federal government for a "surgical blitz" on ear complaints.

He gave three minute operations to 15 Aboriginal children who might otherwise have had to wait months or years for help.

The surgery involves 'vacuum cleaning' the ear and inserting a grommet or tiny tube in the eardrum. This stops the 'glue' building up in the middle ear.

The children suffered from otitis media, better known as 'glue ear', which prevents people from hearing properly and makes it difficult for children to learn.

Indigenous children have one of the highest rates of ear infections in the world, with about one in five children suffering from it.

Dr McIntosh called for a streamlined national approach to treating the disease that would send sufferers to the front of the surgery queues.

## Gap closing for women but men are left behind

ABORIGINAL women are living longer on average ... but men are not.

Nearly two out of three indigenous people die before the age of 65, compared with only about one in five other Australians.

A new report by the Australian Institute of Health and Welfare shows the life expectancy gap getting smaller, but not among Aboriginal men.

Between 2008 and 2012, the gap in mortality rates between Indigenous and non-indigenous people decreased by 17 per cent, the report found.

This was mostly because Aboriginal women were living longer, with the gap between them and non-Indigenous women closing by 30 per cent.

The national Close the Gap Partnership Agreement aims to close the gap in life expectancy between indigenous and non-indigenous Australia by 2031.

# Outstations 'road map' fails to stop protest

THE West Australian government has put forward a 'road map' for the State's 274 remote communities, as protests continue at the government's announcement last year that as many as 150 faced closure.

Western Australian Premier Barnett has promised to negotiate with Aboriginal leaders and communities in developing the government remote communities plan.

But, while saying that no outstations faced immediate closure, he warned that there would be "significantly" fewer communities at the end of the process.

Australia-wide protests began late last year after the WA government warned it would withdraw essential services to "unviable communities" after the federal government handed over responsibility for the funding of outstations to WA.

West Australian Aboriginal Affairs Minister Peter Collier told media that the government was not trying to save money on outstations, but to ensure that money was "well spent".

He said the government would assess the employment, education, child protection and healthcare options available to Aboriginal people in remote communities to ensure services were delivered in the "most efficient and effective way."

Mr Collier said size would not be the only factor in deciding which outstations were viable. He said there were communities with fewer than 10 people that were "operating very well."

But he also said it was "not sustainable" to have outstations with only one house and one family living in them.

In June the WA government called for nominations for 'strategic regional advisory councils' for the Kimberley and Pilbara regions.

It said the councils would be "key drivers" of reforms to enable better education, health and wellbeing, and employment outcomes for Aboriginal people living in regional and remote areas.

Membership would include "relevant heads of state agencies, senior representatives from the commu-



nity services sector and Commonwealth government, and regional Aboriginal leaders."

The government advertised eight Aboriginal leader positions – four in the Kimberley and four in the Pilbara, who would be appointed for up to two years.

Cape York Partnership strategy advisor Noel Pearson said the government's announcement was a "circuit-breaker" in the debate over outstation funding.

The WA government was reportedly inspired by the Hope Vale project in Cape York, in which Mr Pear-

son was instrumental.

But the WA opposition's Aboriginal affairs spokesperson said he was concerned the damage had already been done on outstations policy.

"You've said to these communities, Premier: 'I'm closing 150 of them... You've failed... You're riddled with STDs, it's a disgrace, so we're going to close you down'."

"It's not the way you treat people who are incredibly vulnerable."

Protests against likely closures were held in Victoria, New South Wales, Darwin and even in European capital cities.

## Native title deal will pay over \$1.3 bn

AUSTRALIA'S largest native title settlement is set to take place in the south west of Western Australia.

The WA government reached agreement with Noongar groups throughout WA and the signing of six indigenous land use agreements.

Under the agreement the groups will receive \$1.3 billion in land and other benefits in exchange for resolving all native title claims over the south-west area.

An independent Noongar Boodja Trust will be established and assets will be transferred over 12 years, including funding of \$50 million each year.

Up to 320,000 hectares of crown land will be transferred to the trust.

The WA parliament will also be asked to pass the Noongar Recognition Bill to recognise the groups as traditional owners of the South West.

The South West Aboriginal Land and Sea Council (SWALSC) negotiated the deal on behalf of the groups.

Its chief executive Glen Kelly told the ABC there was "great empowerment in there for the Noongar people and great prosperity to be had."

But not all Noongar families supported the deal. Henry Kenneth Bropho claimed the vote in favour was rigged.



Negotiator Glen Kelly

"SWALSC was picking and choosing the family members that were allowed in the meeting, they had a bus load of people going to the meeting who was the 'yes' vote," he was reported by the ABC.

"SWALSC and the government need to be fair and go back into the voting poll again."

Mr Bropho said the deal would increase homelessness.

"You'll have a lot of homeless people, you'll have people in the streets, you'll have a lot of homeless people in the country areas living on the outskirts of the city areas and the ditches," he said.

"A lot of people are starting to move to the city from the country and filling up Perth's parks."

## Coal giant falters as court stops approval

WANGAN and Jagalingou families of Central Queensland celebrate a victory in their fight to stop a massive coal mine.

The Federal Court has ruled the federal government's approval of the \$16.5 billion Carmichael mine being built by Indian corporation Adani invalid because the minister failed to consider two endangered species.

The families are fighting a decision by the Native Title Tribunal in June that the mine was "in the public interest".

They accuse Adani of "grossly over estimating" the benefits of the mine, which has the backing of two native title claimants. The third applicant is opposed to the mine.

The Guardian reported that the Wangan and Jagalingou family council would vote about whether to



replace the two pro-mine applicants with a new native title group.

But Adani says members of the

two family groups would benefit from the mine and it will continue to deal with the two pro-mine native title applicants.

The groups are also lobbying overseas banks not to fund the project, which The Guardian reports has been rejected by 11 banks.

"The native title system isn't representing Aboriginal people as it should, it's designed for us to fail," Murrawah Johnson, a 20 year old member of the Wangan and Jagalingou group told the newspaper.

"There's this idea that Aboriginal people have to think and act in the same way, while other groups can have diverse views. The Wangan and Jagalingou people rejected a land use agreement, we don't want them destroying our country."

# Dialysis the African way

VINCENT Mugenyi, a 65 year old retired pilot from the Ugandan Air Force, has lost count of how many dialysis treatments he has had in the last eight years.

He spends eight hours a week on a dialysis machine in Mulago Hospital in Kampala, the capital of the East African country.

"I used to have a small farm with about one hundred animals," Vincent told the International Press Service (IPS).

"I sold all those animals for treatment because I still needed my life. That is how this disease has affected me.

"It has depleted every resource of mine ... land is very important but I have sold mine just to buy life."

Mugenyi is one of the minority of Ugandans with chronic kidney disease who can get dialysis treatment.

As in Central Australia, chronic kidney disease is an increasing health burden in Uganda.

The World Health Organisation (WHO) says chronic kidney disease is the 12th leading cause of deaths worldwide and growing rapidly.

Dr Simon Peter Eyoku, a kidney disease specialist at Mulago Hospital's renal unit, told IPS that chronic kidney disease mainly affects Ugandans aged between 20 and 50.

The main causes of the disease in Uganda are HIV-related infections, followed by high blood pressure and diabetes.

Mulago Hospital is the only public hospital in Uganda treating renal patients. Many travel long distances to the dialysis unit.



This man is a patient in Uganda's only public dialysis unit. Picture: International Press Service

"I have seen patients migrate from far corners of the country to Kampala because that is where the dialysis machines are," Eyoku told IPS.

"That is how costly this disease can be to patients."

The dialysis unit has only 33 haemodialysis machines for a population of about 36 million people.

When the unit opened almost eight years

ago with four dialysis machines, a patient had to pay \$500 for a week of dialysis treatment

"Those who could afford it would fall out after selling land, houses, cars and then failing to continue. And at that time, the cost of a transplant was equal to the amount of money you paid in a year for dialysis," said Eyoku.

In March 2014, the hospital dropped the cost to \$40, but that is still too much for most Ugandans.

The hospital is now also offering two free sessions of dialysis, leading to an influx of patients.

"So now we are struggling because we are getting many more patients on dialysis," says Eyoku

"I wish we had more specialists managing kidney diseases," said Dr Robert Kalyesubula, one of the four consulting nephrologists at Mulago Hospital.

"I wish we had more awareness programs about kidney disease so that people know about it because it is devastating."

One of the difficulties with kidney disease is that in its early stages it has no specific symptoms so the patients who turn up for treatment are often in the final stages of the disease.

"Patients come in the dying stage," said Kalyesubula. "You spend 90 percent of your time struggling to keep people alive rather than making them live."

Patients who cannot pay the \$40 a week for dialysis are treated in ward 4C, and the impression is that they are con-

demned prisoners with no possibility of appeal.

When IPS visited the ward, the scene was chaotic, with the few doctors and nurses available rushing round, attending to both adult males and young girls in the same ward.

## 'We will die to stop this



THE Mundurucu people of the Amazon rainforest have gone to the United Nations with their battle to stop the Brazilian government building a new hydroelectric dam on their land.

Leader and spokesman Ademir Kaba Mundurucu has told the UN Council Brazil is violating indigenous rights and its own constitution by building dams for hydroelectric plants in the Amazon.

The Mundurucu previously opposed the building of the Belo Monte Dam, set to be the world's fourth largest hydroelectric plant. It is nearly finished and expected to

start generating electricity in November.

According to dam builders Norte Energia, the Belo Monte will be capable of producing 11,000MW of power, enough to fulfil the needs of 60 million people.

The government says its dams will provide clean, renewable energy and are important for developing the country.

But Ademir Kaba says the government failed to consult with affected communities about the Belo Monte dam and is also failing to consult about the new dam, to be built across the river Tapajos.

He told The Guardian: "Only after con-

sulting all 126 villages that run the length of the Tapajos should the government make a decision about whether to go ahead."

Campaigners had managed to stop construction of the Tapajos dam last year.

Now the government claims it will consult with the Mundurucu people, but is also saying the new dam will go ahead in November or December this year.

The Mundurucu are the largest indigenous group in the Tapajos basin, with about 13,000 living alongside the river.

Ademir Kaba says the government uses force to stop opposition to the dams - including a police raid on a village in 2012 during which one Indigenous leader was shot dead.

He told The Guardian the Mundurucu were also prepared to use force to resist the government's plans.

"If the government does not engage in dialogue with us, if it does not use the tools of democracy, we are prepared to die to stop the building of this dam," he said.

Federal prosecutors in Brazil say construction of dams in the Amazon is endangering the livelihoods of thousands of families in the area.

They say Norte Energia has broken 55 agreements it made to guarantee indigenous groups, fishermen and farmers their means of survival.

## Bougainville's eyes are all on independence

THE people of Bougainville in Papua Guinea will vote on a referendum on independence within the next five years.

Discussion about the referendum dominated the recent general election in Bougainville, which emerged from a decade long civil war 15 years ago.

John Morris, a former Catholic priest, was re-elected as president.

Mr Morris has won two of the three elections held since the formation of the Autonomous Bougainville Government (ABG) in 2005.

Most of the candidates and most of Bougainville's 172,000 enrolled voters, are in favour of the referendum, which was provided for in the 2001 Bougainville Peace Agreement.

Bougainville was administered by Australia before being incorporated into the state of Papua New Guinea in 1975.

Then, from 1989 to 1997, armed conflict erupted over grievances about the Panguna copper mine, operated by a daughter company of Australia's Rio Tinto, Bougainville Copper Ltd.

More than half of the mine's income of around two billion dollars from 1972 to 1989 were claimed by Rio Tinto, and almost 20 percent by the PNG government. Now the people of Bougainville want ownership of the region's development and its benefits.

But even with majority support for independence, Bougainville and Papua New Guinea must first agree that the conditions of the peace agreement have been met. These include good governance and successful disarmament.

Former militia groups hold up to 2000 weapons, and conflicts between different groups still have to be resolved.

Bougainville now gets 89 per cent of its income from PNG and other countries, and will have to become financially independent to survive on its own.

Options being discussed include a return to mining and developing the agricultural industry.

Mr Morris's government must also tackle high unemployment and illiteracy among youth.

# Star duo fly the flag



image courtesy of Football Federation Australia

AUSSIE goalkeeper Lydia Williams who identifies with the Darlot and Noongar and star striker Kyah Simon of the Anawan were proud to show their Aboriginal colours in Canada.

Kyah made history in June by scoring the only goal in the Australian women's team's victory over Brazil in the FIFA Women's World Cup 2015. They became the first national team to make it through a knockout stage of the soccer tournament system.

Kyah debuted for Australia as a 16 year old and has built a reputation as one of the country's most outstanding young players. The 24 year old is also the first indigenous Australian to score a goal for the Australian women's team, the Matildas. She scored five goals in the World Cup.

Lydia grew up in Warrakurna and Warburton on the Ngaanyatjarra lands.

## Sports feast out west



EVERYONE loves a sports weekend, and bush communities in Central Australia are renowned for events like the Ntaria Sports Carnival.

Teams from across the region entered the carnival on the first May weekend.

They came from Laramba, Papunya, Utju, Ti Tree, Plenty Highway, Kintore and even Yalata in South Australia.

Papunya were the dual winners, triumphing in both footy and softball grand finals over Ntaria and Laramba respectively.

Taren Williams co-ordinated the Ntaria carnival with support from Australian Football League NT in Darwin.

Taren grew up seeing her grandfather Kwementyaye Ntjalke Williams organise the annual event.

After he passed away Taren and her friends took over.

"I've been doing it how I was taught to do it by the old man but I try to get others involved. It's hard sometimes because they're busy already, too."

Taren said the carnival would have been difficult to stage without funding from Ntaria's community lease money working group.

The group of traditional owners have planned their support for the event with the CLC community development program



CLC Executive members interrupted their July meeting to send a message of encouragement to Adam Goodes.

## Imparja cup not pulling stumps



NT paceman Gene Norman bowls to Queensland in the Imparja Cup 2015. Getty Images

CENTRAL Australia will host the inaugural National Indigenous Cricket Championships (NIC) in Alice Springs and the 23rd edition of the Imparja Cup tournament from February 7-13, 2016.

In May it was decided to run the stand alone state/territory competition

separate from the traditional Imparja Cup. Three areas putting up their hand for hosting rights; Adelaide, Toowoomba and Alice Springs.

Fears that the 2016 Imparja Cup would not be held in Central Australia were also quashed after it was announced that Alice Springs would host the

Imparja Cup for the next three years. Next year the state and territory division of the Imparja Cup will become the NIC, while the major centres, community and schools divisions will remain as the Imparja Cup.

for the past three years.

"The event was mainly supported by the working group and it would've been a lot harder to put together without the lease money."

Taren said other organisations also chipped in.

"Both the stores and Tjuwanpa made donations. Stronger Communities for Children sponsored a jumping castle, Western Aranda Health did the barbecue.

MacYouth [MacDonnell Youth Services] ran the disco and sponsored band equipment. Sharona Richardson organised the softball. Night Patrol was really, really good," she said.

The sports weekends wouldn't be complete without some entertainment, including Taren's uncle, Golden Guitar winner Warren H. Williams.

She said the carnival had not only brought the community together but kept everyone on track.



"There was no trouble that long weekend and everyone was ready to go back to their home communities by 5pm that Monday. The Ntaria school also appreciated all the kids being at school the next day," she said.

"I want to thank the Ntaria community and the visiting communities that really respected our place and each other."



ABOVE: Jerisha Green, Maria Robertson, Tina Robertson, Molly Tasman and Anette Patrick on top of Papinya. Rangers Steven Morton, Dion Kelly, Jonathon Dixon, Jerisha Green and Jeffrey Matthews Jr.



ABOVE (l-r): Amy O'Donohue (front left) said goodbye to the library and resources team. Graham Hoosan from Aputula with daughter Kaniesha (4) and Muru-Warinyi Ankkul ranger Josephine Grant from Tennant Creek with her niece attended the CLC council meeting at Yulara Pulka in April.  
 BELOW: Some long serving staff members have said farewell to the CLC: Amy O'Donohue (records manager, 22 years), Graeme Lightbody (Angas Downs IPA ranger co-ordinator, 11 years), Pat. D'Aranjo (native title program manager, 13 years), Gordon Williams (region 2 co-ordinator, 21 years), Steve Hodder (media officer, four years).



“The local dog is still there watching over country... looking after country and looking after family. But still we show that respect and we stay away from places of such importance.”



This is one of Doris Stuart's stories in the CLC's new oral history collection 'Every hill got a story'.

The storytellers will launch their book during the Alice Desert Festival, 2 September 2015.

“What was so special about native title being found to exist here in the township of Alice Springs was because it was the first town that had native title found to exist all over the Alice Springs municipal boundary or, yeah, town boundary. And that was because we could still prove connection to country, because our sites were still here. Even though we had lost a few, we still had enough, the main ones, to say, yes, these people are still connected to country, look what they do by protecting their sites. Even though we didn't have the room and the space to do ceremonies and things like what my forebears would've done, because this town wasn't as developed. Where the men were

able to do ceremony and that, it's now a big estate, housing estate. Stuarts, Stevens and Rices were giving evidence there then. The men gave evidence at what we called then Dunlops, but it's Beaurepaires, the cluster of the rocks there right beside Beaurepaires. We as females sat away from the main evidence-giving group. Frank Stevens spoke, my brother was there, and a few other younger members of the family. Then we went over west of town, off Larapinta Drive. We went to Blain Street, and that's part of the Kngwelye [dog] story, the local dog that fought off the intruder that came in from the south to take over territory. But the local dog had fought him. And you

can see the evidence there of the fat of the intruder dog where he ripped him from inside and took out his fat and his other body parts. Another one that we went to was again a man's site on Barrett Drive – we call it Broken Promise Drive [below] – that's where the government couldn't go and prosecute itself. It was their law that said that sites shouldn't be damaged. There was others that they went to – but they were three that I remember. The local dog is still there watching over country. His nose is up there sniffing for the intruder. He's still there looking after country and looking after family. But still we show that respect and we stay away from places of such importance.”

