

FREE

LAND RIGHTS NEWS

April 2012

VOLUME 2. NUMBER 1.

CENTRAL AUSTRALIA

BUSH RANGERS



NEW FUNDING: \$2.2 BILLION OVER 10 YEARS

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**First there was the Intervention
now there's Stronger Futures**

SO WHATS THE DIFFERENCE?

SEE PAGE P26



**Are mobile
phones tearing
our kids apart?
FULL STORY
P5**

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EDITORIAL

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Rene Kulitja performing a mamu dance at Uluru to welcome rangers to the CLC's 2012 Ranger Camp



We love your contributions ... here's a few tips!

Try not to spend too much time making your story too fancy because we always need to chop it up and lay it out on our pages anyway...

Please send your photos separately!

Once they are sent as part of a Word file or PDF it makes it very hard to get good quality pictures so try and send them in emails as an attached image file. **JPEG or TIFF are usually the best.** If you have any problems or questions call us on **(08) 8951 6211** and ask for **Media**.

THIS IS WHAT YOU THOUGHT OF OUR FIRST EDITION...

"I love it! Centrefold - sports pages - familiar faces! Congratulations!" - Marina

"I picked up a couple of copies of LandRights News and read it from cover to cover. What a great job you and your team have done... it's FANTASTIC. Although some of the stories are a bit long and the pictures are great it is all very 'local' and interesting stories." - Des

"Congrats on the new format it looks amazing! What a great read! Can't wait for the next edition." - Kim

"You're probably hearing this from everyone but I just wanted to say I love the new Land Rights News, great read! Just love it!" -JK

"Best Land Rights News ever! The office over this end is silent." - JP

"This is great...it's good medicine for people stuck in the hospital to be able to see images of country and family."

"I just wanted to congratulate you on the first edition of the CA Land Rights News. It's full of great stories and a fascinating read. Well done!"

"bloody brill" - Sue

"Hey keep meaning to tell you how fab the new paper is.Absolutely top job." - MT

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Ten year funding boost to the bush

THE FEDERAL Government has announced \$2.2 billion in funding to the Northern Territory over the next ten years as part of its Stronger Futures package.

While the Stronger Futures legislation has been heavily criticised by opponents of the Intervention, the funding announcements have, not surprisingly, received a far warmer welcome.

Member for Solomon Labor MHR Warren Snowdon said the amount of funding for remote communities was 'unprecedented' in Australian history.

The Australian Government announced \$206 million for outstations, \$619 million for community safety, \$583 million for education and \$719 million for health over the next decade.

Below is a summary of the funding.

OUTSTATIONS: \$206 MILLION PLUS \$15 MILLION FROM THE NT GOVERNMENT

- Support to supply outstations with power, water and sewerage and road maintenance
- Support to organisations that provide essential services to outstations

COMMUNITY SAFETY \$619 MILLION

- NT Government can continue employing 60 full time police in 18 remote communities and build four more police stations
- Continue with the successful Substance Abuse Intelligence Desk and Dog Operations Unit
- Continue to fund night patrols across 80 communities
- Australian Federal Police will continue to support NT Police
- Extend legal assistance and services

HEALTH \$719 MILLION

- Alcohol and other drug treatment workers to provide support in 20 communities as part of local Alcohol Management Plans
- Continue to fund community-controlled health organisations
- Funding 2000 hearing checks and education about ear health
- Preventative oral health services to 12,000 children
- Continue funding Mobile Outreach Plus Service to deal with trauma from child abuse and neglect



Above: Minister for Families, Community Services and Indigenous Affairs, Jenny Macklin meets with Central Australian Aboriginal Alcohol Programmes Unit staff to announce the funding boost to drug treatment

- Four new mental health services

EDUCATION \$583 MILLION

- Retain 200 teachers in remote communities
- Invest in remote teachers to ensure they have skills for specialist teaching
- Professional development for Aboriginal school staff
- Continue funding of school nutrition programs
- build up to 100 houses for teachers
- Expand the School Enrolment and Attendance Measures (SEAM)

And good news: outstations are

BACK ON THE AGENDA



Outstations are suddenly receiving promises of support after years of languishing off the political agendas of all parties.

The CLC welcomed the Australian Government's announcement of \$206 million over 10 years with another \$15 million coming from the Territory saying that its constituents consistently argue for support for their outstations.

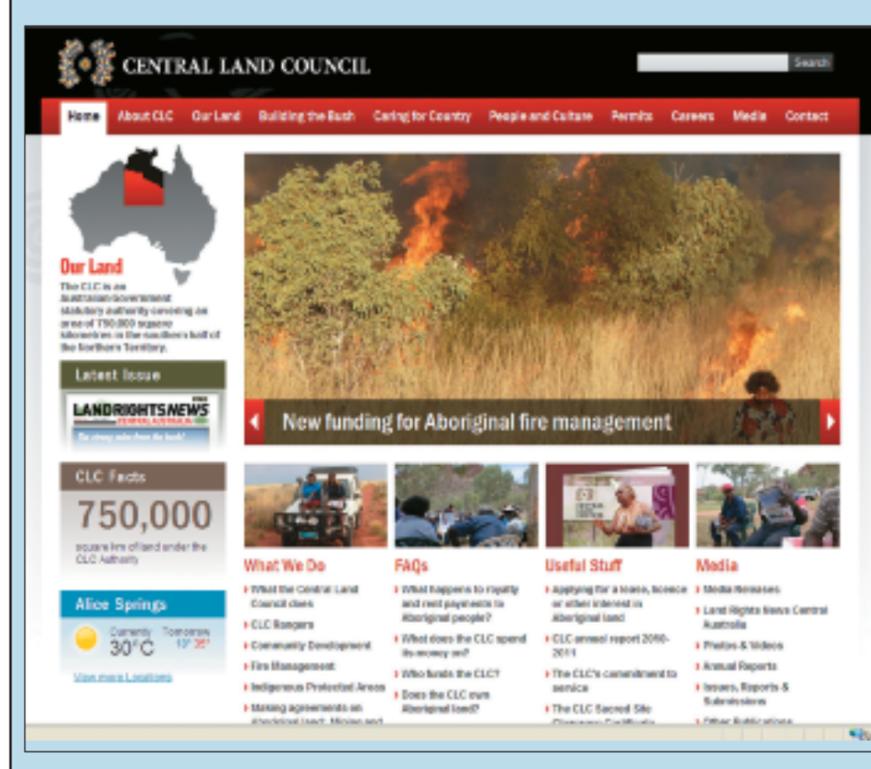
"While \$20 million a year for outstations is spread a bit thin, it does provide some long-term security for the organisations that deliver these services, and we should now expect the NT Government

to find matching funds, and review their policy approach to outstations," CLC Director David Ross said.

"We expect these funds will be subject to greater transparency measures to ensure the NT Government spends this money as it is intended, including providing a clear indication of what level of service outstation residents can expect."

The Government's announcement was quickly followed by the NT Country Liberals announcement that it would commit \$50 million over four years if it wins this year's NT election.

New Website for the CLC



You'll find everything you need on the new CLC website including useful forms like ABA applications, funeral fund applications and online transit permits.

The site was launched in March.

The CLC says it is a "work in progress" and it hopes to develop the site into a comprehensive resource for Aboriginal affairs and information in Central Australia.

Check it out
www.clc.org.au

Bush TV satellite dishes coming this year

Every house in the bush gets 16 TV channels and a satellite dish on the roof



A SATELLITE dish will be installed on the roof of every house in a remote community in the last half of 2012.

Households will be given a satellite dish, a decoder and a wall socket to receive the Direct-to-Home (DTH) service television services, funded by the federal government under the Satellite Subsidy Scheme (SSS).

The service replaces analog TV in Indigenous communities which will be switched off at the end of next year.

The DTH system will provide 16 channels of television from the VAST (Viewer Access Satellite Television) platform, the same as in the rest of Australia.

But the increase in the choice of channels comes at a severe cost – there will no longer be local community broadcasting capability in RIBS (BRACS) communities.

The weekend Indigenous Community TV (ICTV) service will also no longer be available beyond 2013.

NITV is currently in merger discussions with SBS and is likely relocate to an SBS channel, which will be available on VAST.

The remote media industry has been arguing strongly that ICTV should be given a dedicated channel on the VAST satellite to reach remote communities as a full-time service. This is being considered in Canberra as a replacement for community broadcasting, but is far from certain.

CLC Director David Ross wrote to Communications Minister Senator Conroy to highlight the importance of community broadcasting.

"It provides jobs and skills for local people and promotes self-representation for a severely marginalised sector of the population in contemporary mass media," he wrote.

"Historically it has played a critical role in the maintenance of language and culture, which are seen as foundation stones for producing outcomes for the Australian Government's Closing the Gap agenda

"The Central Australian regional media organisations cater to the unique and specific needs of remote Aboriginal people, and, as the first broadcasters of their kind, occupy a very special place in Australia's cultural heritage."

Stronger Futures laws ready to go

A SENATE Committee Report into the proposed Stronger Futures legislation for the Northern Territory delivered in March contained only minor recommendations for change.

The Stronger Futures legislation will repeal and replace the Northern Territory Emergency Response, most of which was valid for five years and expires this year.

The committee received 452 submissions and form letters from more than 500 people.

The inquiry made 11 recommendations, which included clarifying how the School Enrolment and Attendance through Welfare Reform Measure (SEAM) will work and improving the way the Government consults Aboriginal people.

There were a number of submissions about SEAM

and the lack of evidence that it has improved school attendance from the trials held so far.

The committee expressed concern about the increased penalties for grog running, which technically allow a person to be imprisoned for very small amounts of alcohol.

It recommended that an infringement notice be issued for minor offences.

The report said the Committee had heard conflicting views on income management.

The Government has justified income management by claiming that it is non-discriminatory because it is being rolled out in other parts of Australia. But so far these measures have not been extended to the other sites.

The application of income management in the NT involves people being put on income management based on

the length of time a person has been in receipt of Centrelink payments (the so-called Disengaged Youth and Long Term Welfare Payment Recipient measures).

In practice, most of these people are Aboriginal.

The Greens wrote a dissenting report, which said the "top-down, punitive nature of the Intervention is actually undermining and disempowering Aboriginal people and communities".

The CLC made a submission mainly concerned with the NT Government's legislative and planning constraints on Community Living Areas, or excisions as they were known.

The CLC also contributed to the Aboriginal Peak Organisations submission.

The legislation is before the Senate at present and amendments have been put up by all parties.

Reform to Community Living Area legislation needed says CLC

THE Central Land Council says it is working to convince the Australian Government that there needs to be reform to the Community Living Area (CLA) legislation.

CLAs are small areas of land excised from pastoral leases for Aboriginal people who were unable to claim land under the Aboriginal Land Rights Act because their land was on a pastoral lease.

CLC Director David Ross said the present legislation didn't allow leasing on CLAs other than for health, education, housing or financial services and then only with Ministerial consent.

"People who live on excisions have fought long and hard often for a tiny bit of land to live on," he said.

"They have really suffered and they get even fewer services than other Aboriginal people

because of this legislative and administrative problem.'

"We have the situation where a new police station cannot be built in Imanpa because it was not possible for the Northern Territory Government to secure a lease within the community because of these restrictions associated with CLA title.

"At Lake Nash, a new power station was eventually built at a less than ideal distance away from the community for the same reasons.

"Epenarra obtained funding from the Aboriginals Benefit Account (ABA) Stores Infrastructure Project but construction couldn't start."

There are around 80 CLAs in the CLC's region including 10 larger communities like Lake Nash, Titjikala and Imanpa.

Also see story page 29

Purple dialysis truck "a dream come true"

A NEW state-of-the-art mobile renal dialysis unit funded by Medicines Australia was launched in Alice Springs last December.

WDNWPT Chair Bobby West spoke at the launch: "It's a proud day for us. We are so excited about the new truck.

"We've waited a long time and it's all come together.

"It was a little thing we started, and now its growing up into a bigger thing and everyone is really happy about it.

"Everyone loves that truck."

Mr West said the paintings on one side of the truck belonged to Patrick Tjungarrayi from Kiwirrkura, and those on the back to his sister Napurulla (Ningarayi) and her son Maurice Gibson.

"Maurice is going to love seeing that truck driving into Kintore," Mr West said. "He'll be really proud and happy.

The \$400,000 truck will enable patients from remote communities in the Western



Desert who are receiving dialysis treatment at hospitals in major centres to return home from time to time to visit family.

It was presented to the Western Desert Nganampa Walytja Palyantjaku Tjutaku Aboriginal Corporation by Medicines Australia.

The truck made its maiden

road-trip to Papunya the day after the launch, and later spent a month at Warburton. More recently it has travelled to Mutitjulu.

Above: Bobby West with the purple truck and right: Helen Martin is welcomed by family getting off the plane in Warburton



RANGERS PRIDE OF THE BUSH

IT SEEMS there is no stopping Central Australia's Indigenous rangers as they become increasingly skilled and well qualified.

The 2012 CLC Ranger Camp at Uluru in March provided many examples of rangers doing it for themselves and rising through the ranks.

For three action-packed days, 165 rangers from the NT, WA and SA used the workshops at the camp to network and brush up on their formal qualifications, including snake handling, quad bike riding and waterhole monitoring.

Some groups spent mornings on fitness training, tracking and monitoring and using Cybertrackers.

Rangers who need to use the aerial incendiary device to burn large tracts of country from a chopper learned how to drop an incendiary exactly where it's needed.

John Taylor joined the NT Parks and Wildlife Service six years ago as a trainee ranger at the Telegraph Station in Alice Springs. He had started off on the Flexible Employment Program (FEP), brought in as part of the new joint management arrangements.

John gained his Certificate 2 and 3 in land management and is now heading for the coveted 'Cert 4'.

"I'm now currently acting in a T2 role and I'm going to apply once I've got a bit more confident about it," he said.

The mix of generations at the camp - from teenage youths to very senior men and women - was another measure of the wide community approval the program generates.

All of them happily acknowledged that they had highly prized jobs that allowed them to work on country and get out of the cycle of boredom at home.

Eighty of the rangers at the camp are CLC employees, and CLC Director, David Ross said the organisation was "extremely proud" of their achievements.

"The rangers are one of the great success stories in Central Australia," Mr Ross said.

"Many of them are young people with no previous employment history who have made great improvements in their personal and professional lives.



Above: George Sambo from Kalkaringi with the Cybertracker used to survey flora and fauna

"They perform a critical function in land management and provide hope and inspiration for those who come behind them," he said.

Warlpiri man Justin Jangala is a Tennant Creek ranger who sees work, and particularly ranger work, as a great way of dealing with stress.

"Being a ranger gives me something to do," Justin said.

"There's nothing much to do at home," he said.

"When you sit at home you get

stressed out worrying about things like family.

"With ranger work you got all those problems in your head and then you get to go to a special place and that special place can lift a burden away from you, make you lighter in your feelings inside.

"It's good work," he said.

The camp was funded by the Department of Sustainability, Environment, Water, Population and Communities (SEWPaC) Working on Country program and the Indigenous Land Corporation.

Right: Ranger Justin Walker



Divas Chat causing social chaos

Improper use of mobile phone technology is hitting some Aboriginal communities hard

SOCIAL networking is causing social chaos in some Indigenous communities and is being used for 'sexting', cyber-bullying and fanning bitter family feuds.

Yuendumu in particular has been badly hit by the use of social media, inflaming tensions that have torn the community apart during the last two years.

Resident Francis Kelly said he wished social networking could be banned from the community.

"It was really bad at Yuendumu," he said.

"People not using it sensibly. We got to cut it out.

"It's creating more problems for families and increasing the violence.

"We took it to the police station and they for-

got about it for a couple of months and it stopped. Then it all came back.

'Old people don't know how to use it, but they (younger people) are tricking old people with it.

"And you can get an SMS but with no name or using somebody else's name and an unknown number."

Mt Nancy town camp



resident Barb Shaw agreed that the ability to be anonymous was one of the biggest problems of social networking. Her 13 year old daughter uses Facebook on a computer at home rather than mobile communications.

"They are creating

fake profiles and saying false things about people and they're only little kids," Shaw said.

"People are guessing who's who. It's creating arguments.

"The language is really bad and I feel really sad for the kids."

Shaw said she knew of kids younger than her daughter using Telstra-

backed Divas Chat, currently the most popular network, available for a small charge to

people with prepaid mobiles.

Australian Federal Police (AFP) Youth Adviser Patrick Kelly keeps a close watch on tech trends that sweep Australia.

"With Indigenous communities, it is anything

that they can get on mobile phones and anything that is free like Divas Chat," he said.

"They (Divas Chat) don't charge for data usage so you pay fee of 95c a day and that's basically it."

While the network requires you to confirm you are over the age of 18 before you can enter the chat room, Divas Chat is awash with kids and adults who have concealed their identities and are posting messages from fake profiles.

AFP Team Leader Federal Agent James Braithwaite said Diva Chat was intended for a social networking and dating site for adults.

"Divas Chat has experienced such a high take up in Indigenous communities because Telstra is usually the sole service provider in many instances.



"Users can go online and communicate with others for

large periods of time but only pay the set daily fee regardless of the number of texts or posts they send," he said.

"But we wouldn't like to see kids move away from the internet. We need to keep them engaged and involved in more forums suitable for their age groups."

Braithwaite said the benefits of the internet far outweighed the negatives

especially when there were issues of literacy and numeracy.

"The benefits of having kids online are huge and many of these kids are using English as a second or third language so the internet is important to advance literacy," he said.

"There is also lot of evidence about the benefits of the internet and mental health if you are ostracised through location or sexual orientation

Continued on page 24

40 years of Tent Embassy

No regrets says Shaw

One of the central figures in a controversial demonstration in Canberra on the 40th birthday of the Aboriginal Tent Embassy says she has "no regrets" about the incident, which she says "needed to happen".

Mount Nancy town camp resident and Aboriginal rights campaigner, Barb Shaw passed on a report of comments by Opposition leader Tony Abbott, which led to the demonstration.

When asked by the ABC whether he thought the Tent Embassy was still relevant, Mr Abbott had said he "thought it was time to move on."

After hearing an interpretation of his comments by Ms Shaw, participants, activists and campaigners at the Tent Embassy were informed that both the Opposition leader and Prime Minister, Julia Gillard were attending a medal awards ceremony at a nearby restaurant.

People quickly mobilised and descended on the venue, protest-

ing, chanting and banging on the windows.

A media advisor for Julia Gillard resigned over his involvement in the incident, and a union leader was identified as the informer who passed word of Mr Abbott's location on to speakers at the Embassy Anniversary.

Ms Shaw said afterwards she had "no ill intentions".

"We received information and I was asked to pass that on to the crowd," she said

"We'd just had passionate and emotional presentations and speeches about how much peoples, communities and our cultures are hurting, so when they heard what was thought that Tony Abbott had said, especially at that time when we were meant to be celebrating 40 years of standing up for Aboriginal rights, of course people were angry about the thought of having the tent embassy shut down."

Ms Shaw disputes Mr Abbott's claim that things have got better for Aboriginal and Torres Strait Islander peoples.

"The action needed to happen," she said.

"Why should Tony Abbott say we've come this far when his former leader, John Howard, made things so much worse?"

"The tent embassy was set up because of the struggle for land rights coming from the Wave Hill Walk-Off, and to this day there are still ongoing issues that Aboriginal peoples face."

A street march at the beginning of the Aboriginal Tent Embassy 40th anniversary celebrations. Photo courtesy of the Koori Mail, by Joseph Mayers



It all started with a beach umbrella...

IN THE FORTY years since it was established, the Aboriginal Tent Embassy has become a symbol of the political struggle of Aboriginal and Torres Strait Islander Australian.

On January 27, 1972, four Aboriginal activists planted a beach umbrella on the lawns of Parliament to campaign for Aboriginal land rights.

That small step symbolised the need for the rights of Aboriginal and Torres Strait Islanders to be recognised Australia-wide.

The Tent Embassy quickly be-



came the central hub for Aboriginal and Torres Strait Islander rights, symbolically shadowing both the old and new parliament

houses, always reminding the nations' political representatives of the ongoing issues with the First Australians.

In a statement, a spokesperson for Amnesty International said: "Four decades on, the strength of Aboriginal Peoples standing up and taking charge of their own affairs deserves celebration, and sends a message to our Government there is still unfinished business when it comes to respecting and protecting the rights of Aboriginal and Torres Strait Islander Peoples."

Kaytetye culture boosted by new dictionary

MORE THAN 100 people attended the launch of the Kaytetye-to-English Dictionary at Neutral Junction School in February, with staff and students singing songs in Kaytetye and English to celebrate.

Kaytetye is the traditional language of the Barrow Creek area, including Alekarenge and Artarre communities as well as Arnerre, Ankweyleleng-kwe and Tyemelke outstations.

It is also spoken at Ilwerr (Stirling) community.

The dictionary has over 7000 words and is the result of many years work involving more than 60 Kaytetye people.

Work on the dictionary began at IAD in 1966 with Kaytetye woman Shirleen McLaughlin, who up until then hadn't heard much about Kaytetye from her grandmother, Emily Hayes.

Shirleen recalls that once she started working with her grandmother, "the stories and language just came pouring out".

Linguist Robert Hoogenraad initiated the project and helped set up a dictionary database.

The work involved collating existing audio

recordings and written information on the Kaytetye language held at AIATSIS, Canberra.

These were largely the work of linguist Harold Koch, who worked with Kaytetye speakers in the 1970s, and also that of Ken Hale in 1959.

Kaytetye speakers worked with linguist Myfany Turpin collecting words and their meanings.

To really understand how words are used and what they mean it is important to hear them in stories.

Elder Tommy Thompson was one of the key story-tellers, as were other people who have since passed away.

Many Kaytetye speakers worked with Myfany to translate and transcribe these stories.

Co-author and teacher Alison Ross wrote definitions of Kaytetye plants and animals, helped with transcription, and worked with Myfany on analysing the written forms of what people said.

The front cover of the dictionary features a painting by Patsy Ngamperle and Tommy Thompson of a site near Barrow Creek, where the Kaytetye language origi-

nated.

The Kaytetye language is rapidly changing as more people move to speaking varieties of English.

The dictionary is a record of Kaytetye as spoken between 1975 and 2007, and will be an important tool for learning Kaytetye and about Kaytetye culture.

The dictionary includes a list of Kaytetye place names, a map showing these places, information about Kaytetye kinship, scientific flora and fauna finder lists, and an English-to-Kaytetye finder list.

The Kaytetye Dictionary can be purchased from IAD Press.

Above l-r: Rachel Dinny, Lena Ngamperle, Amy Ngamperle, Hilda Ngamperle, Janie Ampetyane Photo: Margaret Carew
Far right l-r: Robert Janima, Tommy Jangala, Tommy Thompson Photo: Rodger Barnes
Right: CLC Director David Ross launches the dictionary in Alice Springs with IAD Chair Pat Turner
Lower right: School kids at Stirling turned out for the launch of the book.





In store now: nine more jobs

NINE MORE Aboriginal people have joined Woolworths, Coles and Kmart as retail employees.

After a ten-week pre-vocational course they joined 14 others who graduated in September last year.

The intensive facilitation, mentoring and support in the course in Alice Springs has given the graduates confidence and skills.

Trainee Leticia Adams told the crowd at the Crown Plaza graduation dinner

the program had transformed her sense of self worth.

"I initially phoned up for this program because I wanted to help my family out through some hard times we had been through," she said.

"However it has given me so much more, because I've been to hell and back in the past.

"I didn't finish school. Being indigenous I couldn't see a way out.

"The program has taught me to value myself and grow in self-belief and self-worth."

Mother of five

Grace Forester said she had been job-hunting for several years but had found it hard.

"I have been completing applications and they all promised me jobs but nothing happened," she said.

"I have been through some tough times being a single mother supporting my kids. I now have the confidence to speak up more, with better literacy and numeracy and confidence to work in mainstream employment."

Not all of the graduates of the program remain in em-

ployment, but those who stay the distance go from strength to strength, says Melinda Cates.

Cates is director of Globally Make a Difference (GMAD), a private company which has helped to run the program.

"Seven from the first group are still involved in employment, working on the checkout, in the deli and in perishables in the supermarkets, with two of the ladies having to take time off due to family commitments and issues," Cates said.

"Eight from the second group of nine that graduated are still involved in employment with the three retail outlets."

Two of the successful graduates from Adelaide are also working in Alice Springs, with one of them nearing one year of employment with Woolworths.

Cates says issues negatively affecting workers include humbugging, looking after family with health issues, sorry business, payback, alcohol, community judgements, scepticism and racism (which has been experienced and evidenced in the stores).

Workers have also had to

adjust physically to the roles and, with the help of the supermarkets, sort out working hours if they are mothers.

"On the positive side, many people in the community have embraced it, tourists have welcomed it, and there have been significant positive changes in the lives of the individuals who have gained employment" Cates said.

"And the stores are working to be flexible around issues such as cultural obligations like men's business."

GMAD ran the program jointly with the non-profit Mining, Energy and Engineering Academy (MEEA) with some training provided by Charles Darwin University at IAD.

Left: l-r Leticia Adams, Vivienne Price, Tammy Wilson Grace Forrester, Tanya Nicoloff, Margaret Dodd and Gabrielle Curtis, Back row Myers Sandy and Justin Talbot



CONGRESS ALUKURA IS CELEBRATING 25 YEARS

AND THE ALUKURA CULTURAL ADVISORY COUNCIL WOULD LIKE TO INVITE THE WOMEN OF CENTRAL AUSTRALIA TO HELP US CELEBRATE

OPEN DAY

10AM-3PM TUESDAY 15 MAY

- INFORMATION ON ALUKURA'S PROGRAMS AND SERVICES
- MEET AND ENGAGE WITH THE ALUKURA GRANDMOTHERS
- TOURS OF OUR FACILITIES
- WALKS THROUGH OUR BUSH MEDICINE AND BUSH TUCKER GARDEN
- BBQ LUNCH
- VISIT BY MILPA THE LIZARD AND YAMBA
- LIVE BROADCAST BY CAAMA RADIO
- KIDS ACTIVITIES FOR UNDER SCHOOL AGED CHILDREN
- TRADITIONAL SMOKING FOR MOTHERS AND BABIES BY ALUKURA GRANDMOTHERS.



MOVING FORWARD..... BY THE GRANDMOTHER'S LAW

THIS EVENT IS OPEN TO THE COMMUNITY BUT FOR CULTURAL REASONS IS A WOMEN'S ONLY EVENT.



CONGRESS ALUKURA, PERCY COURT, ALICE SPRINGS.

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CALL 89532727 BEFORE FRIDAY 11TH MAY TO BOOK TRANSPORT OR CATCH THE SOUTH BUS FROM TOWN.

ALUKURA'S PROGRAMS AND SERVICES WILL BE CLOSED FROM MONDAY 14 TO THURSDAY 18 MAY.

Lajamanu: lives at risk with Darwin call centre

THE NT POLICE practice of diverting after-hours calls to the Darwin Call Centre is risking public safety and could lead to a death, according to the Lajamanu Law and Justice Group (Kurdiji).

The Kurdiji has called on the NT Police to change the practice, which it says means that people in Lajamanu can't directly contact local police members in times of need.

The group also wants Night Patrol members and elders to have the legal right to confiscate alcohol.

The Kurdiji and the Lajamanu Night Patrol say community members and Night Patrol workers have called Lajamanu police station for help and have experienced "significant delays".

Members believe the delays mean that incidents in the community could get worse before police can respond.

They say many community sites and

houses are referred to by their local names, which are known to local police.

Senior man and former long-serving Police Aide Joe Jap-anangka James said he had experienced "great frustration" dealing with Darwin telephone operators, explaining and identifying places local police would recognise.

He said the information relayed to local police from Darwin operators was sometimes wrong because they were unaware of local names and sensitivities.

People were feeling frustrated and powerless, and as a result were sometimes not reporting crimes.

Mr James said he was also concerned the call diversion system was making it harder to stop grog in the community.

"We are a dry community and our Night Patrol and elders have been told we are not allowed to confiscate grog off young people bringing grog into the

community," he said.

"We are told that it is against the law if we try to take the grog off these men and take it to the police station. we could be charged with possessing alcohol ourselves, even though we are just trying to stop the grog getting into our community.

"The police say we need to call them when we find people in cars breaking the grog rules.

"But our phone calls get sent to Darwin call centre where they don't understand the names and places and people when we call them.

"We think the current system of sending the phone calls up to a call centre in Darwin is not a good idea and will eventually lead to a death in our community.

"We think the law should be changed so that the Night Patrol and elders can take grog off people and take it to the police station.

"We are worried



that the above issues are taking away people's confidence in the police and hurting the relationships we have with formed with our local police.

"We know it is not the local policemen's

fault. We would like to work together with the police to make Lajamanu a safe and grog free community and this current practice stops us doing that."

Above: Nanginarra Elizabeth Ross, who was heavily involved in the phone diversions issue and right: community leader Joe James



1962-2012: 50 years of voting

THIS YEAR marks the 50th anniversary of all Aboriginal and Torres Strait Islander people being given the right to vote in Commonwealth elections.

People often think the 1967 referendum was when Aboriginal and Torres Strait Islander Australians were first given the chance to vote.

In fact, when Victoria, New South Wales, Tasmania and South Australia became states in the 1850s they gave voting rights to all male British subjects, including Aboriginal men.

From 1895 all women in South Australia (which until 1911 included the Northern Territory) were given the right to vote and sit in parliament.

Debate raged after the first Commonwealth parliament was elected by state voters about who should be allowed to vote.

Racist attitudes and sentiments from the debates included references to Indigenous Australians as savages, cannibals, "lubras" and "gins".

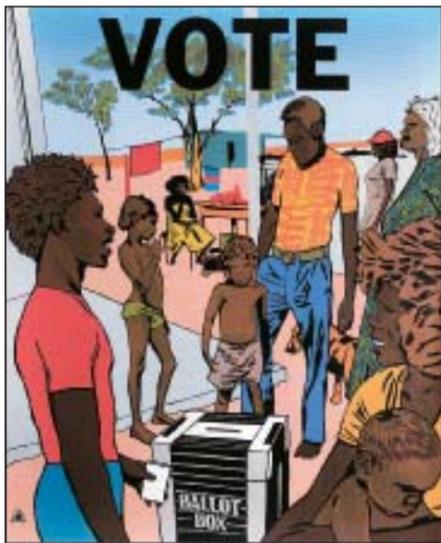
The Senate still voted in favour of letting Aborigi-

nal people vote but it was defeated in the House of Representatives.

The Franchise Act of 1902 gave women the power to vote at Commonwealth level but Aboriginal and Torres Strait Islander people or 'coloured people' were excluded unless entitled under section 41 of the Constitution, which meant anyone who was allowed to vote in their state elections could qualify to vote at a national level.

Legal misinterpretations of the Franchise Act meant Commonwealth rights weren't given to those Aboriginal people who enrolled after 1902 and so only Aboriginal people who had voted in state elections before then could vote for the Commonwealth as well.

Once the State and Commonwealth electoral rolls combined in the 1920s, official numbers could be used to give an idea of who voted for their state parliaments but were barred by the Commonwealth.



This because an 'O' symbol next to the voters' name (almost always Aboriginal) indicated they were 'not entitled to vote for the Commonwealth'.

This was the norm until the 1940s when more focus was put on Aboriginal

political rights.

Lobby groups persuaded the Chifley Labor government to pass an Act which saw the 'O' symbol disappear from the electoral rolls.

The change was not widely publicised so Aboriginal people continued on until the next decade thinking they couldn't vote.

The 1960s were a decade of huge shifts in civil rights and race relations globally and saw many changes to Aboriginal rights and how the people were treated.

The Menzies-led Liberal and Country Party government gave Indigenous people the Commonwealth vote in 1962 and Western Australia gave Aboriginal people the state vote in the same year.

Queensland followed two years later (1965) and so finally, all Aboriginal people had full and equal voting rights.

Left: A famous poster encouraging Aboriginal people to vote in the 1987 election designed by Marie McMahon, Redback Graphix

BRIEFLY

NEW CHAIR FOR LHERE ARTEPE

Lhere Artepe Aboriginal Corporation has a new chairman.

Public servant and Clontarf Foundation assistant director Ian McAdam has replaced Brian Stirling as chairman of the Alice Springs native title holders group.

Noel Kruger remains as one vice-chairman and Michael Liddle has been appointed as the second.

ABA GRANTS IN CENTRAL AUSTRALIA

Thirteen projects have received funding totalling more than \$19 million from the Aboriginals Benefit Account (ABA).

In Central Australia, The Central Australian Affordable Housing Company will receive a \$3.98 million grant to access commercial loans to establish a pool of affordable homes in Alice Springs.

Other projects include a \$150,000 trial to introduce water bubblers to some Central Australian communities and \$841,000 for development and staging of the 2013 Mparntwe Aboriginal Cultural Festival.

NEW ABORIGINAL LAND COMMISSIONER

The Australian Government has appointed the Hon. Justice John Mansfield AM QC as the new Aboriginal Land Commissioner for the Northern Territory.

Justice Mansfield will be responsible for several important functions associated with the operation of the Aboriginal Land Rights (Northern Territory) Act 1976, including the conduct of any formal inquiries into Aboriginal land claims.

Justice Mansfield has extensive experience in Aboriginal land matters in the Northern Territory, particularly through his work hearing native title applications under the Native Title Act 1993.



Land Rights News free at paper shop



LAND RIGHTS NEWS Central Australia is now available in Alice Springs newsagents, thanks to Alice Springs newsagent Rob Beames. Mr Beames owns the Paper Shoppe in the Yeperenye Centre and Centre News in the Coles complex.

"I stock four papers including Koori Mail, the National Indigenous Times, Tracker and now Land Rights News Central Australia," he said.

"There's pretty strong demand for them.

"A lot of the time people pick up one of each

"I don't sit down and read every paper, but having things pertaining to Central Australia certainly makes things more interesting.

"Everybody needs a fair go and my job is to get the news out there and make newspapers available and accessible."

It is the first time in its 36 year history that Land Rights News (LRNCA) has been available in a mainstream newsagency.

Above: Rob Beames outside his newsagency in the Coles complex in Alice Springs

Hot Vids

Thinking About You



IF YOU GO TO the Indigitube website and do a search for Desert Mulga – a popular band from Nyirripi – you'll see a lot of great videos.

Most of these are made by Micah Japanangka Williams, a young Warlpiri man living in Nyirripi.

The music is smooth and melodic, and each video is attuned to the rhythm of the music, with a range of dazzling special effects.

The partnership between Micah and Desert Mulga was recently recognized with *Thinking About You* taking out the Griffith University Award for Best Music Video at the 13th Remote Indigenous Media Festival held in Umuwa in October 2011.

The video was produced as part of the WETT Program's Youth and Media Diversionary component.

Micah works independently, developing video production and post-production video skills through a range of training programs.

He spends his time at Nyirripi's Learning Centre which was built by the Warlpiri Education and Training Trust and recently spent a week with ICTV in Alice Springs editing material for broadcast.

Check out his latest video: Nyirripi Reggae Remix by Desert Mulga on Indigitube, also available on iTunes.

Angety Basketball-Akert



ICTV say this video is another very popular Indigitube vid. Angety Basketball-Akert is a story about a group of girls playing basketball. One girl gets injured and her friends take her to see an old woman who knows bush medicine.

She gets better and they recommence their basketball game.

The web address is much too long and complicated to reprint here so just search for Utopia.

TBONE (You Tube)



TYRONE Spencer stars with some very hot dance moves in this music video. It was created through a collaboration between Incite Youth Arts Hip Hop Artists James and Caiti and Mt Theo Youth and Jaru Pirrjirdi Program. They say Tyrone was accepted at a boarding school in Sydney on the basis of this video. Tyrone is supported by the Warlpiri Education and Training Trust.

Reclaiming lost lingo

ABORIGINAL and Torres Strait Islander language speakers from all over the country gathered in Alice Springs in March to learn ways to protect and revive languages.

The Batchelor Institute of Indigenous Tertiary Education (BIITE) hosted the first Master-Apprentice Language Learning Program workshop in Australia at the Desert People's Centre in Alice Springs from 13 to 15 March.

The program was developed by Indigenous people and linguists in California and has been running in the US for about 20 years.

This is the first time it's been run in Australia.

The method works by pairing up a "Master" and an "Apprentice", who belong to the same language group.

Through training they develop skills in teaching and learning language they can pass on to others.

Stan Rodriguez from the Advocates for Indigenous California Language Survival (AICLS) says the program has been highly effective in rebuilding communities of speakers of Indigenous languages.

"The apprentice is immersed in the language and goes on to teach other people," he said.

Mr Rodriguez said lost languages were called 'sleeping

languages', which required linguists to go through archives to develop a program to "awaken the dialect."

"Language, culture, spirituality, it's all tied in with the land," he said.

"This is where your people came from and when we have our language and our land base, we become strong again.

"You see much more pride where languages are used.

"People become more involved in taking care of their land and just being more aware."

Peter Abbott, an Arrernte Pertame dialect speaker from Wanmara (Watarka) said the course was an important reminder to get people speaking their languages again and the proper way as well.

"I didn't know what to expect, just learned ways of trying to save our languages", he said.

"We have to try and train our kids to speak in the pure sound our languages, in depth too."

The trainer students worked



with Australian partners from the Resource Network for Linguistic Diversity (RNL) Mirima Dawang Woorlab-gerring Language and Cultural Centre (MDWg) BIITE and the Koori Centre, University of Sydney and were funded by the Australian Government's Maintenance of Indigenous Languages and Records fund.

Above: Arrernte man Peter Abbott wants to save his language

Royalties for kids



Above: Tea for two? Government House, Canberra. Maisie Kitson and Denzel sit in chairs the Queen and Prince Philip sat in just a week later.

RESIDENTS of four remote communities are using some of their mining royalties to send schoolchildren on interstate school excursions.

Last year people living in Willowra, Lajamanu, Billiluna and Nyirripi allocated \$89,206 of their royalty and affected area payments to school excursions through their community development projects, GMAAAC and WETT.

The WETT Secondary School Support Program

pays up to \$2,500 per secondary student at Willowra, Yuendumu, Nyirripi and Lajamanu Schools each year.

GMAAAC supports nine communities affected by operations at the Granites.

Nyirripi community sent its schoolchildren on a trip to Sydney, where they took part in the Sporting Chance Program, meeting sport celebrities and visiting Sydney sporting venues.

The children roamed

through the Sydney Aquarium, saw the Sydney Harbour Bridge, sailed on the Tribal Warrior, explored the Opera House, and swam at Bondi Beach.

Students from Billiluna School, situated in the Eastern Kimberley, travelled to Broome, where many children had the opportunity to shop for the first time in a town with more than one store, go swimming at the beach and ride a camel.

The children also vis-

ited St Marys College to get an idea of the possibilities available to them for continued study.

Willowra School took nine students to Canberra, where they visited the War Memorial, the Australian Institute of Sport, Questacon, the National Museum and old and new Parliament House.

The Speaker of the House of Representatives told members, including Prime Minister Gillard, they had special guests with them — students

from Willowra who had been attending school regularly all year.

One student, Nadia Jurrah, said Parliament was “just like the classroom” after “the Speaker told the man to leave Parliament for one hour for being naughty”.

At the National Museum the students looked at the banner made by the members of the Willowra community to commemorate the 75th anniversary of the Coniston massacre.

As well as providing educational and travel opportunities for students, the excursions reward good behaviour and attendance.

They not only boost school attendance, but encourage more involvement of parents in community schools.

Nyirripi Acting School Principal, Ann Fowler said: “I have never had a better group to take away before, on the numerous trips I have been involved with”.

Parents also value the trips, noticing children return with more self awareness and self confidence.

Nyirripi parent Kathleen Gibson said of her nine-year-old son: “It was his first time on an excursion. He was really happy. I was so proud.”

Purple House Renovations

RENOVATIONS to the ‘Purple House’ in Alice Springs have made life better for dialysis patients from out bush.

The Purple House in Alice Springs was born in 2004 after Western Desert Nganampa Walytja Palyantjaku Tjutaku Aboriginal Corporation (WDNWPT) rented a three bedroom Territory Housing house and put a dialysis machine in one of the rooms out the back.

Over the years the service has grown, with two dialysis chairs in each of the remote communities of Kintore, Yuendumu and Hermannsburg. It now boasts 90 patients in town and out bush.

WDNWPT manager Sarah Brown said the workplace needed to expand to meet the growth of the service, which now had 70 patients and 15 staff.

“We were all working around the kitchen table and there are requirements you have to meet to become an accredited service,” she said.

“So the Commonwealth government offered us some money to get the building up to accreditation standard, and then it was a matter of changing the building without losing the feel of it.

“We kept the essence of the Purple House being more like a home than a hospital so the access to the garden is really important, but the kitchen is really the hub of the place as well.”

Work was completed at the end of February 2012.

Thinking about tourists on Katiti Land Trust

SENIOR traditional owners hosted visits to four special places on the Katiti Petermann Indigenous Protected Area (IPA) to talk up their tourism ideas.

Workers from five organisations — the CLC, Tourism NT, Indigenous Business Australia, NT Regional Services and Parks Australia have formed a team to help traditional owners turn their ideas into jobs and businesses.

Just before Christmas, Malya Teamay, Reggie and Cassidy Uluru, Harry Wilson, Rene Kulitja, Janet Inyika, Johnny Tjinga and Millie Okai showed the team where they would like to take tourists.

They took the workers to four outstations near Uluru and showed them the experiences they would like to offer to paying guests.

Malya Teamay said he wanted his family to work directly with tourists.

“If I meet the whitefel-

las with my family I can show them things, like how to make spinifex resin,” he said.

“If they come out without me there is less money for me.”

Families asked about support for building and maintaining shelters, toilets, water tanks and tracks for family and tourists.

They said infrastructure support for living and working on country had become almost impossible to find.

“All of us doing this tourism want outstations where we can live away from the community and avoid conflict,” Malya Teamay said.

Another traditional owner described tourism as a way to deal with social problems: “We want young Muti people to be able to escape trouble and social and emotional well-being problems, get them out here and working. Bring people who are not so well out here and sort them out.”

THE NEXT STEPS

The working group will present a report for each idea to show whether or not it can be turned into a successful business and what it would take.

Those who want to take the next steps will get help to work out the details of what they want tourists to pay for — their “product” — and to try it out with “pretend” tourists.

Traditional owners might need to prepare their business by working for a while in an existing tourism business, training courses and trial tours.

Potential non-Aboriginal businesses partners might have to learn how to work well with Aboriginal people and to pass on their skills.

Traditional owners also need to think about

how they want to set up and run their business and how they will make decisions.

Once proposals are ready CLC will seek the views of the wider traditional owner group.

If there is clear support, CLC will negotiate a land use agreement. The right people for the country need to agree before it can be signed.

CLC will discuss a draft IPA Management Plan with the traditional owners in the middle of the year.

On 1-2 May it will hold a tourism workshop at Tjitjintarti to talk about tourism ideas near Kaltukatjara.

For more information about this “Stepping Stones” workshop or about tourism on the IPA contact the CLC’s Aboriginal Tourism Development Officer on 8951 6288.



Above: Reggie Uluru and Janet Inyika at Patji. Right: Interpreter Kathy Tozer and Malya Teamay Pantu discuss where the traditional owners would like to take tourists using the map



Constitutional recognition moves closer



The launch of the report with the Prime Minister

CONSTITUTIONAL recognition of Aboriginal and Torres Strait Islander people has moved a step closer with a report by the Expert Panel on Constitutional Recognition of Indigenous Australians.

The report was presented to the Prime Minister Julia Gillard in January this year.

Many people would be very surprised to find that the Australian Constitution currently contained racist elements.

The Panel recognised a case for removing two provisions that could allow discrimination on the basis of race.

The Panel recommended the repeal of section 25 and subsection 51(xxvi) and the insertion of a new section 51A that would recognise the prior occupation of Aboriginal and Torres Strait Islander peoples and allow laws to be made for these groups.

Section 25 allows for state laws disqualifying people of a particular race from voting at state elections and subsection 51(xxvi) empowers the Commonwealth to make laws with respect to "people of any race for whom it is deemed necessary to make special laws".

Strong support

The Panel of Indigenous and non-Indigenous community leaders, legal experts and members of Parliament, was appointed by the Prime Minister in late 2010.

Its job was to advise the Government on how Aboriginal and Torres Strait Islander people could be recognised in the Constitution.

It unanimously recommended changes to the Constitution which

- recognise the continuing cultures, languages and heritage of Aboriginal and Torres Strait Island peoples;
- remove racist elements; and
- prohibit discrimination on the grounds of race, colour or ethnic or national origin.

Panel members held more than 250 consultations in 84 metropolitan, regional and remote locations across Australia (including at Daguragu during the Gurindji Freedom Day celebrations), and received more than 3,500 submissions.

The Panel also drew on research and national surveys, meetings with community and Indigenous leaders and the advice of constitutional law experts.

These consultations and submissions revealed strong support across the country for constitutional recognition.

Strong levels of support were also evident in a recent Newspoll survey, which found 82 per cent of those polled were in favour of recognising Aboriginal and Torres Strait Islander peoples in the Constitution.

Recipe for success at Kwerralye Cafe

THE Kwerralye Café has made quite an impression in Alice Springs since it opened at IAD last year, for both its food and its service from Aboriginal hospitality trainees.

Since the training program by Karen Sheldon Training and Development started in October 2010, it has had six intakes of trainees.

Alice Springs Training Manager Jeff Callan says the aim of the café is to train unemployed Aboriginal people under a professional chef in a real-life situation and then place them in other employment.

Self esteem

"It's a four week pre-employment program to build self esteem and confidence," Jeff said.

"We provide transport, they get to prepare lunch under a qualified chef, take food home and they get a recipe book when they graduate."

Jeff said the program was having increased success finding jobs for graduates.

"The Crowne Plaza always take some the graduates from every course and now had three who have been working there more than six months.

Others have gone on to other jobs including some at the Tanami mine, through the CLC.

"The Chifley has been sensational and taken a

number of people, said Jeff.

"There is one at the café out at the DPC and at the Desert Park and also the All Seasons Oasis."

Jeff said trainees faced enormous obstacles: homelessness, lack of transport, substance abuse and a lack of working culture in people's domestic lives.

Jobs wanted

"Somehow Thursday has turned into the new Friday and people get drunk and don't turn up," he said.

"But overall it's going very well, and we often have people coming

back and asking for jobs although we're not an employment agency."

The program was initially run from the Kungkas Can Cook premises before opening at the café.

It also operates in Darwin, Katherine and Tennant Creek.

Above: Graduates of the last course l to r Glenda Campbell, Marilyn Charles, Roslyn Mc Cormack (all working at the Chifley Alice Springs Resort), Angelina Wright, presently exploring employment options and Kellyanne Wright, presently employed at the Kwerralye Aboriginal Training Cafe at the Institute of Aboriginal Development in Alice Springs.



KAREN SHELDON TRAINING COURSES

The courses are open to unemployed Aboriginal or Torres Strait Island people and there is no cost to participants.

In Alice Springs four week courses are starting on April 30th, July 9th, and October 1st. There is no required literacy level, just the willingness to be employed.

Enquiries can be made to Chris Callan mob. 0448 053 316. Email chris@karenseldontraining.com

Huckitta's first muster



Above: Huckitta is just about to complete its first muster since it was bought by its traditional owners last year. The bangtail muster is designed to get an accurate count of the cattle on the property. Pictured above are l-r Adrian Webb, Alan Dempsey, CLC Ranger Malcolm Kenny, Jeremiah Webb, Ronnie Webb and Aaron Haines



YOUTH ENCOURAGED TO LINK UP TO ACTIVITIES AND SUPPORT

Alice Springs youth will be linked up to a range of recreation activities and support services with the Alice Springs Youth Hub website recently.

The website is set up to provide kids with a one-stop shop to promote youth-related activities and services available at the Hub.

"The Alice Springs Youth Hub is part of the Territory Government's Youth Action Plan and the website links youth up to recreation, education and family activities as well as support services," Chief Minister Mr Henderson said.

The Alice Springs Youth Hub (ASYH) site includes a calendar of events.

It was set up to give kids something to do over the summer holidays.



Call for Kahlin children's memorial at Myilly Point

THREE Darwin Aboriginal organisations are calling for a "children's memorial" on the site of a former children's home at Myilly Point.

CEOs of SAFT (Strong Aboriginal Families, Together), AMSANT (the Aboriginal Medical Services Alliance of the NT) and NAAJA (the North Australian Aboriginal

Justice Agency) say the Territory "needs to recognise all of its history as it creates a new identity today".

SAFT CEO Josie Crawshaw whose mother was taken to Kahlin Compound from Limbunyah Station as a young girl said a children's memorial on the Kahlin site would make a strong statement of support for all the Ter-

ritory's Stolen Generations families.

"It's recognising an important part of our shared history, but it's not all about looking back," Ms Crawshaw said.

"It's a hopeful sign for our shared future that's about letting today's families see that we will all make sure this will never happen again."

Offenders opt for fresh start

LIBBY PENMAN, LAWYER, CAALAS

The Northern Territory's new drug and alcohol court had its first graduates last month.

For the graduates it was the end of a long process designed to achieve

abstinence from the substance that first landed them in trouble.

The Substance Misuse Assessment and Referral for Treatment Court ("The SMART Court") was introduced in July last year as an alternative approach to dealing with people who have a drug or alcohol problem and are committing crimes.

Last chance

The SMART Court aims to address the causes behind criminal behaviour, in the hope of reducing re-offending.

It provides people with one final chance to avoid jail if they commit to addressing their problems with drug or alcohol abuse.

The SMART Court is available to people who have a serious history of drug or alcohol abuse and have committed a non-violent offence, which could ordinarily result in a jail term (such as driving, drug or property offending).

The Central Australian Aboriginal Legal Aid



they are put on a suspended sentence, and are must undergo an intensive rehabilitation program for a period of six to 12 months.

So far, the SMART Court has produced

encouraging results.

The first person to be placed on a SMART Court order in Alice Springs was also the first to graduate from the program last month

Outstanding

Jail was a certainty in the ordinary Court for this 42 year-old Aboriginal woman, who faced charges of drink driving with a high blood alcohol reading and driving whilst disqualified.

She also had a lengthy history of this type of offending, which greatly increased her chance of jail.

She managed to avoid jail due to her outstanding performance in the SMART Court, which included attending a series of alcohol counselling sessions; engaging with her assigned court clinician; abstaining from alcohol; complying with random drug and alcohol testing; and attending regular progress reviews at the Court.

Continued page 21



FULL TIME FACILITATORS/TRAINERS, ALICE SPRINGS AND TRAVEL INTERSTATE

Alice Springs Globally Make a Difference Facilitate In-depth Personal Development and Leadership programs, full time, life experiences vital

We are currently looking to employ additional team members to facilitate the delivery of our in-depth and powerful Personal Development and Leadership programmes, most significantly our I Make a Difference (IMAD) programme.

The nature of the work we have been involved in, includes, working with adults who have been long term unemployed, (supporting them to become work ready), programmes for disengaged and unemployed youth 16-24 years of age, pre-employment programmes for Aboriginal Australians and working with individuals who have experienced injuries.

WHY JOIN GMAD

Globally Make a Difference has a unique business culture, nature of work and the way we approach and deliver our services. We place a strong emphasis on the qualities and attributes that are imperative for our employees to have, as members of the Globally Make a Difference team as opposed to qualifications. Whilst skills are still important, we will provide the training and coaching to support the development of those skills.

THE ROLES

These are full time roles and an appropriate salary package, commensurate to skills, experience and abilities will be negotiated with the successful candidates.

The roles will be based in Alice Springs, and require travel throughout regional NT and to SA and WA on occasions at times and report to the Director of Globally Make a Difference.

This is not just a commitment to the role, it is a commitment to yourself and your own personal growth and being willing to address all the emotional and responsibility areas you have for growth. The role involves hearing and being exposed to others feelings and experiences. The roles suit a person who is emotionally resilient, and is strong internally in how they manage their own emotional healing process, whilst managing the process and emotions of the participants.

For further information about the roles and a copy of the position description, email wendy@globallymad.com. You will be required to answer some questions to complete your application process. Only individuals who are current residents or citizens of Australia are to apply

Applications must be received by COB, Thursday 26th April 2012 and should be emailed to the above address.

www.globallymad.com

A mountain of casks...



The mountain of Renmano casks and a few empty beer cartons lying in the Todd River recently. The Todd Tavern is handily close by... The Peoples Alcohol Coalition (PAAC) says that price is the most critical factor for 'problem drinkers' who move towards cheaper products to get more 'bang for their buck'

GONE TOO SOON

A new report about youth suicide tabled in the NT Parliament recently has sent shock waves around the country



A SHOCKING report on youth suicide tabled in the NT Parliament in March says the rate of youth suicide in the Territory is 3.5 times the national average, with Aboriginal deaths accounting for 75 per cent of all child suicides between 2007 and 2011.

NT Children's Commissioner Dr Howard Bath said another worrying trend revealed by the report was that children appeared to be killing themselves at a younger age, with the suicide rate for Indigenous children under 15 at five times the national average.

The report also found that the rate of suicide by girls had increased in recent years, and now accounted for 40 per cent of all suicides of children aged under 17.

"In the 1980s it was extremely rare for suicide to be reported from Indigenous communities and since then there has been a clear rise for males and females," Dr Bath told ABC Radio.

In Australia and the Western world suicide is often associated with ongoing mental health problems and in particular depression in young people.

This was true for the Territory, but Dr Bath said there were also other trends evident.

"We have many young people who end up committing suicide where there doesn't appear to be a long history of depression," he said.

"So what we are see-

ing is often impulsive, a reaction to a family circumstance, an episode of violence or a breakdown of a relationship and we find that the young person caught in that situation doesn't seem to have the personal support available or the ability to manage their emotions and their impulses and unfortunately suicide seems like a way out of that situation."

The Committee was told neglect, abuse and domestic and community violence often led to children being unable to reg-

It (the report) also found evidence of suicide "clustering" in communities, with suicides directly linked.

ulate their feelings, with impulsive violence and self-harm resulting.

The committee heard that suicidal behaviour was worsened by the use of internet social networking sites and texting, and by 'humbug'.

The Ngaanyatjarra Pitjantjatjara Yankunytjatjara Women's Council told the committee threats of suicide had become 'normalised'.

The report found that alcohol and cannabis abuse, cyber bullying, recent bereavement, relationship difficulties, mental illness and learned behaviour were all factors in suicides.

It also found evidence of suicide "clustering" in

communities, with suicides directly linked.

Dr Bath told the hearing clustering was a feature of child and adolescent suicides and caused feuds, payback responses and instability in affected communities.

The committee said it had received "a resounding message" of the need to build resilience in young people as early as possible as an effective protective mechanism against suicide.

"The committee believes that herein lie the best opportunities for suicide prevention before suicide has a chance to take seed, by instilling values and strengths in young people for their overall health and wellbeing that can ensure that suicide is not an option for consideration," the report said.

Blair McFarland, Manager of the Central Australia Youth Link Up Service said youth services make a huge difference.

"Its been proven internationally that that young people involved in youth programs are much more resilient, there are much better indicators on a lot of fronts, suicide, substance abuse, school attendance," he said.

"Every young person in the Territory should have access to youth programs."

The 215-page report by the Select Committee on Youth Suicides in the NT report made 23 recommendations.

Waste dump bill a blow says CLC head

THE CENTRAL Land Council (CLC) has expressed "profound disappointment" at the Senate's passing of the National Radioactive Waste Management Bill 2010.

CLC Director David Ross said the CLC had repeatedly raised concerns about the bill, which allows the Commonwealth Government to continue to override important considerations in the selection of a site for a radioactive waste facility.

"This legislation retains many of the provisions that are in the old Act (Commonwealth Radioactive Waste Management Act 2005),"

CLC Director, David Ross said. "It seeks to find a politically expedient solution, shows contempt for state and Territory laws, and a disregard for decision-making processes enshrined in the Land Rights Act."

Mr Ross said the legislation was clearly designed to reach the outcome of a dump being located on Aboriginal land in the Northern Territory, "whether that's the best place for it or not."

He said traditional owners and affected Aboriginal people living in the Tennant Creek region within the boundary of the CLC area had approached the CLC voicing their opposition to Muckaty Station proposal and their dissatisfaction with consultation processes under the old Act.

Mr Ross said the new legislation preserved the Muckaty nomination without acknowledging the dissent and conflict amongst the broader traditional owner group about the process and the so-called agreement.

A number of traditional owners have challenged the validity of the Muckaty nomination in the Federal Court, and



Above: Waste dump opponent Bunny Napurrula

the CLC believed Parliament should have deferred voting on the legislation until the matter was concluded.

"The passage of this legislation will further inflame the tensions and divisions amongst families in Tennant Creek, and cause great stress to many people in that region," said Mr Ross.

But the CLC welcomed the fact that the legislation ruled out three sites listed in Schedule 1 of the old Act.

The CLC represents the traditional landowners of two of the sites - Harts Range and Mount Everard - which are now removed from further consideration.

CONGRESS ALUKURA IS CELEBRATING 25 YEARS AND THE ALUKURA CULTURAL ADVISORY COUNCIL WOULD LIKE TO INVITE THE WOMEN OF CENTRAL AUSTRALIA TO HELP US CELEBRATE

COMMUNITY CONSULTATION
10AM WEDNESDAY 16 MAY
 HAVE YOUR SAY ON WOMEN'S HEALTH ISSUES. JOIN OTHER CENTRAL AUSTRALIAN ABORIGINAL WOMEN TO REFLECT ON THE LAST 25 YEARS OF WOMEN'S HEALTH AND MATERNAL CARE IN THE REGION AND HELP US TO DECIDE THE FUTURE DIRECTION OF ALUKURA'S SERVICES.
 PARTICIPATION IN THE COMMUNITY CONSULTATION IS FOR ABORIGINAL WOMEN ONLY. LUNCH WILL BE PROVIDED.
CONGRESS ALUKURA, PERCY COURT ALICE SPRINGS
 LIMITED TRANSPORT IS AVAILABLE. CALL 89532727 BEFORE FRIDAY 11TH MAY TO BOOK TRANSPORT OR CATCH THE SOUTH BUS FROM TOWN.
 ALUKURA'S PROGRAMS AND SERVICES WILL BE CLOSED FROM MONDAY 14 TO THURSDAY 18 MAY.
 MOVING FORWARD..... BY THE GRANDMOTHER'S LAW

Yapa farewell two-way judge



Above: Jerry Jangala, Wangapa Jungarrayi Barnes, Lesley Jampijinpa Robertson, Scott Japangardi Dixon, Peter Jangala Jigili, Bardi-bardi Jakamarra Cook, Wanta Jampijinpa, Joe Japanangka James, Geoffrey Jakamarra Matthews, Greg Smith, Agnes Napanangka Donnelly, Kitty Napangka Simon, Valarie Napanangka Patterson, Lynette Napangardi Tasman, Biddy Nungarrayi Long

POPULAR Magistrate Greg Smith was formally farewelled by people in Lajamanu late last year during his last bush court visit.

The Kurdiji group, also known as the Lajamanu Law and Justice Committee, wanted to give him a token of their respect and thanks.

In the weeks before his last visit there was a lot of discussion about the right present to give him.

It was finally decided the women would give him a painting and the men a shield.

Harmony

These both illustrate important Warlpiri legal concepts, with the shield depicting Warlpiri and Anglo-Australian law working in harmony.

The handover ceremony was held at the Warnayaka Arts Centre and attended by many of the senior members of the Kurdiji, who thanked and farewelled Mr Smith in person.

The Lajamanu Law and Justice Committee started in 1998 and with workers from the

Office of Aboriginal Development, committees were also then set up in Ali-Curung, Lajamanu, Yuendumu and Willowra.

Later, a Combined Communities Law and Justice Committee was established.

This was called the Kurdiji (or shield) committee.

Government policies changed and support was withdrawn from the Kurdiji committee, but people were always talking about ways to get it back.

NAAJA was the first organisation to respond to these requests, and has been working with the Kurdiji at bush court time.

Community legal education lawyers sit with senior women and men and discuss each case coming to court; what the police history of that person is; what trouble they've been charged with and what sentence they might get.

The Kurdiji discuss that person, their behaviour, their role and responsibilities in the community and what

has happened since the incident and give recommendations about what should happen to that person.

The NAAJA lawyers write this down and it's given to the Magistrate to think about when he's deciding on the punishment.

Authority

The Kurdiji are very happy about this work, as they want to see both laws respected and everyone living peacefully.

This role also means they are better able to resolve issues within the community before they get out of hand, as the community sees that they have authority in both laws.

Will 'Jupurrurla' Crawford, the legal education lawyer with NAAJA, said the Kurdiji did important work in Lajamanu.

"It's not uncommon for the group to sit up until late at night discussing the cases and writing letters to the Magistrate about the life story and behaviour of the person going to court," he said.

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Answer all the questions
You go in the draw to win a prize – an iPad or a sports store voucher!

What are the questions about?

The questions are for the Young People's Bush Stories Project.

It's a project that wants to find out from young Aboriginal people aged between 16 and 24 about what is important to them.

The questions are about:

- what's important to you
- going out bush - a few times in your life or lots of times
- what you would like to learn about

There are no right or wrong answers!
It's up to each person how they answer the questions.

All answers will be kept confidential!

PRIZES

First Prize - iPad (32G, WiFi and 3G)
Second Prize - \$100 voucher to Sports Power donated by the CLC

Below: Researcher Josie Douglas doing the survey with CAAMA broadcaster Thecla Brogan



LANDRIGHTSNEWS

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Barkly women care for country

By Linda Dobbs, senior traditional owners, Donna Digby (Parks & Wildlife Service) and Chantal Binding (CLC)



JOINT Management at Karlu Karlu Conservation Reserve and Iytwelepentye National Parks is bringing two-way learning for traditional owners, Parks and Wildlife staff and CLC land management officers.

The groups work together on country, listening and learning as they document indigenous ecological knowledge of plants, animals and fire to improve the way country is managed.

On one trip in 2010, 25 senior and younger women went out to Iytwelepenty with CLC and PWS Ranger staff to share their knowledge of bush medicine, bush tucker, small cool burns and fulfilling cultural obligations and to learn about western science ways to look for and trap animals.

"The importance of these trips is to bring young people and teach them, and CLC and Parks staff help us teach our grand kids and keep our culture strong" traditional owners Linda Dobbs, said.

In July 2011, there was a women's trip to Karlu Karlu to carry out some small area cool burns on country, and people talked about how to keep safe while burning, wearing protective clothing and using drip torches.

In the same month the Iytwelepenty women's group carried out some more small burns on country, with some women having to travel by helicopter to access one area for burning.

Working together, the groups have produced information booklets, short films, and oral recordings with the support of a linguist.

Ranger Donna Digby said she had great respect for the traditional owners and their strong and intimate knowledge and connection to country.

"They are all open, honest, respectful and they are great teachers in the right way to look after country," she said.

Traditional owners say they want to look after country, the plants, the animals, and the waterholes for future generations.

Linda Dobbs, a Senior Traditional Owner said: "We want to invite other mobs to show how we're working together."

"We would like to go and see other places to get ideas from others," said A Morrison Nangala.

Some of this work was funded through NT NRM Board, with continued support from NT Government Joint Management Flexible Employment Program.



Planning for parks

2012 is the Year of the Health Worker

ABORIGINAL Health Workers from across the Northern Territory will be heading to Darwin for major celebrations of the Year of the Aboriginal Health Worker [YAHW]—and in a first for Aboriginal workers will be leading the traditional May Day March.

"The Year of the Aboriginal Health Worker has been instigated by our senior health workers," said AMSANT Workforce officer, Erin Lew Fatt.

"We launched this successfully in Katherine last year, with many organisations showing their support by promoting this through regional events and their networks.

The activities planned for May are a

perfect way to finish the Year of the AHW."

Ms Lew Fatt said there would be a serious side to the celebrations.

"The Aboriginal Health Worker profession is in crisis.

For the past 15 years there has been virtually no effort to support training new health workers, with the result that we have lost a third of the registered workforce in the last dozen years.

"On top of that, two thirds of the workforce is over the age of 40.

"As was pointed out in Katherine, if there was that sort of collapse among doctors and nurses, there would be hell to pay.

Yet Aboriginal Health Workers face that reality, despite the

fact that our peoples' health is much worse than that of whitefellas.

Ms Lew Fatt said there would be a major Aboriginal Health Worker summit in the days leading up to the march.

"The summit will start on Friday 4 May.

"This will be open to all with an interest in AHWs and we're expecting up to 200 people to attend," MsLew Fatt said.

"We'll be covering the key themes for the profession, including registration, representation, training reform and the issues of professional development."

"Then the sessions on Saturday will be just for the AHWs so that we can workshop our key issues, work on our pri-

orities and make plans for action."

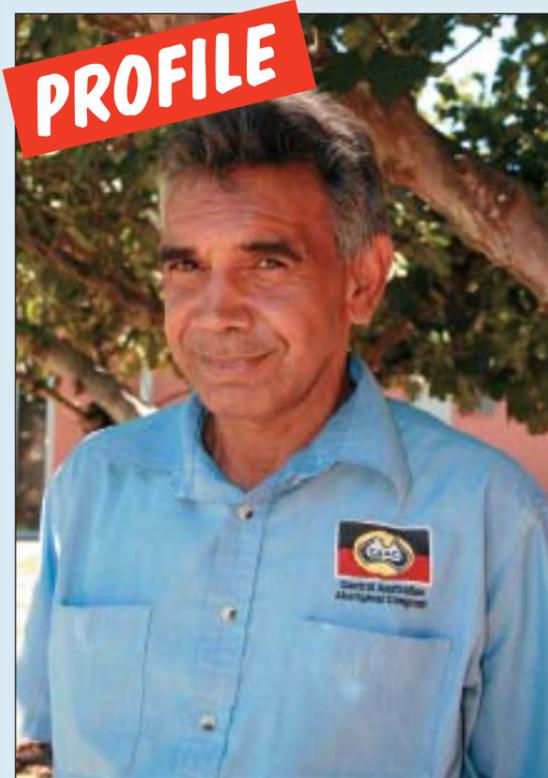
But organisers were planning to have some fun as well.

There will be a big summit dinner on the Friday night with good music and he first inductees to the Aboriginal Health Worker Hall of Fame will be inducted.

"On the Saturday night there'll be a dance and a chance to let your hair down, said Ms Lew Fatt.

"There'll be activities on the Sunday. Then there's the big May Day march on Monday 7 where we want as many AHWs (and your friends and family) marching together to show everyone we're serious about this profession and its future in the Territory."

On the job: Anthony McMasters



Health worker Tony McMasters was the joint author with anthropologist Jeannie Devitt of the groundbreaking work *On The Machine* about end stage kidney disease.

PROFILE

MY NAME is Anthony McMasters, but I prefer Tony. I'm an Aboriginal Health Worker, based at Central Australian Aboriginal Congress (Congress). I work in the main clinic as a practitioner.

For the past 18 years I've been a health worker, mainly working in a clinical setting.

Before starting health work, I was a labourer for 12 years.

I started my Aboriginal Health Worker training at Congress in 1992

In 1993 I became registered as an Aboriginal health worker (AHW).

I started working at Congress as a research assistant, working with an anthropologist for 12 months looking at renal issues.

Then I had a stint at the Flynn Drive Renal Unit, learning how to put patients on and off the dialysis machine.

I've had a short stint

in the Darwin Hospital orthopaedic ward.

I've also worked in three different health centres with the NT Department of Health (Umbakumba - 18 months, Belyuen - two years, Aputula - five years). Many times I was the sole practitioner in these communities.

After leaving Aputula, I spent 12 months as health worker coordinator at the office of Central Australian Remote Health Services.

Now I'm back working at Congress as a health worker in the main clinic, but once a week I visit outstations with a doctor.

Being a health worker is the most rewarding work I've done so far.

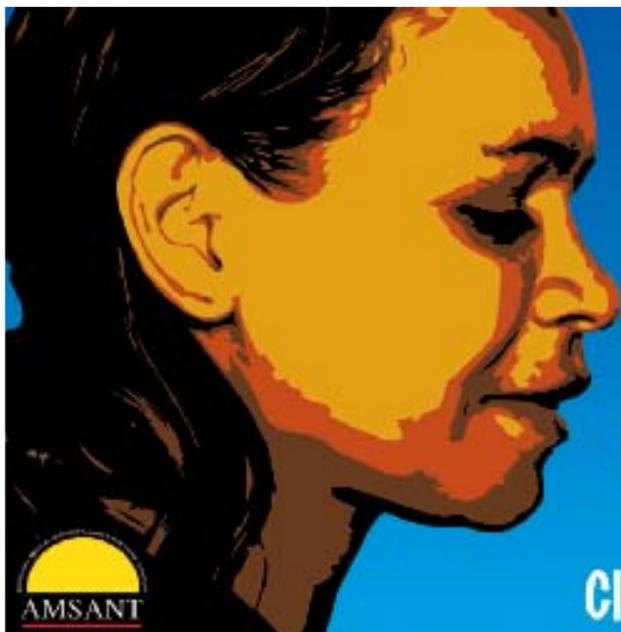
For me, it's all about working with people - patients, doctors, nurses, other allied health staff - learning from and teaching others about health issues.

Year of the Aboriginal Health Worker

SUMMIT

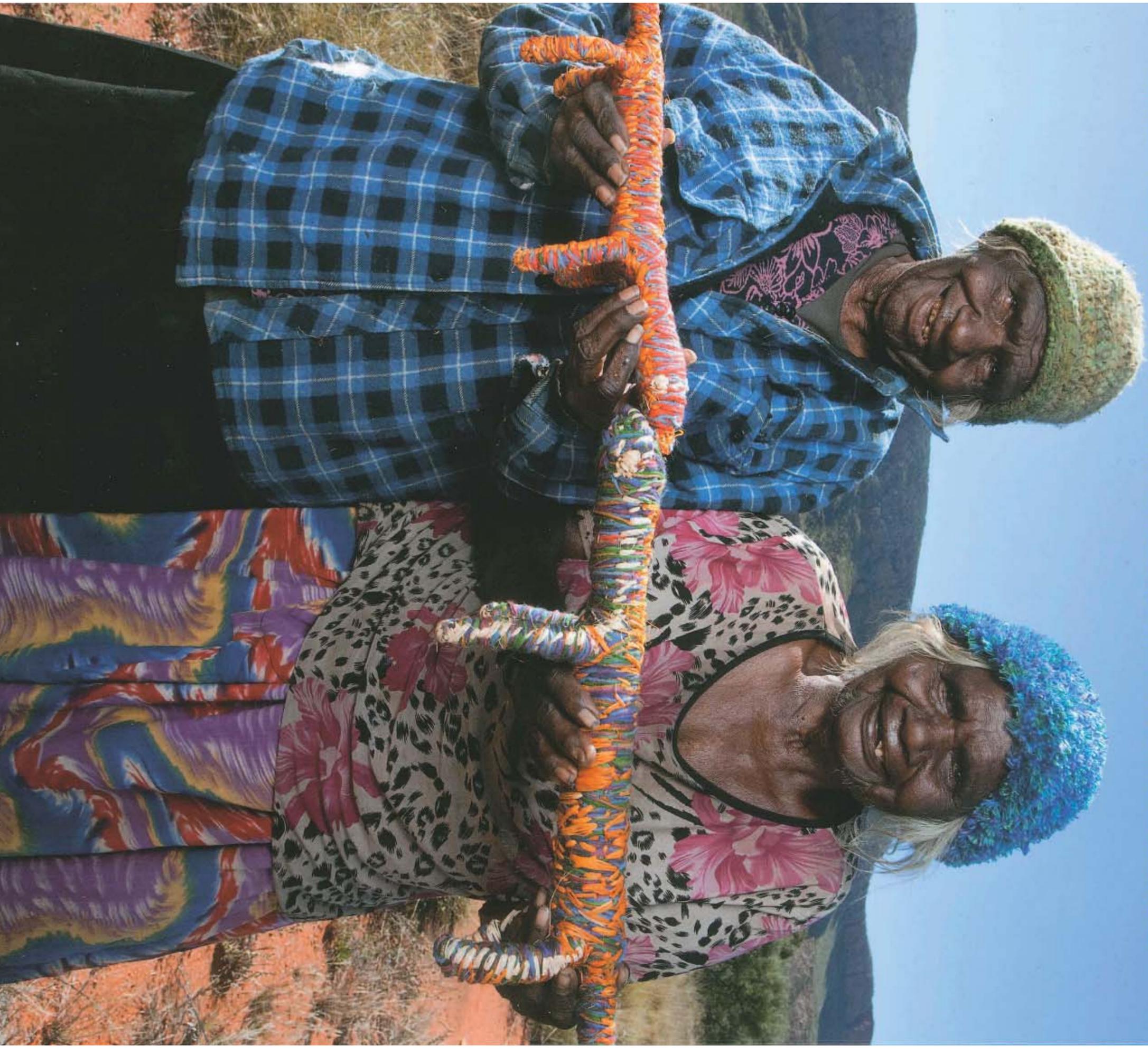
**HOLIDAY INN ESPLANADE, DARWIN 4-5 MAY
JOIN THE MAY DAY MARCH 7 MAY**

Closing the Gap through caring and sharing for our people



TJANPI DESERT WEAVERS

Compiled by Penny Watson for Ngaanyatjarra Pitjantjatjara Yankunytjatjara Women's Council



Cover image: Martha Protty and Nyinku Kulitja, photo Rhett Hammetton ©Tjanpi

Desert Weavers, NPY Women's Council

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Land Rights News Central Australia Australia's Longest Running Aboriginal Newspaper

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BATTLE OF THE BUFFEL

ANANGU traditional owners and high school students from Nyangatjara College and Sydney are joining forces with the Central Land Council to fight the effects of buffel grass on their country.

The Land Enrichment Project was formed by traditional owners from the Katiti Petermann Aboriginal Land Trust who wanted to protect their outstations and remove buffel grass so disappearing bush tucker can return.

“Every year it’s changing, not going back,” says traditional owner Howard Smith, who is concerned by the effects of buffel-fuelled bushfires.

“A long time ago it used to be really nice country. Last couple of years, really big fires destroyed a lot of land.

“After the fires, buffel grass came in and destroyed the country. Also, when it’s hot the kids can’t swim because of all the kuna and kumpu from camels.”

Another traditional owner, Roy Yaltjanki, says: “I used to run around country – a lot of fruit and kuka then. What brought this buffel grass? When

you go out bush now just camels and buffel.”

Traditional owners also the hope the project will help them transfer knowledge to young people and encourage them to stay at school while creating pathways into the workforce for them.

The Sydney students are part of a community service program from Monte Sant Angelo Mercy College, and were already involved in projects at Mutitjulu and Imanpa.

Students from both colleges are encouraged to “adopt an outstation”, where they undertake to reduce buffel grass, thereby protecting buildings and infrastructure from fire and encouraging the return of bush tucker species.

Last year 37 students from the three Nyangatjara campuses, five students and two staff from the Sydney college and nine senior women from Docker River worked for three days at Puta Puta Outstation, about 60 km from Docker River.

Later one of the Sydney students, Sophie Collins described her experience: “We spent hours digging up buffel grass,



an introduced weed that grows rapidly, usually up against buildings.

“Native animals such as kangaroos and emus

won’t eat it, so they have to move away from the area . As well as entire ecosystems being interrupted, buffel grass also

burns extremely fast and hot, so it’s a fire hazard due to its penchant for growing up against buildings and around trees.”

Above: Buffel grass soldiers on the job at Puta Puta. Below left: Young women using Cybertrackers Below: The ladies sharing stories with the visitors at Lasseters cave

BRIEFLY

STOLEN WAGES CAPPED AT \$2000 FOR WA

The Western Australian Government’s proposed “stolen wages” scheme has been described as “cruel and heartless” by the WA Aboriginal Legal Service.

The Government announced it would compensate Aboriginal workers who lost their wages after they were placed in trust, but has capped the payments at \$2000.

WAALS Chief Executive Dennis Eggington said the service would continue with legal action against the Government to achieve a just outcome .

The WA branch of Australians for Native Title and Reconciliation said the offer was “inadequate and insulting to affected Aboriginal people and their families.”

DONNA AH CHEE LEAVES NACCHO

National Aboriginal Community Controlled Health Organisation CEO Ms Donna Ah Chee has resigned for family reasons and will return to Alice Springs in May.

Mr Justin Mohamed, Chair of NACCHO said Ms Ah Chee would leave the organisation in a stronger position.

“During this period with Ms Ah Chee’s support the NACCHO board has endorsed many key policy directions that are very important for Aboriginal health. The budget is back in the black and the business plan has been developed in accordance with the Board’s strategic plan and is now being implemented, Mr Mohamed said.

Ms Ah Chee was based in Canberra



Red noses and underpants jokes

WARLPIRI communities in the Tanami Desert saw an influx of red noses, big shoes, funny costumes, and underpants jokes late last year.

A group of clowns from Clowns Without Borders were touring as part of the WETT Early Childhood Care and Development Program.

The program is a partnership between WETT and World Vision Australia and works with communities in Lajamanu, Nyirripi, Willowra and Yuendumu to improve the health and wellbeing of babies and little kids.

It also helps young mums and dads make sure their children are happy and healthy and ready for school

when they turn five.

The clowns raised lots of laughs from children and adults in all four communities.

The shows were designed to be a fun family activity to celebrate the end of the year, but also taught children important lessons about the importance of washing hands and staying strong and healthy.

The WETT Early Childhood Care and Development Program is funded by Kurra Aboriginal corporation through WETT for another two years of work in the Warlpiri communities. So with a bit of luck, it won’t be long until the clowns return.



Looks funny: Clowns Without Borders raised laughs with the kids and the adults



Above: Trainer Daryl Mundy, Nelson Tex, Nazarine Michaels, Benedict Mosquito, Christine Michaels, Sinita Granites, Veronica Williams and CLC Ranger Coordinator Amius Lennie

Warlpiri Rangers will help protect Newhaven

THE CLC'S WARLPIRI Rangers are providing a boost to fire management on Newhaven Sanctuary in the Great Sandy Desert after Territory Natural Resource Management allocated \$27,000 to their training.

The grant comes in the wake of devastating fires which ravaged Central Australia and knocked out about 40 per cent of the reserve.

Luckily the wildfires were prevented from entering key areas of habitat for threatened species

such as the mulgara and great desert skink.

The reserve is home to a range of species, including at least 15 threatened species, which include birds, mammals and reptiles.

Twenty-three ecosystems on the reserve are also classed as vulnerable.

The training, which incorporates grader operation and fire and soil erosion management, was



provided to three Nyrippi Rangers and three Yuendumu Rangers.

Above: Brush-tailed Mulgara courtesy Joseph Scofield/AWC.

Phillip Creek Mission gets a clean-up



Above: Gladys Brown (team leader), Teya Alum and Lisa Rex installing a gate at the mission block grave site.

THE OLD Philip Creek Mission Block near Tennant Creek got a big clean-up from the Muru-Warinyi Ankkul Rangers in February.

Rangers created a fire break around the old monuments at the former settlement by slashing and raking around the memorial site.

They controlled weeds on the site, widened an access track and conduct-

ed a controlled burn of 20Ha of remnant vegetation with help from Bushfires Northern Territory.

The rangers also had the opportunity to spend time listening to stories around the campfire with a traditional owner who was a resident at the mission as a child.

Later rangers cleared the old grave site near the mission and built a fence around the graves to pro-

tect them from cattle and feral animals.

The Phillip Creek Mission was established in 1945 as an interim ration depot for Aboriginal people displaced from land following the discovery of gold in the Tennant Creek region in the 1930s.

By 1956 the site was abandoned as a new permanent site was established at Warrabri.

BROADBAND launches in the bush

Lajamanu, Yuendumu, Kalkaringi and Papunya get an upgrade to modern technology



Above: The panels with artists l-r Agnes Donnelly, Judy Martin, NT Minister Karl Hampton and Telstra Country Wide Area General Manager for the Northern Territory, Brian O'Keefe, Biddy Jurrrah, Lily Hargraves, Margaret Martin, Sonia Cook

Leading artists from Lajamanu's Warnayaka Arts Centre celebrated the arrival of high-speed broadband in Lajamanu this year with the creation of huge works depicting their dreamings.

The works are mounted on Telstra's ADSL installation at the community.

Traditional owner Jerry Jangala Patrick said: "We want to show how important communication is to our culture and to our lives here in remote Australia. From the message stick to broadband - it is a long and important story."

He said ADSL2+ would provide download speeds of up to 20Mbps, depending on a customer's distance from the Telstra exchange. ADSL2+ technology is

Broadband services are also being upgraded in the remote communities of Yuendumu, Kalkaringi and Papunya.

Telstra Country Wide Area General Manager for the Northern Territory, Brian O'Keefe, said higher broadband speeds would provide new opportunities for health, education, productivity improvements and entertainment.

several times faster than original ADSL1 speeds and both technologies many tens of times faster than old dial up technology.

"ADSL2+ is a high-speed broadband internet service which enables you to use your phone or fax line while you're on the internet," Mr O'Keefe said.

"Increased access to broadband and mobile technology in remote Indigenous communities is an integral part of Telstra's Reconciliation Action Plan."

NPY Womens Council 10 top baby names for 2011



GIRLS

Shalina-Liana
Tikarnas Bella
Trisharna
Tarisha
Tassarina
Taivera
Telethia
Wilynora
Nikiwah
Rosolla

BOYS

Shadrach
Bazrack
Sacthius
Jamarcus
Ashmal
Jonix
Dantae
Keymaran
Jowis
Ringo

RADIO MEGA heals Uganda

RADIO Mega FM's transmission tower rises from the centre of Gulu town, broadcasting talk shows and the latest Ugandan radio hits to listeners across the district.

But many of its listeners remember when its broadcasts were much more dramatic.

Radio Mega is one of a handful of radio stations in Northern Uganda that were enlisted by the Government to help heal the country at the climax of a long struggle with the rebel Lord's Resistance Army (LRA).

The LRA opened its war against the Ugandan government in 1987.

In the mid-1990s, the commander of the LRA, Joseph Kony, turned on his own people, the Acholi.

His fighters slaughtered thousands of villagers, kidnapped thousands more children into his army and caused nearly two million people to flee to Internally Displaced Persons (IDPs) camps.

Acholi leaders and non-government organisations needed a way to begin reorganising communities and to talk to the rebels about peace and reconciliation.

They enlisted community radio stations in Gulu, the heart of Acholiland.

"With one handset and one battery, presenters could communicate with dozens of people," said Arthur Owor, the head of the Media Association of Northern Uganda, based in Gulu.

The stations began running programs to engage the rebels in a peace dialogue, to offer a forum for communities to begin discussing justice and for family members to plead for their kidnapped children to flee the LRA and return home.

Mega's target audience was not necessarily the community, but the rebels "carrying their own handsets" who were within reach of the station's signal.

Mega program officer Nicky Afa-Ei said Mega invited people from "all walks of life" to record messages of peace: traditional leaders, parents, even schoolchildren.

One day, during the height of the conflict in December 2002 – two months after the stations launched – Afa-Ei was running a talk show programme when he got a call from Joseph Kony himself.

"That's when people heard his voice for the very first time after a long, long time," Afa-Ei said.

"It was kind of friendly, but he was blaming the government for some things, saying the government was not being realistic."

Kony and his deputies began using local radio stations to communicate with officials – and directly with the people – until the government decided they were making propaganda and refused to allow radio stations to run



Above: John Lacambel hosted a programme on Mega FM encouraging soldiers to return home. Credit: Will Boase/IPS

interviews without an official representative present.

Mega's program *Come Back Home* – Dwag Paco in the local Luo language – tried to cut through LRA propaganda and encourage child soldiers who had been forcibly conscripted to go home.

Program host John Lacambel would bring former child soldiers on the show to describe their return home and disprove the LRA's claim they would be killed if they went back to their families.

Now fighting is over and the LRA is on the run,

Mega and other radio stations are focusing on rebuilding and entertaining.

But there are still important issues to deal with, such as how to deal with returning LRA soldiers, many of whom were forced by the LRA to kill their own people.

Pre-recorded dramas on the stations set up situations in which villages are confronted with the question of how to handle the situation.

The message is: "You should not retaliate. People should not pay back."

IPS NEWS SERVICE



Above: the ancient Mayan city of Palenque in Mexico. Photo courtesy of Gary Goodman

Doomsday tourism leaves Mayans out

IT'S being described as "doomsday tourism", as the Mexican Government capitalises on widely publicised claims that the world will end this year.

The claims are based on interpretations of the traditional Mayan calendar and denied by Mayans themselves, but that hasn't stopped the Mexican Government from promoting tourism to take advantage of worldwide interest in the Mayan culture.

Left out

Indigenous groups like the Mayans say the Government has left them out of its plans, which they are concerned could damage and contaminate sacred sites.

"The focus is purely commercial, with no consideration for our culture, our roots, or our traditions," said Artemio Kaamal, general coordinator of the non-governmental Permanent Forum on Indigenous Policy Kuxa'ano'on.

The apocalyptic forecasts are based on the Mayan calendar, which marks December 21 as the end of a grand cycle

of thirteen 144,000-day "baktuns", lasting 5126 years.

According to Mayan historians, the 13th baktun began on August 11, 3114 BC, and when it ends this December it will simply mean that another 144,000-day "long count" will start.

Doomsday

The \$49 million Maya World Program planned by the Government will avoid references to the doomsday predictions and is expected to bring in 52 million domestic and foreign tourists and 14 billion dollars in tourism-related income.

But Mexican indigenous Tourism Network president Cecilio Solis says the network's members in Mayan areas "know nothing" about the events planned for their regions.

"We don't want this to be treated like Hollywood entertainment or a local-colour attraction," he said.

"It has to do with history and the passage of generations; it's part of our spiritual heritage,"

IPS NEWS SERVICE

UN probe into missing Canadian women

THE United Nations has begun an inquiry into the alarming number of Indigenous women missing and murdered across Canada.

In January and September 2011, NWAC and the Canadian Feminist Alliance for International Action (FAFIA) appealed to the U.N. Committee on the Elimination of Discrimination Against Women – a group composed of 23 international experts on women's issues – to launch an investigation into missing and murdered indigenous women in Canada.

To date, NWAC has documented over 600 cases of indigenous women who have disappeared or been murdered over the past 30 years in Canada. Aboriginal women ex-

perience rates of violence 3.5 times higher than non-Aboriginal women, and are five times more likely to die violently.

"We're hoping that by having this inquiry, it will come up with some positive initiatives, like support services for the families who have lost a relative, a daughter or a sister," said Jeannette Corbiere Lavell, the president of the Native Women's Association of Canada (NWAC).

"We're hoping that this violence will stop, that the police will be more aware and that the perpetrators will realise that they can't continue, because they won't be able to get away with it," she said.

IPS NEWS SERVICE

Hodder to take bite of the 'Big Apple'

THE United Nations Permanent Forum on Indigenous Issues (UNPFII) will convene its 11th Session in May 2012 and the CLC has a staff member attending in New York, USA.

CLC Media Officer, Steve Hodder Watt (Bunbajee) has been sponsored by Oxfam as a youth delegate, and as part of the Indigenous Peoples Organisation (IPO) Network will help document the visit.

Steve said he was surprised he qualified as 'youth' at 34 years old.

"I'm not really a young fella but the age limit is 35 so I just squeezed in."

Steve said he hoped to learn more about the UN processes so he could make other Aboriginal people in Central Australia aware of how to use the mechanisms to advocate for their peoples.

"The UN is probably seen by some as weak and a bit like a spear with no head."

"This was something I put to the UN



CLC at the UN in NYC: Steve Hodder Watt will fly the flag for Central Australia at the UNPFII.

Special Rapporteur on the Rights of Indigenous Peoples, Professor James Anaya, when I interviewed him as he visited Larapinta Valley town camp in 2009.

"Mr Anaya told me that he probably agreed in part but it was important for people to remember that it's not the place for international bodies such as the UN to interfere, but persuade state bodies (nations) to do the right thing," he said.

Steve said there are many problems across the globe that Indigenous peoples shared but there were also answers that can be discussed and shared.

"We may belong to different families, come from different tribes and different homelands or countries but we often share similar worries, so it will be informative to have the chance to talk about some of those problems."

The UNPFII convenes from May 7th - 18th, 2012 and features a specific theme, this sessions' focus being 'The Doctrine of Discovery'.

The quiet hero: Vincent Janima saves the boss

AN ABORIGINAL stockman has told how he saved the life of his boss after the former cattle station manager was attacked by a rogue bull.

With help from two other Aboriginal stockmen, Vincent Janama from Neutral Junction was able to use first aid training he'd last had in 2006 to resuscitate and safely transport Neutral Junction manager Mark Withnall to Barrow Creek after the attack.

Mr Withnall's injuries included a shattered right shoulder, head injuries, a bruised brain and damage to his knee.

Mr Janama said he, Mr Withnall and two other stockmen, Barry George and Michael Price had been mustering cattle when the bull attacked.

"We had one mongrel, cranky cow, and Mark was on the front in the middle and I was on the north side and Barry and Michael on the south side in the middle of the big round yard, and this cow just turned up to Mark and hit him fair in the belly," he said.

"He hit him hard, threw him up, and he come down and the cow watched him and threw him up again twice.

"And when he landed on that cow he threw him again against a rail where the panels are, hit his head and also his ribs."

The three men ran to help Mr Withnall.

"I told them, 'Turn him on the side', and we turned him on the side, holding him, and Barry holding his head up just a little bit," Mr Janami said.

"Then he fainted and then we gave him CPR, me and Barry. I



Above: Vincent Janima knows the value of knowing first aid in the bush

held his hand, and his hand just slid down from me ... and then old Barry says 'He's dead.'

"I said: 'Give him one more,' and we tried again, and suddenly he coughed out something blocking him inside, and I felt his pulse was pumping."

Mr Janami used the coats of the four men to cushion Mr Withnall in the back of a Toyota utility and drive him to Barrow Creek, where he was taken to the airstrip and airlifted to Adelaide by the Royal Flying Doctor.

Mr Janami said he'd been working with cattle since he was a boy 46 years ago.

He said first aid was "the first thing to learn" when you were working out bush, but he doubted that many people had the skills.

"I'm proud for him he's still alive," he said. "I didn't want to lose him. He was best man."

Mr Janami said both he and Mr Withnall now lived in Alice Springs where they are good friends and keep in touch.

Smart Court keeping people out of jail

Continued from page 12

It wasn't an easy process and she admits she had her challenges.

The biggest was changing her lifestyle.

After years of heavy drinking and associating with people who also drank, she found social gatherings and special events particularly difficult.

She reflects that the biggest challenge was learning to say "no" to outside pressure to drink.

While some of her friends were supportive of what she was doing on the SMART Court, others placed so much pressure on her to drink that she had little choice but to get up and walk away.

She believes that this made her stronger in her determination not to drink.

She was motivated to prove to herself and others that she could lead a life without alcohol and throughout the course of her program she never

missed an appointment, nor did she consume alcohol (and the tests confirmed this).

Role model

She also obtained a new full-time job and was later promoted.

She has become a role model to younger members of her family and feels proud of what she has achieved.

The graduate said the court's intensive supervision and ongoing monitoring helped to keep her on her toes.

There are rewards to help support people through the process, such as extending the time for your next progress review, but there are also sanctions for non-compliance.

Sanctions are effectively days in jail, for such things as missed appointments and admitted or discovered substance use.

A participant doesn't have to serve the time in jail unless they accrue 14

days worth of sanctions. Sanctions can also be "earned back" for positive compliance with the program.

A distinguishing feature of the SMART Court is the holistic approach that is taken.

Once participants have made progress with addressing their drug or alcohol problems, court clinicians start referring them to vocational training courses, encouraging them to apply for work, or assisting them with other needs, such as housing or referrals to mental health service providers.

One of the participants in Alice Springs is in his 40s and has spent most of his life living at a remote outstation.

As well as abstaining from alcohol, he is now completing a course to learn to read and write for the first time in the hope these skills will help him to find his first job.

Another participant

is an Aboriginal woman around 40 years old from a remote community in the Western Desert.

After years of living in Alice Springs, drinking and getting in trouble with the law, she completed over four months in residential alcohol rehabilitation.

Off the grog

She now has a full time job utilizing her skills in many Aboriginal languages, and has started painting again for the first time in many years.

She is due to graduate from the program next month.

Some of the participants require more support than others.

One of the participants has struggled through the program due to losing a number of family members over a very short period of time.

The program was able to assist her by referring her to a case management service and to a doctor to

receive appropriate medical attention.

She has decided that she no longer wishes to participate in the SMART Court program and has instructed her lawyers to obtain a sentence for her.

It is uncertain as to whether or not this will mean jail time for her.

At this stage, the SMART Court is only operating in Alice Springs and Darwin, but there are aspirations that it will expand to more remote areas over time.

The main limitation on expansion is the availability of treatment services outside urban centres.

However, this doesn't prevent people from remote areas from participating in the program if they have somewhere suitable they can stay in Alice Springs.

One of the participants is a traditional Aboriginal man from a remote community.

When he first started

on the program he left shortly afterwards to return home for sorry business.

Second chance

He showed up in Alice Springs some months later and was spoken to about the importance of complying with the rules of the program.

His order was extended and he was given a large sanction and a final chance to remain on the program.

With support from family, who are able to help him with lifts to and from town, he has been able to successfully juggle his cultural commitments at home, and his obligations on the SMART Court program.

He is the participant who is now learning to read and write and hoping to obtain a job in the future.

He is due to graduate from the program next month.



CLC 2012 Ranger Camp Uluru

Clockwise starting top left: Josie Presley, Doris Martin and Marjorie Brown; Justin walker and Richard Furber jamming at the campground; Uluru Park Ranger James Aitken and Anangu Pitjantjatjara Rangers at quad bike training; Wulain Ranger Dion Kelly and Reggie Uluru dancing to welcome the rangers to the camp; Imantura Richards leads the tracking workshop from the sunrise viewing area at Uluru; Papunya Rangers Randall Butler, Walter Jugadai and Dennis Minor; Angus Downs Rangers l-r Leo Armstrong, Paul Pumpjack and Phillip Tucker Young women Tjuwanpa Rangers, Alice Henwood and Carol Gallagher; Alan Ward from Tennant Creek with Papunya Rangers in the background; The newly formed Women Tjuwanpa ranger group, Reggie Uluru talking at the waterhole where the water monitoring workshops were held.



GUESS THE TRACKS



Word Find

AROUND BULLOCK COUNTRY GREAT
 HOUSES LOOKING MEETING ROAD
 SPINIFEX TERRIBLE TOAST TOTAL
 WANTED

P	N	M	D	E	T	N	A	W	A	C	M
C	O	B	F	T	E	Z	E	B	R	X	E
O	S	M	U	H	O	U	A	A	S	D	L
U	E	M	R	L	M	A	N	B	N	X	B
N	S	E	M	O	L	J	S	U	V	E	I
T	U	E	W	O	W	O	O	T	T	F	R
R	O	T	Q	K	J	R	C	M	A	I	R
Y	H	I	L	I	A	U	C	K	E	N	E
G	Y	N	A	N	E	W	A	D	R	I	T
M	Y	G	T	G	X	P	A	A	G	P	E
R	R	G	O	K	W	O	D	P	Y	S	P
S	V	O	T	W	R	G	N	R	Q	O	O

HELLO BABIES



Above: Kerryanne Pope with baby Vernon (first baby born in the Territory for 2012) and elder son Gable.



Above: Tripp born on 27/01/2012 to proud mum, Sonja Harmer and dad, Andrew Gregurke.



Above left and right: New baby Mya Hodgson born 07/12/11 and big sister Ava, children of Angelina Stuart and John Hodgson.



Left: Baby Elizabeth Iris Mandy Gallagher, born 16/02/12 to parents Sandra and Stanley. They live at Utju community. They are very proud and have waited many years for their baby.



Right: Baby Alex Doolan born 17/11/2011, parents Martha Abbott and Max Doolan.

Below: Family day out at the Imparja Cup for Wayne Scrutton Jr, Jacinta Hayes and baby Nigella.





Budgerigar dreaming

WARLPIRI women from Willowra performing their traditional rain and budgerigar ceremonies are the stars in a new documentary on DVD.

The Willowra women wanted the film made to ensure the ceremonies were not forgotten.

Yawulyu Wirliyajar-rayi-wardingkiki was launched last November at Willowra.

The ceremonies (yawulyu) depicted in the film are from the Pawu and Partirilri areas.

It includes a performance of the ceremonies with subtitled translations of the songs.

There are Warlpiri explanations about the songs (also subtitled in English) and footage of relevant plants, animals and sites.

The film will be shown on ICTV later this year.

The senior performers are: Lucy Nampijinpa Martin, Peggy Nampijinpa Martin, Leah Nampijinpa Martin, Marilyn Nampijinpa Martin,

Kathy Nangala Sampson, Dora Napaljarri Kitson, Maisie Napaljarri Kitson, Hilda Napaljarri Martin and Lady Napaljarri Morton

Other Warlpiri women involved were: Kay Napanangka Williams, Julie Napurrurla Gordon, Julie Napaljarri Kitson, Kathryn Napanangka Gordon, Marjorie Nungarrayi Spencer, and Jeanie Nampijinpa Martin

The 53-minute DVD was made by Mary Laughren and Myfany



Turpin with film maker Wiriya Sati.

Divas Chat causes social chaos

Continued from page 3

“Seventy-five per cent of mental health issues come forward first in people under the age of 25. We don’t want to discourage them using social media.”

In a macabre twist to networking in cyberspace, the practice of using dead people’s names has become popular when people want to intimidate others anonymously.

Eileen Deemal-Hall from the NT Department of Justice said there were differences between communities in the way they used social media.

“You get some communities

who only use Divas but others use tribe.net, which has links to Facebook and Twitter, and they can figure out how to download porn and bluetooth it between them and then burn to a SD card,” she said.

“They then use special connectors from the phone to the TV.”

Deemal-Hall said abuses were “notoriously hard to police on the ground”.

There is legislation that criminalises online behaviours such as cyber bullying, sexting and grooming. When these behaviours can cross jurisdictions police can collaborate to-

gether to identify and prosecute offenders.

When the victim is an individual, the responsibility for prosecuting falls to the relevant state or territory police force..

But there is some evidence the situation can be alleviated by education of both police and community.

Francis Kelly said reporting it to the police in Yuendumu stopped the abuse for a time, apparently when a particular sergeant ran the police station there and coordinated different reporting days for the feuding families.

“We took it to the police sta-

tion and they forgot about it for a couple of months and it stopped,” he said. “Then it all came back.”

Deemal-Hall said community involvement had led to effective strategies, especially in the Top End.

“In some places the community has decided to limit the number of phones sold to families, and in some instances when a kid has used an adult’s phone for cyber bullying then they say we want that person charged,” she said.

She said that when dead people’s names were used, the department had worked with

communities to identify which names should never be used and then liaised with Divas Chat to delete the account.

The AFP has also been working with the NT Government to educate young people.

It has conducted hundreds of sessions with schoolchildren about protecting themselves online.

The NT Department of Justice has teamed up with Skinnyfish Music in Darwin to produce a three minute movie about cyberspace issues and some 30 second slots that can be transmitted via Bluetooth as part of its campaign.

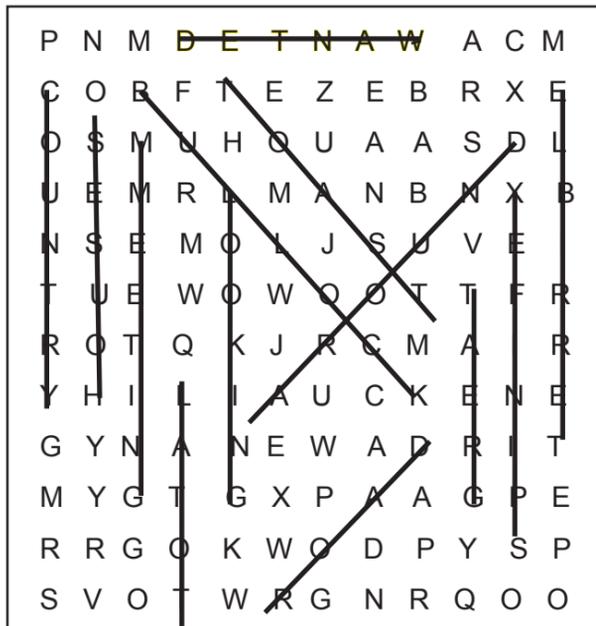
Not getting Land Rights News Central Australia in your community? Give us a call 89516211 or email media@clc.org.au

Solutions from page 23

Tracking

- 1 Great Desert Skink, 2 Southern Marsupial Mole, 3 Echidna
- 4 Bush stone-curlew

Word Find



- AROUND
- BULLOCK
- COUNTRY
- GREAT
- HOUSES
- LOOKING
- MEETING
- ROAD
- SPINIFEX
- TERRIBLE
- TOAST
- TOTAL
- WANTED



CAAMA Productions



Ronin Films is very pleased to be working in association with CAAMA Productions to promote and market their outstanding catalogue of documentaries and dramas on Indigenous subjects.

Central Australian Aboriginal Media Association (CAAMA) is an organisation founded in 1980, and owned by the Aboriginal people of Central Australia. It is dedicated to the social, cultural and economic advancement of Aboriginal people, and accordingly it has a mandate to promote Aboriginal culture, language, dance, and music while generating economic benefits in the form of training and employment. The Association is responsible for a diverse range of media products that engender pride in Aboriginal culture, and informs and educates the wider community of the richness and diversity of the Aboriginal peoples of Australia.

CAAMA Productions is the largest Indigenous production house in Australia. The company is based in Alice Springs and was established by the CAAMA Group in 1988, to perform the function of a commercial film and television production house for the newly established Imparja Television, a remote area commercial broadcast service, also based in Alice Springs. As a professional film, television and creative facility, CAAMA Productions supports Indigenous producers, directors, camera crews and editors and has close ties with local Aboriginal people and communities.

The successful documentary series, **NGANAMPA ANWERNKENHE** is a collaboration between CAAMA Productions and Imparja Television, and between 4 and 6 short documentaries are made for the series each year. This remarkable series, which celebrated its 21st birthday in 2008, has served as a showcase for Indigenous filmmaking talent, with contributions from such filmmakers as Warwick Thornton, Ivan Sen, Beck Cole and Priscilla Collins.

CAAMA Productions has produced documentaries for national and overseas networks including the Seven and Nine Networks, the ABC, SBS, National Geographic, Channel 4 and CBC.

CAAMA has also collaborated on Warwick Thornton's first feature, the award-winning **SAMSON AND DELILAH**.

CAAMA titles available on DVD from RONIN FILMS
Go to the Ronin Films website to see available titles
PO Box 680, Mitchell ACT 2911 Ph: 02-6248 0851 Fax: 02-6249 1640

www.roninfilms.com.au



INTERVENTION (NTER) STRONGER FUTURES (if legislation is passed)

Length of time most legislation valid	5 years	10 years with a review after seven.
Racial Discrimination Act (RDA)	Originally suspended, partly reinstated in 2010	Said to be consistent with RDA, but "special measures" apply.
Land Tenure	Aust. Govt. granted itself five-year leases over 31 communities in the CLC region, with rights to control infrastructure and housing. No rights granted in favour of residents or traditional landowners. Up to Govt. whether to pay rent for the land. Rent does not come out of the Aboriginal Benefits Account (ABA).	Five-year leases to be ended early, with transition to voluntary leasing. Govt. has agreed to pay back-rent for the five years of leases. CLC will meet with communities and TOs about what they want to do with these rental payments. Rent doesn't come out of the ABA.
Centrelink	Income management introduced for welfare recipients in all Aboriginal communities, town camps, homelands and outstations. This was extended to the whole Northern Territory in 2010.	Income management will be expanded to five trial sites in Qld, SA, Vic and NSW but only for people identified by Centrelink or by Child Protection authorities. NT regime to still include broader set of long-term jobless and 'disengaged youth'.
Education	Under SEAM (School Enrolment and Attendance through Welfare Reform Measure) carer of a child can have welfare payments suspended if the child regularly misses school. Applied since 2009 to parents on income support in parts of NT and Qld, including Hermannsburg, Wallace Rockhole.	SEAM to be modified and expanded to Lajamanu and Yuendumu, Alice Springs, Tennant Creek and a lot of sites in the Top End. Attendance plans and conferencing with carers stipulated. Social workers to be involved.
Community Living Areas	The NT legislation and planning restrictions that prevent leases on CLAs other than for education or health clinics was unaffected. 'Control plans' that prevented economic and community development remained in place.	Aust. Govt. can regulate to remove barriers in NT law thus enabling Aboriginal landholders of CLAs to use their land for more purposes eg economic development and private home ownership (if desired). To be a process of consultation with CLA residents and the CLC.
Alcohol	NTER made it an offence to take, possess, drink or supply alcohol on all Aboriginal land, community living areas, town camps and Canteen Creek, Finke and Daly River. First offence up to a \$1100 fine. For more than three cases of beer, offence could be trafficking (up to a \$74,000 fine or 18 months jail). Minister can declare any area a Prescribed Area (currently all Aboriginal land, community living areas, town camps in Alice Springs and Tennant Creek), Aputula and Kalkarindji. Blue signs were put up to mark these areas and declaring alcohol and pornography were prohibited.	Existing alcohol restrictions to stay. Higher penalties for grog running include potential jail for supplying less than 1,350 millilitres of alcohol (three cases of beer). Amendment proposed to allow police to issue fines instead of charging people. More emphasis on community-developed alcohol management plans (AMPs) focused on harm reduction and protecting vulnerable women and children. The Commonwealth Minister has the power to approve AMPs. Commonwealth Minister can ask NT Govt. to examine trading practices of licensees and to recommend changes. Former prescribed areas to be 'alcohol protected areas' where restrictions remain unless an AMP is approved by the Minister. Any new signage about alcohol restrictions is required to be 'respectful to Aboriginal people' Alcohol laws to be independently reviewed within two years.
Customary law	Specified that a court cannot take customary law or cultural practices into account in bail applications or determining sentences.	Changes to continue, but bail and sentencing decisions on offences relating to the protection of cultural heritage, sacred sites and cultural objects exempt.
Permits	Permits not required for 'common areas', airstrips and access roads for major communities but still apply to remaining Aboriginal land. Parliamentarians, government workers and anyone attending a court hearing do not need permits, and it is a defence to stay at a house with permission of the residents.	Unchanged. Efforts to fully reinstate the permit system have failed in the Australian Parliament. Permit system still applies to outstations and other Aboriginal land
Town Camps	C'wth Minister given new powers over town camps to administer, forfeit for breach or resume town camp leases. Minister can acquire town camp leases without notice or process and vest a freehold title in itself. Compensation may be payable but not guaranteed.	No powers of compulsory acquisition. Aust. Govt. can "remove barriers in NT legislation to enable Aboriginal land holders of town camps to use their land for more purposes, including economic development and private home ownership, if they choose to do so." Town camp associations and residents to be consulted before any changes.
Pornography	Bans the possession and supply of pornographic material within Prescribed Areas.	Restrictions remain where they now exist, in "prohibited material areas". Bans to cease after 10 years with independent review after seven years.
Stores	Community Store licensing scheme allowed Minister's Department to grant a store licence with regard to quality, quantity and range of groceries, finance and governance arrangements, and store's ability to participate in income management. Department may revoke a licence if it thinks a condition has been breached or store is not being operated satisfactorily; then store cannot accept the Basics Card.	All stores outside of major centres that are an important source of food and groceries for remote Aboriginal communities ('the food security area') may need to be licensed. Existing licenses carried over. Licensing no longer only linked to stores that accept Basics Cards. May be fines and penalties if stores don't meet their license conditions. Wider powers to impose conditions.
CDEP	Govt decided to wind up Community Development Employment Projects (CDEP) by June 2008. Decision partly reversed by Labor government. Only 2000 people still have waged CDEP; this is planned to end in 2012. Participants will have to move on to: Work for the Dole; Structured Training and Employment Projects (STEP); or fully paid jobs.	Waged CDEP not restored. Some people still on wages; this was supposed to finish in April 2012 but has been continued in the short term. Review into CDEP and job training in remote areas to be completed soon and an announcement about the new arrangements is expected in May 2012.
Business management	Minister given new powers over Entities which perform functions or provide services in Aboriginal communities	These powers will not be continued under the Stronger Futures legislation. They have not been used at all.
Australian Crime Commission powers	Australian Crime Commission (ACC) Board given the power to authorise operation or investigation into 'Indigenous violence or child abuse'. The National Indigenous Violence and Child Abuse Intelligence Taskforce (NIITF) operates under these nation-wide powers.	These powers will continue as they are now.
More information:	Please contact Jayne or Julian in the CLC Policy unit if you have any problems understanding the changes or if you would like any more information. Call CLC on: (08) 8951 6211.	

Petyarre Nugget Smith

By Graham Jacob and Mr Smith's family.

Nugget was a man from the Sandover country.

He told me that his family came to the Lake Nash district back in the 1920s to get away from the cheeky white fellas in the region.

Frank Sutton was the manager of Lake Nash Station at the time and there was also a policeman at Camooweal as well as Lake Nash.

Petyarre Nugget Smith was born near a significant sacred site named Pipakarinya not far from the old camp down near Lake Nash Station.

Nugget had two bush names.

His first bush name was Aratilkirk, which he shared with his father's father.

This bush name was about the flower of the bush plum Arrarntenh, the major Akaneng dreaming.

He was also given another bush name Nyemala, with this name connecting him up forever, not only to Ilperrelhelam, but also to its dreaming stories.

Nugget's dual interests in his arrengey and birthplace countries (Akaneng and Ilperrelhelam) have long been acknowledged.

Family

Nugget's father was Percy Kngwarrey who was said to be born about 1894 and his mother's name was Ruby Pwerle.

Nugget's father died when Nugget was a small boy and he never had the chance to know his father.

He had three sisters, Ivy, Daphne and Gladys. Nugget used to talk not only about his mum but also about his other young mum Maggie Long who also helped to grow him up.

He was married to Ethel and has three children Nancy, Donna, and Ellen, who in turn also have their own families.

Nugget always told them that they are Akaneng-areny, like their father.

Nugget also has two other daughters from an earlier relationship.

These daughters are Noreen and May Dunn.

Nugget and Ethel met at Georgina Downs station and were married.

Nancy told me that the family lived at Urandangle and then Camooweal with Nugget working on stations as far north as Riversleigh.

She said he worked all over - Argadargada, Ooratippra, Barkly Downs, Headingly, Avon Downs where he used to stay with his sister Ivy,

Amaroo and Greenwood, but he always came back to his family at Lake Nash.

When he was about five years of age his family moved to May Downs station because of work and that's where he started to hear the stories about mustering, branding, fencing, windmills and all that station talk, as well as learning about his own culture.

By the age of 12, he could do almost every job there was to learn on the station.

He told me that in that stock camp, he learned to ride and shoe a horse and brand, castrate and drove cattle, to cook stew and make damper and bush brownies, and to work leather for greenhide hobbles and whips.

When the motor car came, he learned to drive and repair engines and motors.

He also worked on windmills, digging holes, fencing, putting in bore casings and installing new heads.

It was a life full of proper hard work, he said.

Nugget spoke proudly about working under Charlie Paine, head stockman at Lake Nash, a well known figure in this part of the country

Bush camp

Even when he came back to the bush camp at Lake Nash, that meant tough living again.

There was no running water, or toilet, or showers or going to the shop, because there wasn't one.

In the wet seasons, there was mud everywhere and everything was wet, in the dry season there was dust and heat and flies, and in the winter, there was always the cold and the wind, but there was always the fire that everyone could gather around.

But as the number of people living in the camp increased, people had to walk further and further for wood, and you can even see now, today, that there is not a lot of firewood down around the station because most of it was used up by people at the bush camp.

Nugget told me he never went to school, and he never learnt to read and write white fella way.

Being out bush gave him the chance to know everywhere about this country.

He once said to me, you can't know and care for country unless you have walked it and talked to it.

In that way, it becomes part of you and you in turn belong to it.

Nugget also learned about Akaneng traditions from Antarrengey and Aharreng ancestors.

He did men's business at Lake Nash back in those days when Slippery Morton Apetyarr was the boss law man.

He was taught song and ceremony for arlewatyerr (goanna) and ararntenh (bush plum).

He was also shown the sacred sites associated with these dreamings, including Akaneng.

So living in two worlds taught Nugget a lot of things. He never forgot that he was a proud initiated Aboriginal man.

Dreamtime stories

The old ones from the Warluwurra and Pwelanye were slowly dying out but they could see he was someone who could be trusted to keep this knowledge alive, someone who could tell the stories of the dreamtime, especially the dreaming stories for this country.

So this meant that Nugget began to learn all of this and as he did he became stronger and stronger until everyone began to see that this old man was the proper traditional owner for this country, because he knew everything about the dreaming for this place.

From the 1930s right through for almost the next 40 years, Nugget worked all over the Barkly Region.

He worked on May Downs, Yelvertoft Station, Brunette Downs and Barkly Downs and he also did a lot of droving on the road with Ron McNamara.

Someone once said that Nugget's contribution to the pastoral industry in the Northern Territory was legendary, and that they knew of few other people who could match him in terms of what he had done.

After the Second World War, things began to change in the pastoral industry.

Cattle were being trucked out inside of being part of a big drove, mustering was being done on motor bike instead of horse, and because the station mob now had to pay everyone the same money regardless of whether they were Aboriginal or

not, jobs on the station became harder to get.

This meant life at the bush camp became much harder for Nugget and his family.

There was even a time when that station mob shut the store and stopped Aboriginal people from buying things there.

The whole thing became an issue about land.

The Alyawarre people wanted country to live on, and the station mob said that they couldn't have any of theirs, so a big fight followed.

This went on for years until, it was finally agreed that this little piece of country here would be given back to the Alyawarre to live on so that they could have proper home, running water, electricity, clinic, school, a store, a place that belonged to them.

So every time something had to go to Government about this country or community, people would always come and sit down to talk to Nug-



get and ask his opinion, or get him to sign papers, because he could speak for this country.

Sacred place

Even just before he passed away, Nugget signed some papers I had taken to him in Mount Isa which would mark the place where all the old people from the old bush camp are buried as a sacred place.

This would mean that people buried down there would never be disturbed by a grader or bulldozer or

fence going through.

More than anything else, Nugget was a family man.

He used to get sad when he knew they were talking bad way about each other or fighting.

Even before he passed, he asked me to say to his family and everyone else here on community, out of respect for him, he didn't want any more fighting, he wanted people to work out their problems together, and to get on living life good way. That's what he asked me to say to you.

Sunrise, we used to get up. Before sunrise, maybe getting horses. Put a bridle on, you know. Start mustering.

Sun get up and we get up. Walk out to get the horses, get hobble. Used to be no paddock you know. Walk out early, about four o'clock in the morning, no breakfast.

Just come back and have breakfast, when all the stockmen go out mustering and come back having breakfast. It was hard work, proper work, proper hard work. You know, rope em, hard work.

They got cradle now They take it easy. It used to be hard work, just full stockmen, broncoing.

We used to be branding before early smoko, maybe 200 calf.

Maybe before dinner we had brand 500. When stock camp finish, we go pumping till the rains come. When creek running there, used to be manager coming around, saying, oh well, creek full.

You like to come back holiday now. Get your payoff. We were working for no money, you know, trousers and shirt and tobacco, like that, stop for maybe one month, then go to stock camp. Only one week holiday sometimes.

From *We Are Staying*



The life of Langka Peter

MR PETER WAS BORN in about 1940, in the bush, near Shirley Well, Kaltjiti or Fregon community. He spent most of his childhood there with his family.

His mother was called Kunpirinyi and his father shared his name.

He was given ngangkari powers from his grandfather, Peter, who worked as a stockman as well as a ngangkari.

He learnt the skills of the ngangkari by studying the work of his three grandfathers, father and other family members who were ngangkari, as they healed people.

He said "I've held on to what my grandfather gave me, all through these years working as a ngangkari.

"It began by watching my grandfather work with sick people, watching in order to learn.

"He'd ask me: 'Are you watching this?' and I'd say: 'Yes, I am,' and I'd watch carefully as he removed objects and things that were causing people to be sick.

"I watched a series of treatments in order to learn how to do it."

Mr Peter began school at Ernabella mission as a nine or 10 year-old boy, returning to Shirley Well over summer to continue working with his grandfathers.

As a young man he worked as a stockman at Kenmore Park Station.

In the 1950s Kenmore Park ran more than 14,000 head of cattle, and Mr Peter's work included keeping the water pumps operating and moving cattle to the train line at Finke.

He travelled all over the region around this time.

Mr Peter loved the life of the stockman and throughout his life was

well-known for his impressive cowboy shirts, boots and hats.

Mr Peter married Dulcie Mintji around this time and they had two sons, Winitja and Clive.

Sadly, he lost his oldest son in a car accident in the 1990's.

Later his wife passed away while on dialysis in Alice Springs, with Mr Peter always close by in her last months in hospital.

From his two sons he had many grandchildren: Kikiri, Sharon, Joseph and Walter, Nathaniel, Rosemary and Loretta, and also great-grandchildren: Waylan, Eric, Jason, Debbie, Latoya and Tarisha.

As well as his large extended family in the APY Lands and cross border area, Mr Peter had many relatives living to the south of the APY Lands, in Coober Pedy, Oodnadatta, Oak Valley, Yalata and Ceduna.

Throughout his life he kept up contact with them through regular visits.

In the 1970s and 80s, in the time when anangu were fighting to get the land back, Mr Peter was working hard to establish services at Kaltjiti Community.

He was chairman of Irintata Homelands for many years, as well CDEP mayatja.

He worked in the first store at Fregon, and also at the school, where he made sure all the kids turned up every day.

He also worked on the large community gardens, which grew grapes, oranges, melons and vegetables, near where the school is today.

Throughout his life he continued his work as a ngangkari, and he had a long-standing, strong relationship with Nganam-

pa Health Council and the Fregon Clinic.

He began working for NPY Women's Council as ngangkari in 1999, with his friend Andy Tjilari.

They were the first to work full-time as ngangkari anywhere in Australia.

They travelled together all over the region, from Warbuton in the west across to Finke in the east, to Ceduna and Port Lincoln in the south, wherever anyone asked them to go.

They also visited Anangu in hospitals, jails, nursing homes, mental health units and hostels in Alice Springs, Port Augusta, Adelaide and Kalgoorlie.

Mr Peter was really proud to be a ngangkari and always worked openly in front of the staff. He was never too tired to help, and always said he did this work because it made him happy to see sick people get better.

Mr Peter helped many, many people, not only with his powerful ngangkari ways, but by talking and listening to them as well.

"We help people by talking to them and speaking to them straight, to help them move forward from their poor mental state, and we continue talking and talking to them to help them regain their equilibrium..."

"We counsel people, yes we do."

Mr Peter believed really strongly that the best way to help Anangu with health problems was by ngangkari and doctors and nurses working together.

But he could see that most doctors and nurses didn't understand how ngang-

kari worked, and the way they could help people.

He set out to change this by educating them.

He was really good at talking about his work and people loved to listen to him and to learn about Anangu culture and ngangkari work.

He talked to doctors and other health workers at conferences and workshops all over Australia.

He made friends everywhere he went. People who met him always remembered him, and were often profoundly affected by his words.

Mr Peter developed a strong relationship over many years with the Australian Indigenous Doctors Association.

He really enjoyed supporting Indigenous doctors and medical students, and travelled with

them to Canada, New Zealand and Hawaii.

There he met Indigenous doctors from other parts of the world.

Mr Peter also travelled to Canada and Alaska to find out about petrol sniffing in other Indigenous communities.

Mr Peter had a special interest in mental health, and worked closely with mental health workers in Alice Springs and elsewhere.

As their understanding of the work of ngangkari grew, so too did the respect and regard for his work and skills among practitioners.

As a result, Mr Peter and the NPYWC ngangkari project won many awards - in 2009 the Mark Sheldon Prize from the Royal Australian and New Zealand College of Psychiatrists, and also the Dr Margaret

Tobin Award for excellence in mental health service delivery.

In 2011 they were awarded the International Sigmund Freud Prize at the World Congress of Psychotherapy.

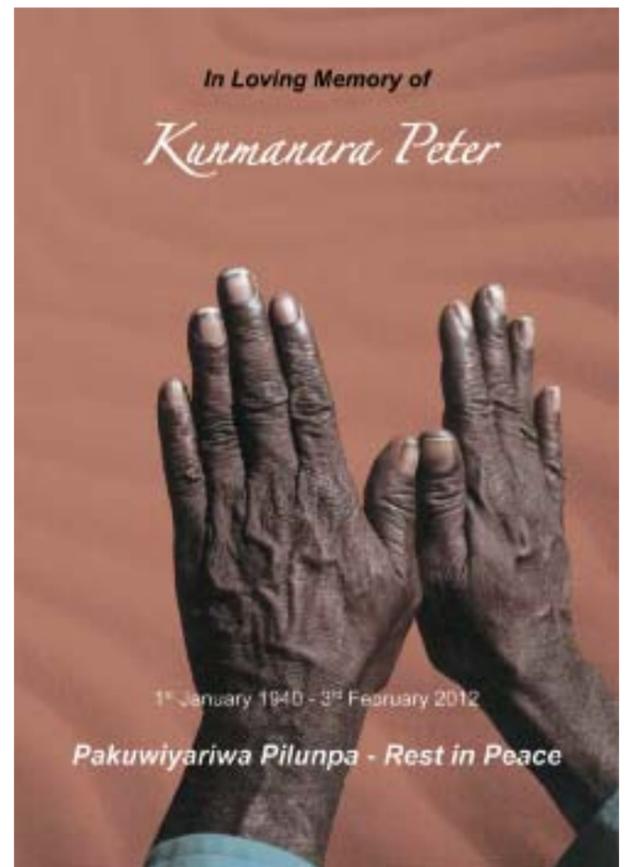
He was very proud of these awards, which he saw as a great acknowledgment of the importance and value of ngangkari and anangu culture.

"There is a really long tradition of ngangkari in the Anangu world," he said.

"Well before my time, the old men and women ngangkari were responsible for looking after and healing their people.

"And that is what they did - in the bush, in an environment where there were no hospitals.

"The ngangkari had the sole responsibility of caring for everyone and making sure they were OK.



Tobin Award for excellence in mental health service delivery.

In 2011 they were awarded the International Sigmund Freud Prize at the World Congress of Psychotherapy.

He was very proud of these awards, which he saw as a great acknowledgment of the importance and value of ngangkari and anangu culture.

"There is a really long tradition of ngangkari in the Anangu world," he said.

"Well before my time, the old men and women ngangkari were responsible for looking after and healing their people.

"And that is what they did - in the bush, in an environment where there were no hospitals.

"The ngangkari had the sole responsibility of caring for everyone and making sure they were OK.

"Today we work really confidently and together in the hospitals - it's a new way of working."

With his sparkling eyes and funny, playful ways, Mr Peter was a magnetic presence, loved by men, women and children of all cultures.

But he was an especially important man for Anangu, with his vast knowledge of law and culture, and for his role as a master of mediation and reconciliation - kalypalpai,

- bringing people together. His loving spirit (kurunpa mukulya), his kindness, compassion and generosity spread out beyond his own family to cover every one he met.

Mr Peter not only made people better. He made people happy everywhere he went.

This gift will keep him in our hearts forever.

Mr D. Nolan - artist, stockman, cultural leader

Circa 1922 - 2012 By D. Young with community and family members

Mr Nolan held country west of Yuendumu and knew country all over the region.

He taught younger people about sites and jukurpa all around, including Napperby and Mount Doreen stations.

He worked as a stockman until he settled in Papunya with many of his relatives in the 70s to paint for Papunya Tula Artists of which he was

a founding member. Mr Nolan also helped set up the Central Australian Aboriginal Congress and was a long-term member of the Central Land Council.

He became a renowned artist who travelled widely, including throughout the USA for his art.

In 1981 he travelled to Sydney with fellow artist P. Carrol and they constructed the first sand painting ever seen outside of Central

Australia.

He was generous with his knowledge and taught many young people, including non-Aboriginal families, how to track bush tucker and stories of the bush and its animals.

He loved his family very much and was sad to lose his wife a few years ago after an illness. A dedicated family man, he supported her well for years, and in her trials.

After his wife passed away, Mr Nolan spent time with two other very old men, a Japanangka and a Jangala, and they enjoyed each other's company and a few quiet drinks and roo tails around town.

Jangala (Mr Egan) also passed on, last year, leaving Japanangka as the only survivor now.

Many family and grandchildren of Mr Nolan live in town, Papunya and Arreyonga and will miss

the old man.

CLC Director Mr Ross said "Mr Nolan will be greatly missed.

"He was a member and a great supporter and advocate of the CLC for many years. There are now very few of his generation left.

"He will be a huge loss to the younger generations as he possessed a great amount of knowledge of law and country."

Mr T. Egan Jangala

By D. Young with family members

Mr Egan passed away recently. He lived to a good age but had some health problems towards the end of his life.

He was forced to live in Alice Springs, away from his country at Warlukurlangu, west of Yuendumu.

Mr Egan was known as a skilled tracker in the bush and he lent assistance to searches on occasion.

He leaves behind many family, in town,

Yuendumu, Ikuntji, Papunya and other places.

He assisted family and the CLC with country visits and sacred site clearances on several occasions, including in his old age.

Many children and grandchildren will remember him fondly - of days learning in the bush, of hunting, tracking and jukurpa.

Mr L. Peterson

circa 1952 - 24 October 2011

By D Young with community and family members

MR PETERSON was married to Topsy Peterson and had three children Carol, Neil and Christine Peterson. Andy Charles was his son from another wife.

He was a grandfather to all the children on the community, and he also grew up many children as his own.

Tjampijinpa was a quiet man, but in his own way a big achiever.

When he wasn't on his machine (for dialysis) he was out hunting and always brought back kangaroos and bush turkeys for everyone.

Carol said the thing she missed most about her father was the way he would always tell stories after supper, some scary and some funny.

He would sing the songs his father taught him, and all the kids would be sitting and listening.

Mr Peterson lived at Mount Liebig for many years and worked hard for the community.

He also went fruit-picking in Victoria in the 1960s, and had many other pursuits and travels.

Mr Peterson spent some time in Alice Springs on dialysis treatment later in life.

CLC director David Ross remembered with a laugh how Jampijinpa told the story of having three different tax file numbers, one for each of his three different English names - a situation that took the government several years to fix up!

There is a great story from the early days that was told again at his funeral.

Many years ago, he and his family saw smoke coming from out bush.

They went out and tracked the distant smoke down to a little fire, way out bush, and found a young boy sitting alone next to the fire.

He was slightly crippled, and his father and mother lived out bush, traditional way, no clothes or motor car. Both were hunting or gathering at the time.

Mr Peterson and family led the boy and his family back and they settled in Mount Liebig. The little boy they found by the fire lives there still today.

He is David Mata Japaltjarri.

Mr Peterson will be missed by many on the community and in the region.

Mount Liebig is a strong community, and the non-Aboriginal staff there also were very fond of Jampijinpa and his family.

Mr Peterson's funeral at Mount Liebig was attended by several hundred people, including many who travelled a great distance to pay their last respects.

The CLC, its members and staff offer their sympathy and best wishes to the families.

Winifred Hilliard OBE OAM

1921-2012

by Hilary Furlong

"To the north there are bad people, and to the south there are bad people, but in between are the Pitjantjatjara people." That was how the Aboriginal people at the Ernabella Mission station, keen for others to know and understand them, described themselves to Winifred Hilliard.

It gave her the title for her pre-eminent *The People In Between* (Hodder and Stoughton 1968) a study which aimed "to fill in some of the gaps in our knowledge of the original occupants of our land", and which in all respects is as relevant and illuminating today as it was then.

Tireless advocate

Winifred Hilliard OBE OAM, who has died in Nowra aged 90 on 2 January 2012, was a tireless advocate throughout her life for the rights of Australia's Indigenous people.

Hilliard came from a family of strong female academics in Melbourne, including an aunt, Margaret, who spent her life serving as a missionary in Korea and who set the example which Hilliard hoped to follow.

Instead, in 1954, aged 33 and three years previously ordained a deaconess, she found herself at the Ernabella Mission in the remote north west of South Australia.

Among her other skills and qualities, her previous training in handicrafts had led to the Australian Presbyterian Board of Missions asking her to take over the craft industry already established there.

At its height the Ernabella Mission ran nearly 5000 sheep.

This gave training in stock work to the men and produced the wool used in the "craft room" set up in 1948.

It had the dual purpose of teaching useful occupational skills to the women and girls, and bringing income from the products of their work.

Although rich in its vibrant society and cross-cultural exchange, the mission operated always on a tight financial rein. The first craft room support staff had hand loom weaving knowledge, and so that was the first skill taught.

The staff soon discovered that the spinning wheel they'd brought was superfluous.

Anangu already practiced a millennia-old spinning skill using human hair and animal fur to make a thread.

Before Hilliard's arrival, the women had already adapted their technique to sheep's wool to provide the thread for the weav-

ing. This became the main craft room work for the next 23 years.

With Hilliard's encouragement and technical training, these weavings ranged from lacy gossamer shawls to sturdy tartan knee rugs and Gobelin weave tapes.

The other wool work she developed with the artists was hand-knotted floor rugs, incorporating their original designs (walka).

Those that survive are now in museum collections, or treasured by those lucky enough to own or inherit one.

There was very little interest in Aboriginal art or craft work and therefore no market for it when Hilliard started working at Ernabella.

It was two decades before the men's painting movement at Papunya gradually evolved, and the knowledge and appreciation developed of Aboriginal art in general.

Pioneers

Hilliard and the Ernabella artists were the pioneers of a contemporary indigenous art movement.

The range of different media practised and the outstanding quality of the work are remarkable, particularly as it was all produced in conditions of extreme isolation.

Hilliard introduced the artists to as many different mediums and techniques as possible, always insisting that they be supplied with the best quality materials that the Mission could afford. She showed them how to use the materials correctly but never what to create.

The artists took immense pride in their work, applied themselves diligently.

With the freedom to develop their creative genius as they chose, they made a body of work that is a national treasure, to be seen in all the state and national galleries and art museums.

The wool work was replaced in the early seventies by batik which became an Ernabella signature art form.

(Ernabella artists also taught batik to the Utopia women who had their own remarkable successes with it)



Hilliard introduced metal work (copper beatings), ceramics and leather moccasin making using kangaroo skins.

The skins came from Adelaide, since the local kangaroos were totemic and sacred creatures whose skins could not be used for such a mundane purpose.

She also encouraged painting - on tiny greeting cards illustrated with the Ernabella walka, in jewel like gouache colours.

There was also punu - wooden artefacts carved from the roots of river red gums and decorated with burnt pokerwork.

This craft was practiced by artists who later relocated to Mutitjulu where they founded Maruku, the punu business par excellence.

In 1964 the artists' work was shown at the Royal Melbourne Show and in the same year in Alice Springs.

Hilliard was determined to do everything she could to open up her own and the artists' cultural horizons.

Japan trip

She arranged trips to Japan, where a relationship had been established with the National Museum of Ethnography in Osaka. These trips began in 1983. There, Nyukana Baker and the late Yipati Kuyata, two of Hilliard's particular protégées and highly gifted artists, demonstrated their batik technique. They also made three serigraphs, which were editioned on the spot and are the first prints on paper made by Ernabella artists.

Earlier, in 1975, as batik was beginning to take hold at Ernabella, Hilliard arranged for Nyukana, Yipati and Jillian Davey to study at the Royal Batik Institute in Yogyakarta.

In 1974 after the Board of Missions had withdrawn from Ernabella and before the passage of the Pitjantjatjara Yankunyt-

jatjara Lands Rights Act 1981 (SA), Hilliard, with great prescience, set up Ernabella and Fregon Arts Inc..

This ensured the independence of the artists and their arts business.

After her retirement to Shoalhaven Heads in 1986, she remained closely in touch with her beloved Anangu Pitjantjatjara.

During her retirement she finalised the gift of her collection of Ernabella items to the National Museum of Australia.

It is the largest single holding in the Museum and considered to be the most significant collection of its type in Australia.

Hilliard was an accomplished photographer, and her collection of black and white and colour negatives was gifted to AIATSIS.

In her 32 years at Ernabella as "craft room adviser" (as she once described herself), she worked with cultural sensitivity and great perception, insight, rigorous personal and discipline.

She had a deeply considered methodology of management and an application to her work which sometimes led to physical collapse.

However, above all was her capacity for empathy, and the respect and love for Anangu with whom and for whom she worked. When in 2008 she visited Ernabella to join in the events celebrating the art centre's 60th anniversary of continuous operation, that same love and respect transfigured the faces of those now elderly artists, who greeted and joyfully hugged her.

Well before her death, Hilliard asked the artists if she could be buried in the Ernabella cemetery.

They were happy and proud to agree.

Her burial service was held in the restored 53-year-old Ernabella Uniting Church on Saturday 17 March 2012.

Mr T Andrews

1960-2012

Our clever and kind brother
Sadly missed by the Andrews, Stockman
and Marks families
Our Andrews sister is greatly missed too.

C Sandy

1979-2011

Sadly missed by the Andrews, Stockman
and Marks families and all her friends

Notices about your loved ones who
have passed away are FREE in Land
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You can call us in the CLC Media Unit
on 89516217 or 89516215 or email
media@clc.org.au

Jimmy Little

1937-2012

A true gentleman



JIMMY Little, who died aged 75 this month, will be remembered as one of Australia's greatest indigenous performers, a man who worked tirelessly to help his people, and a "true gentleman."

Little, who was born at the Cummeragunja Mission on the banks of the Murray River, was the first Aboriginal musician to have a national number one hit, with the gospel song *Royal Telephone* in 1963.

After decades performing mostly to country and indigenous fans, with occasional acting jobs, he found a new audience in 1999 with Messenger a highly acclaimed album of Australian rock songs from the 1980s, all delivered in his warm, mellow style.

Little was diagnosed with kidney failure in 2004, after which he established the Jimmy Little Foundation to help deal with kidney disease among Aboriginal people.

The foundation became a strong advocate of better nutrition among Aboriginal people.

Little also worked to improve literacy.

He was a regular visitor to the Territory and performed here until in his sixties, while battling ill health.

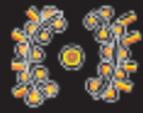
Aboriginal Medical Services Alliance Northern Territory [AMSANT] CEO John Paterson said all Australians had lost "a true gentleman" with the passing of Mr Little.

"So many of us remember his incredible legacy as a musician—no contemporary Aboriginal musician will forget his half century contribution, and the roads he opened," he said.

Before the age of 19, Jimmy had been part of many pioneering events.

He had made his radio debut on 'Australian Amateur Hour', played all over NSW with Pat Ware in the Jimmy Little Trio, and released both his first single, *Mysteries of Life* and his first EP.

By the end of the decade, his calm on-stage charisma was wooed by the silver screen and Jimmy was cast in the break-through film *Shadow of the Boomerang*.



CENTRAL LAND COUNCIL

NOTICE

To people living on community living areas

Community living areas (CLAs) are small areas of land- sometimes known as matchboxes or excisions- that have been handed back to Aboriginal people in the Northern Territory. Most CLAs are on pastoral leases.

Ten of the biggest communities in the CLC region are on CLA land including:

Alpurrurulam (Lake Nash)
Tara (Neutral Junction)
Imangara (Murray Downs)
Wutunugurra (Epenarra)

Laramba (Napperby)
Engawala (Alcoota)
Wilora (Stirling)

Atijere (Harts Range)
Titjikala (Maryvale)
Imanpa (Mt Ebenezer)

People who live in CLA communities will know that there are a lot of rules about CLA land which slow down, and sometimes stop, projects that the community supports.

There are community tourism projects, power and water infrastructure projects, and new stores and police stations that cannot go ahead in CLA communities because there are Northern Territory laws that make it illegal for Aboriginal landowners to grant leases and control what communities can and can't do with their own land.

1. CLC says that the rules and laws about CLA land need to change

The CLC has been arguing with the Territory governments for many years to get them to change the laws and rules that stop CLA communities growing and developing normally. Last month the CLC made a submission to the Australian Government on what changes are needed. You can see this report on the CLC website (<http://www.clc.org.au/publications/content/senate-inquiry-submission-into-the-stronger-futures/>) or ask the CLC for a copy.

2. Leasing and CLAs

The Commonwealth and Northern Territory governments are interested in changing the rules that stop CLAs granting leases to those agencies, organisations and businesses that operate in CLA communities.

The Commonwealth is trying to pass a law down in Canberra that will allow it to change laws about CLAs in the Northern Territory. The Commonwealth has written to the CLC and promised to talk to the Aboriginal community members of the associations and corporations that own CLA land before making any changes.

The CLC will make sure the Commonwealth talks to you and that you have a say in what changes are made before any laws are changed.

If you want to talk about CLA land or CLA communities then give Virginia Newell or Julian Cleary a call at the CLC (08 89516211).

5 Year Lease Rent for CLA communities

Each of the CLA communities listed above is currently covered by a five year lease.

When the Intervention started in 2007 the Commonwealth took five year leases over Alpurrurulam, Atijere, Engawala, Imangara, Imanpa, Laramba, Tara, Titjikala, Wilora and Wutunugurra. These leases will finish in August 2012.

The Commonwealth Government has agreed to pay rent for the five year leases it took and has started making payments to other Aboriginal landowners.

THE CLC WILL COME OUT TO EACH OF THE FIVE YEAR LEASE CLA COMMUNITIES AS SOON AS POSSIBLE TO DISCUSS YOUR FIVE YEAR LEASE MONEY



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Top left l-r: Colin Dixon, Papunya Ranger Coordinator Jeff Hulcombe, Rikiya Minor, Abraham Wheeler, Dianne Reid and Lionel Minor and Savario Minor at the Lions versus Crows game in Alice Springs recently
Top right : Jeannie Andrews and family at the Lions versus Crows game
Above: Alison Ross and family at the game
Above Right: Hubert Pareroultja and Steven Davis at the game
Right: Richard Davis enjoying the AFL
Middle: Ntaria residents meet Hawthorn goal kicking coach Ben Dixon
Right: Reggie Uluru
Below right: Ben Dixon meets Kenny Windley at Hermannsburg recently
Below: Barb Shaw, Sara-Lee Dinnie, Connie-Anne Shaw, Valentine Shaw and Vanessa Price at the launch of the Kaytetye dictionary at IAD





Cricket Central Imparja Cup



The 2012 Imparja Cup was held over summer in Alice Springs again and consisted of 96 games held over six days across seven venues, with five divisions. A record 32 teams participated in this year's hotly contested Aboriginal and Torres Strait Islander cricket competition.

FINAL RESULTS

State & Territories Men's (Twenty20)

Winners: NSW 3/118 off 11.1 overs
Runners-up: Queensland 9/114 off 20 overs
Player of the match: Pat Rosser (NSW)

State & Territories Women's (Twenty20)

Winners: NSW 7/115 off 20 overs
Runners-up: ACT 57 all out
Player of the match: Nicole Honeysett (NSW)
Player of the tournament: Sally Moylan (ACT)

Major Centres (Twenty20)

Winners: Darwin
Runners-up: Alkupitja
Player of the match: Colin Lamont (Darwin)

Men's Community Division (Super 8s)

Winners: Brothers in Arms (Alice Springs)
Runners-up: Timber Creek Dingoes
Marcus Rosas Player of the Final:
Lewis Lamberton (Timber Creek)

Women's Community Division (Super 8s)

Winners: Bush Potatoes (Alice Springs)
Runners-up: Congress (Alice Springs)
Player of the match:
Carmen Butcher (Bush Potatoes)



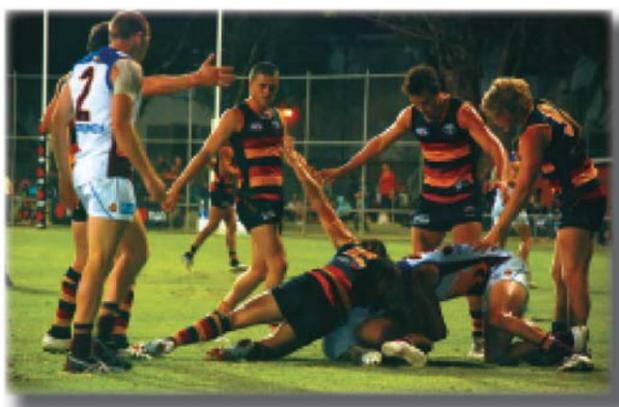
THE AFL NAB Cup came to Alice Springs again this year, this time as a fixture game of the Pre season competition rather than a challenge match.

After a wet week in the desert, the footy gods smiled down on Traeger Park to bring on a fantastic evening of athletic entertainment and included a stunning sunset backdrop to welcome the fans and open the game.

Beginning as defensive

arm-wrestle, Adelaide Crows began to dominate the game in the second quarter, leaving Brisbane scoreless for the quarter and 34 points down at half-time.

Although the Lions gained momentum after the long break, it was too much for the Brissy boys to hold the cruising Crows who went on to claim a 51 point win and eventually secured the Pre Season NAB Cup.



Final Score:
ADELAIDE: 3.2-7.4-
10.6 14.9 (93)
BRISBANE: 2.0-
2.0-1.3. 21.5.3 (42)



A step up for Amos, a giant leap for Anangu footy

LEARN TO FLY: Amos Frank hopes to soar in the AFL but must find his AFL wings first.



Plucked from the Pit Lands, Hawthorn Rookie, Amos Frank tells us how he's settling into the Hawks nest.

Hawthorn Hawks and latest bush recruit Amos Frank are bringing the Ngapartji Ngapartji (skill sharing) spirit to the AFL.

Amos Frank, from Kaltjiti/Fregon on the APY Lands, has been recruited to the Hawthorn Hawks AFL club in Melbourne.

Amos played school football in Adelaide and was invited to the SANFL Draft Camp, where he broke the 20 metre sprint record previously held by Adelaide Crows livewire and captain-in-waiting, Patrick Dangerfield.

Central Australian footy fans saw Amos tearing up the paddock at Trae-

ger Park in Alice Springs a few times when Fregon Bulldogs played in the Ngurratjuta Lightning Cup

"Owa (Yeah)! It's good to have them Aboriginal boys, when I first come (to Hawthorn), Derick Wanganeen, Shaun (Burgoyne), Cyril (Rioli) and Buddy (Franklin) were supporting me at training."

- Pitjantjatjara Hawthorn rookie, Amos Frank

Carnivals in recent years. Since Amos was drafted (Pick #34 in the AFL Rookie Draft) in December last year, Training and Development classes and courses have proved good distractions from the worries that come with the big city lifestyle and change in environment.

Amos said the hardest thing about being away from country was "missing family, cousins and that", but quickly added that the Hawks have welcomed him like family as well.

"Thinking for kulinyi (understanding), (it's) a lot of hard work, training, it's good though," he said.

"I was playing first in Adelaide for Woodville-West Torrens then went back home but the guys came out (to Kaltjiti) and told me to go back to Adelaide for the draft."

Adjustment to the changes in game style and country has been gradual, but Hawthorn Player Development manager, Jason Burt has helped Amos all the way.

"His (bush) family want him to excel but probably don't know how different life skills and footy are in Melbourne," he said.

While Amos is busy with English lessons two days a week, his teammates, including Jarryd Roughead and Michael Osborne, are learning Pitjantjatjara on the side from Amos as well.

Amos said Hawks veteran, Shaun Burgoyne

also knows some Pitjantjatjara because of family connections in the region, and he's also been encouraged by the other fellas as well.

"Owa (Yeah)! It's good to have them Aboriginal boys, when I first come (to Hawthorn) Derick Wanganeen, Shaun (Burgoyne) and Cyril (Rioli) and Buddy (Franklin) were supporting me at training," he said.

"They tell me they'll help me out. I was like 'OK then, palya'."

No 'shrinking violet' on the big stage, Amos has had some practice being in the spotlight with his performances at past Bush Band Bashes in the Alice Desert Festivals playing keyboard and guitar for APY band, Thunder Boys.

Amos debuted for Hawthorn in the final quarter of their match against Greater Western Sydney (Round 2, NAB Cup 2012) in Launceston, Tasmania.

Lajamanu Football Carnival

Lajamanu held a football carnival in early March and there was plenty of action from the grand final between Yuendumu Magpies and Wampana FC (Little Kangaroo) held on Saturday, 10th of March 2012.

No surprises that the standard of football was high as the Magpies went on to win the grand final.

Spectators say the closely contested match was electric but was played in the spirit of the game so well done to all involved.



Some of the images from the Lajamanu Football Festival Grand Final.

