



# TENANTS HIT THE ROOF ABOUT REMOTE HOUSING FAILURE

**BIG ELECTION YEAR 2016**

**ENROL TO  
VOTE**

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**“NO” TO NUKE DUMP**



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## EDITORIAL

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## CONGRATULATIONS



Patrick Dodson, CLC director from 1985 - 1989.  
Artwork by Chips Mackinolty.

Congratulations on your Senate nomination, Pat Dodson!

Your foray into federal politics will raise the bar in the Senate, the Labor Party and beyond.

"Whether it's the recognition process, the rights of traditional land owners in the Northern Territory, native title holders across the country, one thing Pat Dodson has never shirked his ability to speak on behalf of Aboriginal and Torres Strait Islander peoples." (David Ross).

# Pressure rises as remote t

AS A SECOND central Australian community has launched legal action against the Northern Territory government and an Alice Springs town camp is following suit, the Giles government is under increasing pressure to change how it manages remote community and town camp houses.

Almost a third of Papunya households lodged claims for compensation through the Northern Territory Civil Administrative Tribunal in March, over long delays in emergency repairs.

A week later, half of the Larapinta Valley Town Camp tenants notified the housing department of 160 overdue repairs, following a survey by the Central Australian Aboriginal Legal Aid Service (CAALAS).

Legal action for over 300



Santa Teresa tenant Annie Young says the state of houses in her community has never been worse.

water all over the front yard, sort of like a swamp area," Katie told ABC. Some had wires exposed, air conditioners not working, stoves not working, showers and bathrooms, kitchen sinks, taps

told ABC Alice Springs.

"There's some sort of inertia or blockage in the system that when tenants report things action isn't taken."

Very similar problems raised about town camps in the Territory who operate under the same structure have triggered an NT parliamentary inquiry.

The inquiry into repairs and maintenance of town camp houses heard that the system is clogged by bureaucracy and confusing for tenants.

ABC News reported that requests for repairs in town camps in Alice Springs and Tennant Creek go through three layers of communication.

The resident calls a tenancy management provider, such as private company Zodiac, which then notifies the Department of Housing, which in turn supplies a contractor to do the work.

The department's deputy CEO Jim Bamber admitted there was some confusion but said the many steps provided employment for local people.

"We were continually told when we visit communities 'we've got people who want to work'," he told the inquiry.

NTCAT ordered the NT government to complete over 600 repairs in Santa Teresa, including leaking roofs, electrical faults and faulty plumbing.

Daniel Kelly says the government says it has completed about 500 repairs. His next step in the tribunal will be claims for compensation.



When lawyers surveyed Jasmine Cavanagh's house in Santa Teresa, they found problems including serious electrical faults, roof leaks and a broken oven.

Her 'front door', which would be more suited to a

"Compensation is an entitlement under the [Residential Tenancies] Act," he told ABC Alice Springs.

"We'll certainly be pursuing that on behalf of our clients if they've been forced to live in these conditions and have been paying for something they haven't gotten."

## "Not fit for humans"

Santa Teresa resident Annie Young say the state of the houses in her community has never been as bad as it is now.

She says the houses are old, overcrowded and riddled with serious problems. Many of the houses contain asbestos and when it rains people move out of the houses because they're frightened of being exposed.

"I see people in these 1970s houses, people living with those asbestos stickers on their door and I've asked government people before, 'is it safe?'"

"Because they've got ceilings falling down, these white things falling down, I have seen people getting sick, swollen faces ... What's that? What's the next step for that?"

In an interview with ABC's Radio National, NT housing minister Bess Price admitted that Aboriginal housing was unacceptable.

"I've visited communities, where the houses have been built in the eighties, and it's not fit for humans," she said.

Chair of Aboriginal Housing

shed, had no door handle and couldn't be locked.

Jasmine said she was concerned for the health and safety of her family.

She'd once caught her nine year old daughter trying to turn on a broken electrical switch in the kitchen with a knife.

"I've had all these problems, inside the house and outside," she said.

"Me and my kids didn't have a [working] shower for almost two weeks, we had to go to family's house."

"I hope all these houses get knocked down and they build new ones."

**Land Rights News visited Papunya and Santa Teresa as lawyers were surveying over 100 households. Residents shared their frustrations and worries about the remote housing system.**



Phillip Lane shares a Papunya house with his wife and seven children and grandchildren.

His evaporative air conditioner hasn't worked in years and the outdoor taps, vital for keeping cool in summer, are broken.

"It's been like this for a long time," the 74 year old says.

"I ask them 'I got a problem with my water and I got a problem with my house, can I get someone to help me?'"

"They say 'sorry, come back

next week'."

Inside the house the swampy is switched on but doesn't seem to be doing much.

Phillip says when he switches it off, water drips from the ceiling onto the floor. "It's getting hot and hard to sleep," says Phillip.

Like many in the community, Phillip is left to deal with repairs and maintenance himself.

Fed up with waiting, he fixed a wiring fault that was causing the power to trip out whenever the stove was turned on.

"Me and my wife just drove over to the dump and we seen one stove," he says.

"I jumped out of my vehicle and I got the wire from that old stove, took him out, bring him down here, now it's working."

repairs in Papunya was withdrawn late last year after the government heard about the plans and quickly sent contractors to start fixing the problems.

But CAALAS lawyer Katie Gordon says 14 tenants are seeking compensation for the length of time they had to wait.

"I've done a Freedom of Information request for the housing files," she told ABC Radio National.

"[The files show that] people had informed housing maintenance officers of the problems...the maintenance officers had told housing but still nothing had happened."

Lawyers from CAALAS and the CLC surveyed 37 of the 48 houses in Papunya last year and identified more than 300 repairs.

"There were a lot of clogged pipes outside and one house had

broken.

"They [the contractors] were out there within seven days...we were very pleased but it's very sad that the department simply jumps when there's a threat of legal action."

The government also reacted promptly after Santa Teresa tenants took legal action in February.

After surveying the community, Australian Lawyers for Remote Aboriginal Rights (ALRAR) notified the department of repairs needed in 70 houses.

When ALRAR received no reply, it lodged claims at the tribunal.

ALRAR director and former CLC lawyer Daniel Kelly helped survey the houses.

"It appears to us that the repairs and maintenance system around housing in the Territory just doesn't work," he





# Tenants take government to court

Childcare worker Courtney Ward (cover page) is 18 years old and lives with four other adults and a ten year old boy.

Until very recently, an electrical fault meant that she had no power in half of the house, including the kitchen.

They lived like this for at least nine months.

"We used a portable electric stove and cooked in the lounge room," she says. "It was hard."

One of Courtney's biggest concerns was that the house wasn't secure.

Many of the windows and screens are damaged and one window has been completely knocked out following a break-in.

The top down approach of the Department of Housing hasn't worked."

Ms Price's admission comes amid revelations that her department no longer charges rent for houses in another remote community because they are in a state of disrepair that is bad even by the NT's poor standards.

The NT News reported that the government has given up on rent collection for some houses in Yaralin, southwest of Katherine, where residents say they must wait weeks and months for the most basic repairs.

The government has not revealed the number of houses elsewhere in the NT where it has also abandoned rent collection.

## What's next?

The NT government is reviewing its public housing strategy but the CLC says a draft policy released late last year shows no signs of fresh thinking.

"Instead of putting forward ideas for the reform of remote

housing services and service delivery, the strategy reflects a business as usual approach that will continue to fail remote communities," said CLC director David Ross.

But since the Santa Teresa legal action there have been some signs that the government may be listening.

Adam Giles told ABC News that the government will release a new model for community housing before the August election.

"It will be going back to control to Aboriginal people through a managed government structure."

As remote housing tenants continue to wait, Daniel Kelly is committed to pursuing further legal action with other remote communities.

"Certainly we're talking to other communities all around the NT and we'll be doing our best to repeat this sort of claim in another community," he told ABC Alice Springs.

"It can't be ignored anymore."

*The CLC's submission to the NT government's draft housing policy can be downloaded from [www.clc.org.au/media](http://www.clc.org.au/media).*



Suzette Ward lives with partner Jeremiah Butcher and her 4 year old son.

The house has no air conditioning and can't be secured. The roof leaks and trips out the power when it rains.

"Water leaks from the roof, through that corner where the power box is," she says.

"I'm really scared from that thing, if it leaks, that thing will go spark."

The kitchen is surprisingly bare of cooking utensils, pots and pans.

That's because the oven has never worked, and as a result the kitchen is hardly ever used.

When Suzette wants to cook, she goes next door to a family

member's house.

"When we put something in the oven or grill it smokes really badly and there's a really bad smell," says Suzette.

"I tell them the same thing, every month, but they don't do anything."

Suzette says living in the house makes her really unhappy.

"I'm sad for my house, they're not fixing things properly, they just come and look and then they go..."

"I always say to my husband... 'oh this house, we can't stay here, can we go somewhere else to stay?'"

"But we can't, there's a lot of family staying in the other houses."



Art worker Isobel Major lives with her partner, children and her two year old grandson.

During winter, a faulty solar hot water system left them with no hot water for two months.

After making multiple calls for help, the system was finally fixed when she asked her grandson's healthworker to intervene.

"I was angry," she says.

"I was ringing up every day, every day, for my hot water."

"Sometimes you feel angry in your body."

Isobel says trying to solve the issues over the phone is hard.

"They should have people here in the community hey, where they can fix it really quick, instead of talking on the phone."

"You have to talk on the phone all the time ... you wait one week, two weeks, then ring up again. They won't listen."

## Government warned to keep sacred sites protection strong

THE LAND councils have put the Giles government on notice not to use a report it has commissioned to weaken the laws that protect sacred Aboriginal sites.

The Central and Northern land councils have warned the

must remain strong, said CLC director David Ross.

"Traditional owners and native title holders will strongly oppose any changes to the Sacred Sites Act that in any way diminish the protection of their sites. Such changes would also

owners and native title holders are more likely to agree to development proposals when they have confidence that their sites are well protected.

The CLC's submission to the review says the government should:

- Change the Sacred Sites Act to make sure the AAPA is independent and its decisions cannot be overruled by an NT minister;
- Give the AAPA enough resources so it can focus on registering sacred sites and is not just doing site clearance work for developers;
- Make small changes to ensure that the AAPA and the land councils work well together and don't duplicate work;
- Allow land councils to continue to nominate AAPA board members; and
- Recognise the validity of

put development at risk."

"The government's review clearly frames sacred site protection as a barrier to development," he said.

Our experience, on the other hand, shows that strong sacred site protection is good for development."

Mr Ross said Aboriginal land

**"Traditional owners and native title holders will strongly oppose any changes to the Sacred Sites Act that in any way diminish the protection of their sites."**

NT government not to change the NT Aboriginal Sacred Sites Act without the approval of the Aboriginal Areas Protection Authority (AAPA) and the four Territory land councils.

"Sacred sites are protected by both the Land Rights Act and the Sacred Sites Act. Both acts are critical and together they



land council processes and sacred site clearance certificates.

"If the government wants Aboriginal groups to support development the best thing it can do is to give the AAPA back its independence, clarify its role and to resource it to do its job better and more quickly, in collaboration with the land councils," said David Ross.

NLC chairman Samuel Bush-Blanasi warned that traditional

owners would make sacred sites protection a central issue at the August NT election if the government weakened the law.

"Sacred sites are at the heart of our Aboriginal culture and customary law. Any attempts to put development before protection of our culture will be condemned absolutely," he said.

**Download the CLC's submission at [www.clc.org.au/media](http://www.clc.org.au/media)**





# Land rights anniversaries to be celebrated with festival

THE GURINDJI Aboriginal Corporation expects thousands to attend this year's 50th Anniversary Freedom Day Festival in and around Kalkaringi on 18-21 August to celebrate the Wave Hill Walk Off.

Gurindji Corporation chair Justin Paddy said the packed program will include heritage, culture, art, sports and music concerts featuring national headline acts alongside the best indigenous bands.

"We wanna unite blackfellas and whitefellas for our big 50th anniversary. Everyone's welcome."

This August will mark

**"We wanna unite blackfellas and whitefellas for our big 50th anniversary. Everyone's welcome."**

fifty years since Aboriginal stockmen and their families, led by Vincent Lingiari, walked off Wave Hill Station in protest against wages and conditions.

The 1966 strike that became known as the Wave Hill Walk Off was one of the defining moments in the fight for land rights.



The Freedom Day Festival will also include the grand opening of the Wave Hill Walk Off Route, a national heritage

listed tourist trail that will help keep the story alive for the next generation.

This year is also a big anniversary of the land rights legislation that the walk off helped bring about.

Forty years ago in December politicians in Canberra passed the Aboriginal Land Rights Act

Northern Territory (1976), also known as ALRA.

Since then, the NT's land councils have supported Aboriginal people to win inalienable freehold title to half of the NT's land mass, look after their country and to develop their communities.

The law that made it all possible may not be perfect but it is the strongest expression of Aboriginal rights this country has ever achieved.

Despite many attempts by governments to undermine the ALRA, the transformative legislation is still the envy of Aboriginal people around the nation who yearn for real national land rights.

In the week leading up to the festival the Central and Northern Land Councils will gather in the community for a historic joint council meeting.

The CLC will mark the land rights anniversary with a major new Aboriginal art prize, the Vincent Lingiari Art Award (see story p. 28).

At Kalkaringi, members will have an opportunity to preview the best entries and pick the winner of the Delegates' Choice Award.

This year's Garma Festival,



Gurindji kids at last year's Freedom Day Festival at Kalkaringi.

also under the banner of 40 Years of Land Rights, will kick

off the anniversary celebrations in July. Get set for a huge year!

## Land Councils negotiate positive changes to Aboriginal Land Rights Act

A TWO year campaign by both NT land councils to protect land rights ended in a victory late last year.

In November the Senate passed a range of positive changes to provisions in the Aboriginal Land Rights Act about delegating land council functions to Aboriginal corporations.

The land councils fought hard to make sure that where

such delegations are made, traditional owners stay in control.

The changes mean that the government cannot force a delegation and any delegation must be made carefully, with traditional owner consent and with land council co-operation.

"The amendments are a victory for common sense and for Aboriginal property rights and aspirations across

the Northern Territory," CLC director David Ross and NLC CEO Joe Morrison said in a joint statement.

"Northern and Central Land Council members are pleased with the government's change of heart and thank the non-government Senators who contributed to this positive outcome by blocking the flawed regulations."

The land councils lobbied

the Senate against regulations pursued by Aboriginal Affairs Minister Nigel Scullion after the 2013 federal election because they would have undermined traditional owner control over Aboriginal land.

When the Senate blocked the flawed regulations later that year Senator Scullion considered reintroducing them along the same lines.

Last March he changed his

mind and joined the negotiating table.

The result are the new amendments the Senate passed in November.

The amendments also make it possible for the first time to change land council boundaries.

But this can only happen if the traditional owners, affected groups and communities agree.

## Giles' own goal: COAG report leaves land rights alone



Chief Minister Adam Giles pushed for the investigation

AN INVESTIGATION into the administration of Aboriginal land by the Council of Australian Governments (COAG) finished with no plans

to change the Aboriginal Land Rights Act.

Instead of attacking land rights the investigation's final report to COAG in December

recommended changes that may yet strengthen land rights and native title processes.

The Northern Territory Chief Minister alarmed traditional owners last year when he said the COAG investigation was a chance "to talk about the Aboriginal Land Rights Act and the ownership and management of land tenure" over Aboriginal land in the NT.

"It also gives us an opportunity to talk about the ownership of national parks in the NT, something that is really important to Territorians in how we move forward progressively in an economic sense," he said last year.

"That outcome of the COAG investigation must feel like an own goal to Adam Giles," said CLC director David Ross. "He pushed hard for the investigation, saying the law held Aboriginal people back."

Both NT land councils were critical of the COAG investigation when it was announced last October.

NLC CEO Joe Morrison called it "an ambush ... without any prior involvement or consent by Aboriginal traditional owners".

A few days later Aboriginal Affairs Minister Nigel Scullion appointed an "Expert Indigenous Working Group".

The task of the group, chaired by Kimberley businessman Wayne Bergman, was to consult widely.

The group's statement in the final investigation report shows it listened carefully:

"Throughout consultations, the Expert Indigenous Working Group have been cautioned by indigenous people and organisations that there is potential for the COAG investigation to represent nothing more than a 'Trojan horse' through which governments and industry would seek to further weaken indigenous land rights legislation."

The group was "adamant" that the "outdated 'traditional' approach" to improving land

administration by weakening the rights of Aboriginal land holders "has been shown not to work".

It said any approach to Aboriginal land that did not properly recognise and respect traditional ownership "will only lead to ill feeling, project uncertainty and delays".

The final report recommended how governments can improve land administration:

- Make the process of recognising rights more efficient and effective
- Support bankable interests in land
- Improve how business is done on native title and Aboriginal land
- Invest in the building blocks of land administration
- Build capable and accountable land holding and representative bodies

*The CLC's submission to the COAG investigation can be downloaded from the CLC website: [clc.org.au/media](http://clc.org.au/media)*





# Does voting matter?



**Barb Shaw,**  
Alice Springs

"I've been a voter for 20 years – ever since I was 18. There was an election coming and I remember my dad saying, if you want your voice heard, you better go and vote. We live in a democratic society, people should be allowed to have their voices heard through the people who are elected."



**Tyson George,**  
Tennant Creek

"Yes. It's good to vote – to speak up and be strong. All Aboriginal people should vote so we can get the right people in power."



**Doris Lewis,** Lajamanu

"Yes, it does matter because we need a strong voice for the community. We need someone in there who can talk on behalf of our community."



**Peter Wilson,**  
Areyonga

"Yes, I vote to try and make a difference. I vote for politicians who put education front and centre, especially education for the bush. When you vote you want to get results, but a lot of the time you're pissing in the wind."



**Sonya Braybon,**  
Ntaria

"Yes, I'm enrolled to vote. It's the law that you need to vote if you're over 18. The vote for me is about seeing which party can run the country better and what's better for us as well."



**Sharon Rockman,**  
Katherine

"It's really good to vote to change things. I go out to vote for people who come up with lots of ideas, who can understand us and what we want for the whole community and who support us well."



**Vincent Forrester,**  
Mutitjulu

"Our vote is possibly the last thing we have left, so make sure it counts. All you young people out there, please, please enrol to vote!"

## Have your say !

# BIG ELECTION YEAR 2016



**X NT election**  
**27 August**

**X Federal election**  
**anytime from July**

**Make sure you and your family enrol to vote NOW**

Visit MyVote Central at Yeperenye shopping center, opposite to the Alice Springs Post Office, Call 1800 698 683 or visit [www.ntec.nt.gov.au](http://www.ntec.nt.gov.au).









# How traditional owners saved Watarrka



Watarrka (Kings Canyon) National Park. Photo courtesy Marie Rancon.

BESSIE LIDDLE, Julie Clyne and Kevin Ungwanaka took the traditional owners' long battle to save Watarrka National Park from mining to the nation's parliament in Canberra – and won.

The CLC supported the

their united appeals to reject an application by Palatine Energy for mining, including fracking, in their park.

A week before the three custodians flew to Canberra to ask federal Environment Minister Greg Hunt to

Instead, Mr Giles told the ABC that traditional owners were divided about Palatine's proposal.

Palatine Energy's managing director, David Falvey, said the NT government was working through practicalities, such

newspaper put their battle on the front page.

The story showed that traditional owners who don't always agree on everything were speaking with one voice against mining in their park.

"That area has got a lot of dreamings," said Hubert Pareroultja. "We don't want that mining mob coming into that area."

Stephen Clyne added: "Mining comes and goes but our culture, our land, stays with us and keeps us strong."

the kitchen got a bit high and the polls got a bit bad they go and do this. It has been poorly handled," Mr Falvey told The Australian.

CLC Director David Ross was also critical of the NT government's handling of the issue.

"After years of unsuccessful advocacy on behalf of the traditional owners we were as surprised at the announcement as the company and, evidently, the NT Chief Minister himself," said Mr Ross.

**"That area has got a lot of dreamings. We don't want that mining mob coming into that area."**

What happened next was one of those great NT co-incidences.

Shortly after the custodians wrapped up their press conference at Parliament House, Mining Minister Dave Tollner announced he had rejected Palatine's application because it didn't satisfy the new regulations for oil and gas mining.

As he took to the airwaves denouncing a CLC "stunt" a stunned David Falvey complained that his company had "been led along for 3 ½ years" by the NT government.

"Then just because the heat in

"Only two days ago, when Mr Giles could have responded to our call to explain what his new oil and gas mining policy meant for Watarrka, he instead made false claims to the ABC of divisions among the traditional owner group."

As she headed for an early Canberra dinner, a tired but relieved Julie Clyne relayed the CLC's congratulations to the rest of the group.

"Australia owes you a big debt of gratitude for allowing future generations to continue to enjoy your beautiful country," Mr Ross said.



Custodian Julie Clyne and lawyer David Morris address the media at Parliament House.

decision of the traditional owners to ask the NT Environmental Defenders Office in November to make an emergency protection application under federal heritage laws.

For more than three years, the NT government had ignored

intervene, NT Chief Minister Adam Giles announced plans for new gas and oil mining regulations.

This was a perfect opportunity to reveal at long last if Watarrka would be protected under the new rules.

But no announcement came.

as exclusion zones around 'sensitive areas' in the park.

The custodians application to the federal Environment Minister was a last ditch attempt to protect their country.

While their three representatives were on their way to Canberra The Australian

## Calls to reveal new mining policy before NT election

THE CENTRAL Land Council has called on the NT government to finalise its new oil and gas mining policy before the Territory election in August.

The plans, announced last November, would ban oil and gas exploration in areas of high ecological or cultural value.

They would also bring oil and gas activities under the NT Water Act which governs how the Territory allocates, uses and manages water.

The NT government plans to consult about its Balanced Environment Strategy Discussion Draft until next September.

This would mean voters will go to the polls in August without knowing important policy details.

"On face value it looks like a big step in the right direction, but as we all know, the devil is in the detail," CLC director David Ross said.

The government's discussion paper focusses on groundwater in the northern half of the NT and does not acknowledge the importance of groundwater in the CLC region.

The CLC wants the government to come clean about if and how it will protect remote community water supplies.

"It needs to prioritise researching the many important aquifers in central Australia, such as the Mereenie Aquifer which provides drinking water for Alice Springs and many remote communities," said Mr Ross.

The Mereenie Aquifer is part of the Amadeus Basin which is currently the only inland petroleum basin with oil and gas production in the NT.

**Fracking moratorium would cost jobs: Giles**

Concerns about water supplies have prompted the

NT opposition to announce a moratorium [stop] on fracking.

Opposition leader Michael Gunner said if he wins the August election he will stop fracking for as long as it takes "to do genuine consultation" and a "thorough independent scientific review".

The Giles government and industry have warned the moratorium would threaten jobs.

*The CLC's submission to the NT's fracking inquiry can be downloaded from the CLC web site, [www.clc.org.au/media](http://www.clc.org.au/media)*

Photo: NT Chief Minister Adam Giles. Photo courtesy CAAMA.







# Uluru handback anniversary: Hopes, promises and Anangu achievements

THE POLITICIANS' speeches felt endless in the late morning heat but residents listened politely as the 30th anniversary celebrations of the handback of the Uluru Kata Tjuta National Park unfolded in Mutitjulu in October.

As the clock ticked towards noon, traditional owners who had prepared to present the many successful projects they have funded with gate money from the park, watched the visitors glance at their watches.

As soon as the photo opportunities were over most guests sped off, leaving dust and promises in their wake.

The Mutitjulu oval would be upgraded, Indigenous Affairs Minister Nigel Scullion had told the crowd. There would be a new local ranger group and the vandalised adult education centre would be repaired.

Six months later, the community is still waiting for the details.

Hopes ran high in 1985, when Anangu leased the park back to the Commonwealth, to manage it jointly with Parks Australia.

They wanted to work side by side with Parks rangers, create opportunities to visit and manage their country, pass on knowledge through the

**“Anangu don’t want to be left behind, they want to see employment targets and immediate investment to achieve agreed milestones.”**

generations and secure real jobs for their young people.

CLC director David Ross said the anniversary was a chance to take a good hard look at joint management, which is currently under review.

“There is definitely room for improvement in this relationship,” he told the ABC.

He said joint management should put Anangu front and centre.

“Anangu don’t want to be left behind, they want to

see employment targets and immediate investment to achieve agreed milestones.

“The review of joint management is due to conclude in the middle of this year.

## Uluru rent money: 10 years of community development achievements

The real success story of the anniversary celebrations was revealed to the few reporters and guests who stayed behind to listen to a group of Anangu women sitting on the ground beside the community’s swimming pool.

Mutitjulu’s Judy Trigger and Pukatja’s Milyika Carroll were among the traditional owners who spoke quietly and proudly about a decade of impressive development outcomes in their communities, using their rent money from the park.

Since 2005 the Uluru Rent Money (URM) Project has allocated \$8 million to 80 initiatives, 65 of which are complete.

Anangu have funded other initiatives on an ongoing basis.

Traditional owners have prioritised projects ranging

from support for dialysis patients to community stores, church and recreation hall renovations and youth diversionary activities.

Judy Trigger explained how the pool they are operating with their own money helped to lift primary school attendance thanks to the community’s ‘yes pool – yes school’ policy.

The pool may be the best known achievement of the URM Project, but as the posters strung up around its fence



Traditional owner Judy Trigger performs inma during the Uluru handback celebrations in October.

showed, traditional owners had invested in successful community development initiatives in dozens of places.

“In 2005 Mutitjulu saw the birth of what has become the CLC’s innovative and very successful community development program,” said CLC Director David Ross.

“It started here and today leads the country when it comes to Aboriginal development from the ground up.”

Independent evaluation and monitoring of the project has found that it has also reinforced Anangu confidence in their ability to make decisions and influence development outcomes.

It has built their capacity to look after the millions of dollars they have invested in their own projects, to solve problems, track progress and to report back to their communities.

“Feedback from Anangu shows that they want to achieve more training and employment outcomes,” Mr Ross said.

“But they can’t do it on their own. To take this to another level they need government to co-fund Anangu initiatives.”

Minister Scullion’s promise to

fix up the Mutitjulu oval is just such an opportunity to meet the community half way.

## Oval upgrade a chance for government buy-in

What the minister didn’t seem to know was that earlier last year elected community members had already committed more than \$300,000 of Mutitjulu’s share of the rent money for an oval upgrade project. Local workers got their white cards and have now started on two change rooms and a fence around the sports grounds.

Working with Tangentyere Constructions, they also plan to build six grand stands, install a lockable score board and level and clean the football and softball fields and surrounds.

“They want to turn it into a fully functioning sports and softball ground to provide a safe place for healthy activities,” said the CLC’s community development unit manager Danielle Campbell.

“The community sees this project as a major contribution to safety and broader wellbeing.

Sport and social activities will keep young people busy

and out of trouble, which fosters community pride and cohesion.”

But the community can’t afford to finish the oval project on its own.

There is no money for an ablution block, for electricity in the change rooms, or for flood lights needed for night time games during the hot months.

It’s where Senator Scullion’s announcement comes in.

In March he received a letter from the CLC, reminding him of his promise and inviting him to contribute the costs for the unfunded project components.

Six months earlier, when he addressed the crowd on the mound of dirt where Anangu took back rightful ownership of their land all those years ago, the media dutifully reported the promises.

After the last visitors had departed, a group of local kids took the leftover cakes to the recreation hall, another building the community has fixed up with its own rent money.

For these youngsters the days of waiting and waiting for governments may finally be coming to an end.



Traditional owners looked back with pride on some of the achievements of the URM Project: The new Imanpa store, the renovated Pukatja church and the regional Ara Iritija project.





# Bush and minister at odds about ABA reforms

MEMBERS of the Central Land Council have given the thumbs down to Indigenous Affairs Minister Nigel Scullion's plan to change the makeup of the Aboriginals Benefit Account Advisory Committee.

The CLC has five elected

members on the committee that advises the minister about how to use ABA funds.

Senator Scullion wants to cut this number down to two members and appoint two additional 'expert' members.

At the November council

meeting delegates said there should be more CLC representatives on the ABA advisory committee, not fewer.

Delegates don't believe five members can properly represent the nine CLC regions.

They said more Aboriginal

representation on the committee would result in better advice and more local knowledge ensuring that Aboriginal people have a greater say over how the minister spends ABA funds.

Delegates have invited

Senator Scullion and the new ABA chair to the April council meeting to talk about how to make the ABA's decision making process more transparent and accountable.



ABA Advisory Committee members Francis Kelly, Conrad Ratara, Veronica Lynch, Harry Nelson and Sandra Morrison.

## CLC seeks commitment to Utopia and other outstations

THE CENTRAL Land Council has urged NT Labor to tell voters whether it will deliver on the CLP election promise to the Utopia

fulfilling the promise within the next couple of years.

"The Utopia region has suffered many years of neglect from both

The CLC has received no lease applications for Utopia and very little detail of what is planned and where.

Consultations are likely to take months, so that any works would take place under the next Territory government.

### What future for other outstations?

CLC director David Ross has also called on both parties to commit to a future for outstations in the NT.

"Our constituents want to see investment in homelands across Central Australia and an end to the moratorium on new outstation houses or significant upgrades, not

just in Utopia," Mr Ross said.

"The Commonwealth has washed its hands of the outstations it helped to set up, and handed a final lump sum payment to the NT government last year.

Meanwhile the Giles government is using the \$150 million lump sum earmarked for NT outstations, which was meant to last for eight years, to fund election promises in larger communities.

In March it announced it will spend \$3 million on housing repairs in Elliott community, north of Tennant Creek.

It can do this because the Commonwealth handed over the outstation money with no strings attached.

The CLC wants the CLP and Labor to explain to voters how they plan to fund outstations.

"We need both parties to guarantee a future for outstations in the NT," said Mr Ross.



NT opposition leader Michael Gunner addresses CLC delegates at Arlparra. Will he keep the government's promise if he wins the election?

**"The Utopia region has suffered many years of neglect from both major parties and all levels of government."**

region if it wins the Territory election in August.

In February the Giles government promised to spend \$30 million on new houses, bores, water upgrades, bitumen roads, a solar power plant and a bakery.

The CLC has welcomed the long overdue announcement and said both parties should commit to

major parties and all levels of government," said CLC director David Ross.

"We'll make sure Utopia residents are properly consulted about all aspects of the promised investment and that they get every opportunity to participate in all the decisions, design and works before any leases are agreed to."

## Helping men to own and beat their violence problem

A PROGRAM run by three Alice Springs agencies aims to hold men who commit domestic violence accountable and support them to change their behaviour.

The \$1.5 million Marra'ka Mbarintja Men's Behaviour Change Program was launched by Tangentyere Council, the Alice Springs Women's Shelter and Jesuit Social Services late last year.

The program involves training around anger management and substance abuse.

It also teaches men that financial, physical, mental and verbal abuse are all forms of domestic and family violence.

Seventy men are taking part in the six month program and two have already completed it.

Tangentyere's Social Services Manager Richard Farrell said the men must agree to their partners being involved, a process overseen by the Alice Springs Women's Shelter.

"We wanted to have a partner contact service connected to our men so when men were coming here they weren't saying one thing in group and behaving in a completely different way at



Shane Franey told CLC delegates at Ikuntji how Tangentyere's programs help town campers to stop family violence.

home," said Mr Farrell.

"It's basically making the men own their violence and be accountable for it."

The Jesuit Social Services

"From the very start we wanted to be really clear that this wasn't going to be some male group of apologists who'd sit around and justify their

have put their demands firmly on the agenda.

Late last year, Tangentyere and the Women's Shelter held two-day women-only extravaganza

**"... It's where men come to be held accountable, to take ownership and hopefully to change their behaviours."**

will monitor the program and give feedback about what participants say is working and not working. They also support program staff.

violence, it's where men come to be held accountable, to take ownership and hopefully to change their behaviours."

Meanwhile town camp women

called "Putting Gender on the Agenda" that attracted 160 women from town camps and across Australia.

The forum was an opportunity to

reflect on their lives and imagine strong futures for their town camps, communities and children.

Participants shared emotional stories of overcoming hardship and explored ways to achieve a better tomorrow in a supportive and encouraging atmosphere.

The women's conference and the launch of the men's program coincided with calls from an Aboriginal legal aid service for more culturally specific and longer term programs for domestic violence offenders.

Priscilla Collins, chief executive of the North Australian Aboriginal Justice Agency (NAAJA), told ABC News that government agencies can only do so much.

"You can only have government agencies do what resources they have available," Ms Collins told ABC News.

"That's where the Government needs to be focusing on what are the key things communities need to be able to deal with violence.

"Once you break that cycle, what you're looking at is saving money down the road on people going to jail, compensation, defence lawyers."





# The Printery: keeping stories and language alive



Literacy worker Barbara Martin with an illustration for a new book which tells the story of a fight between two ancestral figures.

LITERACY worker Barbara Martin is working on a new children's book at The Printery, a Warlpiri education resource centre based at Yuendumu School.

"Jajirdirli-kirlu manu Janganpa – kurlu" tells the story of a fight between two ancestral beings, a quoll (also

known as a spotted or native cat) and a possum.

"In the story there are lots of quolls and lots of possums and they're having a big war - with boomerangs and spears and shields," says Barbara.

"Their blood is all dripping down from fighting and when the blood drips down, the rock

turns into red ochre."

Possums and quolls have long been absent from central Australia but their stories live on.

Barbara explains that the fight between the possums and the quolls happened at Yurrpajipi, a swamp south of Boundary Bore.

"The mulga trees in the swamp are the possums and the

ghost gums to the south are the spotted cats coming," she says.

"Blood from the spotted cats made the red ochre near Boundary Bore. The spotted cats left and the possums had a ceremony near Boundary Bore, where people used to have ceremonies."

The Printery, also known as the Bilingual Resources Development Unit (BRDU), has been producing books, posters,

when animals connected to dreaming stories are no longer present in the landscape.

The end of traditional lifestyles also plays a part.

"You can lose a lot of vocabulary and a lot of knowledge too, because it's not in constant use," she says.

"People are no longer nomadic hunters and they're not getting around seeing [certain animals] all the time."

## Language is threatened when animals connected to dreaming stories are no longer present in the landscape.

and charts in the Warlpiri language since 1974, the year bilingual education began in the NT.

The materials are aimed at children from pre-school age right through to Year 12.

Another former teacher, Wendy Baarda, also works at The Printery and is helping Barbara put together the new book.

Wendy says The Printery is one of the most important language retention projects supported by the Warlpiri Education and Training Trust (WETT).

Although children in Yuendumu speak Warlpiri both at school and at home, Wendy says that language is threatened

Last year 16 new books were produced at The Printery, along with a range of other worksheets, posters and educational games.

They will be used in Warlpiri schools including Yuendumu, Nyirrpi, Lajamanu and Willowra.

"We want our kids to learn to read in their first language, Warlpiri," says Barbara.

"These books are important so we can keep that dreaming story going."

The illustrator of the quoll and possum book is Jan Bauer, a German graphic artist currently volunteering in Yuendumu.

# Traditional owner funded mobile hotspots spread

THE Centre for Appropriate Technology (CAT) is installing 30 mobile phone hotspots across Central Australia.

CAT will put the mobile hotspots in outstations around Ntaria and Papunya and in the Utopia region.

These hotspots are just like those the traditional owners of the Finke Gorge National Park funded with their community lease money.

The Aboriginals Benefit Account and the NT government are jointly funding the CAT project.

The hotspots provide mobile coverage at an exact location and people need to use the device standing on the platform. They don't provide full coverage to a community.

However Finke, Imanpa, Mt Liebig and Wallace Rockhole are likely to get mobile phone reception this year, thanks to the Commonwealth government's Mobile Blackspots Program.

The CLC has given the program a list of communities and important places that need mobile phone coverage, for example Atitjere, Willowra and the Lajamanu turn-off.

Meanwhile Titjikala and Alekarenge are on a list for additional telecommunication upgrades to NT communities.



Flashback: Finke Gorge custodian Kunmanara Ungwanaka tests one of the new mobile hotspots in 2015.

# Fun on tap: Alekarenge water park has opened



FOUR years of waiting ended with a splash when Graham Beasley turned on the tap to launch Alekarenge's new water park in February.

Graham is one of the

members of a local group working with the Central Land Council that has committed \$30,000 of the community's compensation income for the maintenance of the water park.





# Homelands push in Yuendumu



YKNAC board member Tommy Watson.

A NEW Aboriginal owned outstation organisation is causing a bit of stir in Yuendumu, with many hoping the venture will be the beginning of a new homelands movement.

Now more than six months into operation, the Yapa Kurlangu Ngurrara Aboriginal Corporation (YKNAC) has 28 outstations on its books, 19 mostly Aboriginal staff and plenty of work.

“I get people fairly regularly coming to me saying we want to move back, can you put us on the list,” said CEO of YKNAC Malcolm Wall.

“Some of these places have been set up before and some places all we’re doing when we go there is checking existing infrastructure and giving it a clean up and then people can move in. Other places have nothing.”

The outstations range from just a few kilometres away, to several hundred, and only five are funded by the NT government

One of the few government funded outstations, Yartalu Yartalu, is about 270 kilometres from Yuendumu near the Granites goldmine.

Malcolm says more families are close to moving back out to their homelands permanently.

“We’ve got a lady and her family from Ali Curung who have moved back to Yuendumu who are going back to an outstation south of us here,” said Malcolm.

“We’re also waiting on a generator to be fixed on another outstation just south of us. Once that’s fixed the family that live here will be moving back.”

Traditional owners worked with the CLC to set up and



Some of the YKNAC crew in the workshop: Left to right: Steven Nelson, John Bauer, Josh Brown, Chris Robertson, Malcolm Wall. Front : Connall Stevens.

fund YKNAC with half a million dollars of their five year lease money. The payment was compensation for compulsory leases taken out during the Intervention.

Some of that money has been used to purchase five shipping containers and five water tanks for the outstations.

“We’re lucky the lease money came along,” said Tommy Watson, a member of the YKNAC board.

“We were battling really hard to get our outstation movement back but we didn’t have any money.

“[Now] we’ve got to work together as a team, just like a football team, we’ve got to work together strong.”

Tommy’s outstation is about 150km away from Yuendumu. It was set up in the early eighties.

“That’s our land, it’s not just for living, it’s cultural land,” he said.

“That’s where in the early days things started.

The old people who started up the outstation movement, they’ve all gone and they’ve left it up to us, to take it on, for the next generation.”

YKNAC plans to rely on existing contracts with two local businesses, as well as government funding for five of the outstations.

It also used Granites Mine

Affected Area Aboriginal Corporation (GMAAAC) compensation money from the Newmont mine to buy a new bobcat to grade the roads, as well as a tow truck for vehicle recovery.

In addition to providing building and maintenance services, the corporation has found new income streams, such as rounding up unbranded cattle.

“The cattle muster has been a real success for us,” said Malcolm.

“We were able to get rid of a heap of feral horses and maybe 150 head of cattle.

It was a very hectic ten days but it was a good time.”

## Yuendumu traditional owners invest in their pool



Donald Martin diving in the Yuendumu pool.

THE MUCH loved swimming pool at Yuendumu will stay open for another two years, thanks to the generosity of the traditional owners.

The group has donated half of its 2015 leasing income to cover operating costs for the pool.

Leasing income is rent paid by agencies who have leased community land.

Traditional owner Walter Lechleitner said the decision to direct \$230,000 to the

community, rather than distribute it privately, made him feel good.

“It made me a little bit proud to give half of our money towards the pool,” he said.

“All the children like the pool when it’s hot...and all the visiting neighbours from every other place, they come and use the pool too.

Nobody knows this better than Valerie Martin, who works as a cultural adviser at the pool.

Year	Amount	Funding sources
2010	\$100,000	GMAAAC
2012	\$100,000	GMAAAC
2014	\$200,000	Community lease money
2015	\$60,000	GMAAAC
2015	\$230,000	Community lease money

Under her watchful eye, children from communities including Yuelamu, Willowra and Nyirripi mingle with the local kids – all enjoying what she describes as a ‘really happy place’.

“I was on cloud nine, really,

money from the CLC’s Granites Mine Affected Area Aboriginal Corporation (GMAAAC) Project, as well as community lease money, which has kept the pool’s doors open.

WYDAC general manager, Brett Badger, says receiving

**The Yuendumu pool is on track to become a fully accredited swim school through the Royal Lifesaving Society – a first for any remote pool in the Territory.**

when the traditional owners all agreed,” she said.

“Where would we get the money that could keep the swimming pool going?”

The pool is operated by the Warlpiri Youth Development Aboriginal Corporation (WYDAC), also known as the Mt Theo program.

It receives a small amount of funding from the NT government but it’s been royalty

more lease money on top of GMAAAC funding means the pool has never been more secure.

“To get the lease money was such a massive surprise, you could have knocked us over with a feather that day,” said Brett.

“It gives us the chance to know that we’ve got stability for employment, for provision of the service and that we’ve

got time to go away and keep banging on those doors with government so we can try and secure longer term funding from somewhere else as well.”

Along with Borroloola’s pool, the Yuendumu facility is on track to become a fully accredited swim school through the Royal Lifesaving Society – a first for any remote pool in the Territory.

Last year, the pool recorded 14,000 visits and over 200 organised visits by schools, childcare organisations and other local bodies.

For pool manager Neil Hummerston, the numbers come as no surprise.

“I just don’t know what the kids would do, to be honest, if the pool wasn’t here,” he said.

“On the weekends, some of them get here in the morning and they’re still here at knock off time. They’ll go for a swim, get some lunch, go for a swim, talk to their friends, go for another swim. Yeah, I don’t know what they did before!”

The pool’s cultural adviser, Valerie Martin, agrees.

“Now we’ve got a pool which is clean, [it] cleans their eyes and ears, which is great,” she said.

“It’s important and the whole community is really proud of it, especially the little kids. They love coming here, we can’t get rid of them sometimes.”





# Ten year milestone for CLC ranger group



Tjuwanpa Ranger group celebrating its 10th anniversary at their headquarters near Ntaria (Hermannsburg).

THE CENTRAL Land Council's Tjuwanpa Ranger group marked a decade of service in December with a celebration at their headquarters near Ntaria (Hermannsburg).

About 50 people attended a formal ceremony and BBQ, acknowledging the work of past and present rangers, ranger co-ordinators and Central Land Council staff.

Current co-ordinator Craig LeRossignol said the strength of the group owes a lot to commitment and drive of the original rangers.

"Today's success is built on their efforts," he said.

"Many are still employed on the community and are traditional owners themselves. We draw on their help and expertise."

Two former co-ordinators travelled from Queensland to join the celebrations.

Will Dobbie was the first co-ordinator of the Tjuwanpa Rangers and maintains a strong connection with the community.

"I'm sure I learnt more than

I contributed back the other way," he said.

"I went to places I never would have seen otherwise, heard little bits of story, ate

**"I just want to work with families, look after my grandfather's country and look after other people's country as well"**

bush tucker...it was just a great experience for me and it will stay with me for the rest of my life."

Another former co-ordinator, Shane Forrester, thanked the rangers for all they had taught him.

"The Tjuwanpa rangers were calm and focussed and they took me under their wing," he said.

"Every morning I'd get up and be so proud and happy to be working amongst them...we did it together and we understood and learnt from each other."

The Tjuwanpa Rangers began as part of a pilot program that started when the introduction of joint management opened up

opportunities to work with NT Parks and Wildlife rangers on the nearby West MacDonnell and Finke Gorge national parks.

It also addressed the concerns

of traditional owners like Conrad Ratara, a former ranger with NT Parks and Wildlife, who wanted jobs and training for young people to keep them out of trouble and give them a future.

"I didn't know what was going to happen," said Mr Ratara.

"But we thought let's just give it a try, let's see if we can get those fellas to work."

Will Dobbie said the group soon began to thrive.

"Conrad would say 'try it, get out on country and try something new'," he said.

"And soon the rangers themselves began to play that role, encouraging others to join."

Former station worker

Malcolm Kenny is one of the longest serving rangers in the group.

"When I was getting breaks out bush I'd come back out here and help this mob out, finally I just joined in," he said.

"I enjoyed it, it was a similar sort of work like station work,

I think we had 37 people in the group, supervised by two co-ordinators," said former CLC land management section boss David Alexander.

"They won a national land care award that coincided with politicians pulling the pin on the CDEP program, virtually the same day, so that was a bit of a kick in the guts..."

"We started off on CDEP and then when CDEP got cut off, we worked for the dole," said Tjuwanpa Ranger, Jeremy Kenny.

"We kept working, kept working alongside of Will."

The Tjuwanpa Rangers finally won funding for full-time employment in 2008 through the federal government's Working on Country program, an income stream that is secure until 2018.

Around 10 Tjuwanpa Rangers are now employed by the CLC, part of an expanding program that now employs close to 100 rangers across central Australia.

Traditional owners guide the rangers work, which includes maintenance of significant sites and vocational education programs at the local school.



Will Dobbie and Conrad Ratara caught up at the anniversary.

but no cattle, just looking after country."

Following short term contracts with NT Parks and Wildlife, the work expanded to include the thousands of square kilometres of Aboriginal land around Ntaria.

"By the time they'd got the momentum up to a fever pitch

"I just want to work with families, look after my grandfather's country and look after other people's country as well," said Jeremy.

"And I want to keep working with the young kids, keep them out of trouble, they're pretty good if they work with us."

# Farewell to David Alexander

FORMER land management section head, David Alexander, enjoyed an early farewell of sorts during the Tjuwanpa anniversary celebrations.

David worked with traditional owners during the heady days of the land rights struggle (pictured on the right). He and his partner Jayne Lloyd, a former CLC anthropologist, have very fond memories of the Tennant Creek region, where they lived in the 80s.

In the new millennium David became the driving force behind the CLC's successful ranger program, overseeing its growth from the first ranger group in Lajamanu to the 11 ranger groups working across the CLC region today.



David Alexander at the Tjuwanpa anniversary celebrations.



Fire in the belly: David started as a land use research officer at the CLC's directorate back in 1983.





# Promised Muti ranger group could help to close the gap



**“It is important that we listen to Aboriginal and Torres Strait Islander people when they tell us what is working.”**

**Prime Minister Malcolm Turnbull**  
*Closing the Gap Speech, 2016*

Kaltukatjara ranger co-ordinator Benji Kenny. Will his team soon be joined by the Mutitjulu Rangers?

WHEN Malcolm Turnbull became the latest Prime Minister to promise that his government would ‘close the gap’, Aboriginal leaders were sceptical.

They had heard those words before.

They want the federal government to put its money behind existing programs that are already closing the gap, but aren't funded adequately.

The CLC's successful ranger program is one of these programs.

It is currently only funded until 2018 and gets many more enquiries for ranger jobs than it can offer.

Aboriginal Affairs Minister Nigel Scullion announced back in October, during the celebrations of the 30th anniversary of the handback of Uluru Kata Tjuta National Park, that he would support a new ranger group in Mutitjulu.

But the minister was careful not to promise any new money.

CLC director David Ross had called on Senator Scullion to fund the new ranger group in the lead up to the anniversary.

“A proper ranger group at Mutitjulu could capitalise on employment opportunities in the new Katiti Petermann Indigenous Protected Area and get ready to take advantage of real job opportunities inside the park, where few local Aboriginal people work,” Mr Ross said.

“We are working with Parks Australia and the Department of Prime Minister and Cabinet on how to get a Mutitjulu ranger group off the ground.”

The CLC will not take money off its existing 11 ranger groups, such as the Kaltukatjara Rangers in Docker River who are already managing the huge Indigenous Protected Area (IPA) surrounding the Uluru Kata Tjuta National Park on a shoestring.

Mr Ross said it's not yet clear whether the new group would be run by the CLC or Parks Australia, who currently support a group of casual workers known as the Mutitjulu Community Rangers.

Indigenous ranger groups are funded through the Commonwealth's Working on Country and Indigenous Ranger

programs.

Patrick O'Leary from the environment group Pew Charitable Trusts told the ABC's PM program that a backlog of Aboriginal people are waiting for paid ranger jobs around the country.

“Certainly our indigenous partners on the ground tell us that if anything is closing the gap, this kind of job does - working on country is something that's really sought after on the ground.”

Indigenous leaders across Australia want ranger program funding doubled in the federal government's May budget and a commitment to extend the current funding past 2018.

Elder Les Schultz from Western Australia's Ngadju community told PM that their local volunteer ranger program has trained about 30 people in fire prevention as well as weed and feral animal management.

“Right now we've got ferals that are just out of proportions, we've got weeds that are just not being managed by government because government has cut right back with its funding in

every department,” he said.

“You know, we're here, we can bring a positive to all of this.”

Mr Schultz says the volunteer program is reducing the gaps the government is trying to close.

“We've got less people using the detox unit now at our

hospital.

“Alcohol was a huge problem here, we had to go into restrictions and stuff in the past,” he said.

“[But] once the ranger program was put into place - the people out in country, they're walking around, they're exercising, they're eating good tucker. And it's giving our kids a purpose.

“We're ready to hit the straps out here, we just need to be helped, resourced to start running and get the job done.”

The Commonwealth's Indigenous Ranger Program currently funds 770 full time positions around Australia.

But the demand for the jobs is so high that many groups like the Ngadju rangers aren't getting paid.

“It ticks every box you can think of,” said Les Schultz.

“We just gotta step out there and say bloody fair go mate, it's time for these people to get back on country and we're going to help them.”

Minister Scullion said it's too early to speculate whether the next budget will increase funding for existing ranger groups and fund new groups, such as the Mutitjulu rangers.

## Congratulations

Congratulations to the CLC's Docker River Ranger co-ordinator, Benji Kenny (pictured above), a finalist in the NT Young Achiever Awards! Benji's and his team have been hard at work on the recently declared Katiti-Petermann Indigenous Protected Area (IPA).

“The traditional owners of the country where I'm working at Docker River - most of them are getting old and they haven't been out to their country for ages,” Benji told ABC Alice Springs.

“And the first time you take them out they're really happy, joyful, you know? It's good to see them real happy and glad that they're back out on country.”



Warlpiri rangers Christine Michaels Ellis, Magda Curtis and Luke Dingle trapped their first fox at Newhaven Wildlife Sanctuary near Nyirripi. The fox was caught in a leg hold trap in habitat of the threatened great desert skink and mulgara.

## Proud Anmatyerr rangers open their doors

THANKS to the ranger group for sharing these photos from their recent open day at Ti Tree.

“It was a special day for the rangers, community and school students,” said senior ranger, Serena Presley.

“I felt really proud of what we've achieved over the years - the ranger station started as a little demountable block and now we have a lovely office to organise and plan our work.

“We showed the community some of the work we have achieved over the years and

**“I felt really proud of what we've achieved over the years.”**

community members were impressed with what we have... done. I felt really proud seeing so many people come to our open day.”



Anmatyerr Rangers open day.





# 10 years of WETT: no piece of cake

CUTTING the birthday cake was the fun and easy part.

But getting this far has been no piece of cake, as the Yapa teachers gathered for the 10th anniversary of the Warlpiri Education and Training Trust (WETT) well knew. “We had to talk up strong for our kids and their future,” WETT committee chair Maisie Kitson told the local media.

“Now support for WETT is really strong.”

Late last year WETT’s founding mothers invited their supporters and partners to the CLC kitchen to celebrate the outstanding community development success WETT has become.

Over the past decade Warlpiri traditional owners have invested more than \$18 million dollars of their mining royalties from Newmont’s Granites mine to improve education and training in Willowra, Nyirripi, Yuendumu and Lajamanu.

The WETT advisory committee worked with the CLC to set up Learning Community Centres and other programs in their communities. These include early childhood, youth and media, language and culture and secondary student support programs.

Maisie and her fellow committee members – Yapa teachers and educators from the four communities, representatives from Newmont, the CLC and an independent education expert – remembered how it all started.

“The idea for WETT came from meetings between the Warlpiri schools. We got together and talked about Warlpiri education,” said Marlkindi Rose, one of the

founding members.

In 2005 a group of local teachers asked CLC director David Ross to help them find a way to use some of their mining royalties for education and training projects.

Their timing was good. The CLC, on behalf of the traditional owners, was re-negotiating the mining contract with Newmont.

On top of more money for the members of the Kurra Aboriginal Corporation, the new deal included an additional half per cent of total royalties for a new education and training trust. At the time this was close to \$1.23 million per year. Not all traditional owners were on board.

In the planning stages the CLC consulted Yapa about programs they wanted to fund. This led to a number of language and culture projects in the community schools.

During WETT’s first year the trust invested in transport for language and culture activities, a printery in Yuendumu to produce Warlpiri books and teaching materials, school country visits with elders and a Warlpiri picture dictionary.

Building the capacity of the Yapa members of the WETT advisory committee has been a priority from the very beginning.

As their confidence grew, they sought partners for major programs. The Warlpiri Youth Development Aboriginal Corporation (WYDAC), Batchelor Institute, PAW Media and World Vision all came on board. Some stayed.

The secondary student support program started in 2007, the youth and media program and the early childhood program followed in



WETT Advisory Committee members blow out the candles on their birthday cake.

2008 and the first community learning centre opened its doors in Nyirripi in 2010.

The diversity of WETT programs reflects Yapa education priorities.

As former committee member Cecily Granites put it: “There are things like *purlapa* [traditional dance]

established training, learning and employment pathways.

There is a model early childhood program in Willowra that combines a playgroup and certificate training for playgroup workers with strong local governance.

School based language and culture programs continue

“WETT is for all Yapa, everyone.”

The birthday celebration was also a farewell for one of the trust’s earliest and most loyal partners, WYDAC’s outgoing CEO Susie Low.

WETT’s partnerships with local Aboriginal organisations are among the secrets of its

**“There are things like *purlapa* and childcare, even country visits when we take kids out so they can learn. It’s all part of education.”**

and childcare, even country visits when we take kids out so they can learn. It’s all part of education.”

Ten years on, each of the four Warlpiri communities offers adults opportunities for formal and informal learning and training through the learning centres.

The youth and media program has evolved into a development program that guides young people along

country visits and camps and the production of Warlpiri books that support two way learning.

The governance of WETT is stronger than ever, with many of the original advisory committee members sticking around to mentor the new members coming through each year. Committee membership is more diverse than 10 years ago.

“It’s not only for school people,” said Marlkindi.

success, according to founding member Barbara Martin.

“Everyone is working together to make WETT a strong program for our kids,” she said.

With ten more years forecast for the Granites mine, WETT is in a strong position to support Warlpiri education and training into the future.

“With that mine getting bigger we hope that WETT will go for another 10 years or more,” said Maisie.

## Warlpiri share indigenous education message with the world

YUENDUMU’s Barbara Martin and Enid Gallagher have taken lessons from two successful Warlpiri programs to New Zealand to share them with indigenous educators from around the world.

Barbara, a member of the Warlpiri Education and Training Trust (WETT) and

Enid, from the Warlpiri Youth Development Aboriginal Corporation (WYDAC), travelled to the Language, Education and Diversity Conference in Auckland in November.

Barbara explained to indigenous educators and academics from New Zealand,

the US, Canada, Norway and Hawaii how the Warlpiri schools teach their own language and culture.

Enid presented about how WYDAC’s youth programs keep language and culture strong.

“Lots of people came to hear our presentations. I felt strong and enthusiastic about sharing

our stories and our teaching with other people from other places. We are similar in many ways,” Barbara said.

“People were interested in how we use Warlpiri money to support Warlpiri language and culture, and about WETT. We told them how we invest Warlpiri money ourselves.”

Barbara said she really enjoyed learning from indigenous teachers from other cultures.

“We were all at a special Māori place, the Marae at the university. All the walls have wood carvings like totem poles with all the spirits and ancestors for different groups. All the Māori greeted us with songs to welcome us. We met a lot of people that day.”

She also listened to a Hopi [Native American] teacher from Arizona.

“It’s dry country there. She talked about planning their Hopi language program by the seasons, so we could share

about how we teach themes to catch all that knowledge – plants, animals, ceremony, songs. We shared about how we organise our programs and she wanted ideas from us about themes. She learned something from us.”

“Lots of people from different places like Arizona and New Zealand said that animals have a special role in their culture – like they have dreamings in Native American and Māori culture. They are important spirits and messengers,” Barbara said.

“In our way, we go to our country and talk to spirits. So we have to teach children properly too. They do that too.”

“One night, young Māori people came to perform for the conference. They are Kapa Haka national champions. They were so strong and they were singing really traditional Māori warrior songs. We could hardly believe it!”



Enid Gallagher and Barbara Martin at the conference in New Zealand.



# Anangu teach words for feelings

*UTI KULINTJAKU*, in Pitjatjantjara, means to think and understand clearly.

It's also the name of the team behind some great work bridging the 'emotional literacy gap' between English and Pitjatjantjara/Ngaanyatjarra speakers.

The NPY Women's Council's *Uti Kulintjaku* team are senior Anangu consultants and mental health professionals who are working together to make innovative new resources to improve mental health.

The resources include video animations, posters and even fridge magnets!

"We believe that if people can find the words to express their feelings, then they are better equipped to ask for the help they need," said Angela Lynch, who manages NPYWC's *Ngankari* Program.

So far, the team has made three video animations featuring key words to talk about feelings, health and wellbeing.

*Kungka Mirrpantju*, (upset and bad tempered young woman), for example, is the story of a young woman who is angry about being teased and how the love and support of family and friends helped her to feel better.

Told in Ngaanyatjarra and Pitjatjantjara with English subtitles, the animations can be found on the NPYWC web site, [www.npywc.org.au](http://www.npywc.org.au).

The team has also launched a new poster which shows the stages of a child's development from an Anangu perspective.

*Pilyirrnguru Purulkarringkunyntja/Iti Nguru Pulkarringkunyntja* (child development), in the centre of this issue



Katelnd Griffin and Valerie Foster record the Ngaanyatjarra script for the *Kungka Mirrpantju* animation.

of Land Rights News, is about growing up strong, healthy children.

Making the poster allowed senior indigenous women and *ngangkari* (traditional healers) to share their knowledge of child rearing practices.

Another popular *Uti Kulintjaku*

product are bilingual fridge magnets with mental health terms.

They are currently being sold at the Tjanpi Desert Weavers Gallery in Wilkinson Street and the Ininti store in Alice Springs' Todd Mall.

"Lots of hospital and mental health

staff are coming in to buy them," said store owner Siri Omberg.

For more information about the *Uti Kulintjaku* project and its resources, call NPYWC on 8958 2345 or email [ukinfo@npywc.org.au](mailto:ukinfo@npywc.org.au)



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HEALTH CLINIC

**Nguli-nguli**  
Baby floppy,  
can't sit up

**Mamaringkuku**  
Becomes father

**Iti kulunypa,**  
Newborn

**Ngunytjuringkuku**  
Becomes mother

**Mukala, paku, mutipaku**  
A woman who  
is expecting

**Mamaringkula ngunytjuringkula**  
Become parents

**Iti tjararingu**  
At home  
with the baby

# PULKATJINGURU KUNYTJA

**Iti ngari-ngari**  
Baby lying down

**Iti puyutjunanyi**  
Smoking a baby

A A R A A A A A

**Itiku wangka**  
Baby starting to talk

Ooo Wooo  
Wowoow

**Iti nyina-nyina**  
Baby sitting up

**Iti kutinykatipai**  
Baby rolling over

**Iti wangkara nintini  
walytja tjutaku**  
Telling the baby  
about their family

**Iti mara-mara**  
Baby crawling

**Iti katititjara**  
Getting teeth

**Iti ngaranyi**  
Baby standing up

**Mamangu it i ampuni**  
Father holding baby

**Kamingku  
Tjukurpa wangkanyi**  
Grandmother telling  
stories to the baby

**Iti tjunta-tjunta**  
Baby starting to walk

**Tjulpu munu tjati  
pulingka atuni**  
Hunting birds and  
small lizards

**Tinkaku nintiringanyi**  
Learning to hunt  
bigger lizards

**Ampura nyinanyi**  
Sitting down  
holding baby

**Ipi, ama**  
Breast feeding

**Iti wirtjapakalpai**  
Baby running

**Tjitji pulka pulka**  
Young children  
playing together

**Tjitji Kuulitji  
Kulunypa**  
Preschool a

**Malany**  
A young  
comes a

**Iti ikaringkupai**  
Smiling and laughing baby

**Ngunytjungku mai  
wiru ngalkuni**  
Mother eating good food

**Iti katititjarangu mai ngalkuni**  
Child with teeth eating solids

**Tjanara katipai**  
Piggyback

**Nyinara ngalkuni**  
Sitting down eating



**Mita-mita palyani**  
Start to have  
girlfriend/boyfriend

**Watiringku**  
Boys become wati (men)

**Mutitaanpa**  
Young fella

**Kungkawara**  
Teenage girl

**Ampura katinyi**  
Carrying younger  
siblings around

**Tjitji pulka**  
Child old enough to  
look after themselves

**Milpatjungkuntja, mani mani**  
Girls storytelling on the  
ground with stick or wire

**Walkatjungkupai**  
Drawing on paper  
and on the ground

**Kangkurungku  
mukulyanguku ampuni**  
Older sister holding  
sibling with love

**Pinira katipai**  
Carrying younger  
siblings on shoulder

**Nyitayirangu  
kungka pailpai**  
Boys tell the girls  
to go away

**Kungkangu  
nyitayira pailpai**  
Girls tell the boys  
to go away

**Tjitji kuulitja**  
Primary school age

**Iti pulkaringu**  
Child got big

**Tjamungku kukaku nintini**  
Grandfather teaching hunting

Uti Kulintjaku is a mental health literacy  
project of NPY Women's Council  
For more information, including a word list of key  
mental health terms, email [ukinfo@npywc.org.au](mailto:ukinfo@npywc.org.au) or visit  
[www.npywc.org.au/ngangkari](http://www.npywc.org.au/ngangkari)

Ngaanyatjarra  
Pitjantjatjara  
Yankunytjatjara  
Women's Council  
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## Red dirt education – the view from the bush



Anangu educator Katrina Tjitayi.

EDUCATION should support community aspirations for culture, land, language and identity.

It should also prepare young people for employment.

These are some of the strong beliefs of people in remote central Australian communities, according to research from the Co-operative Research Centre for Remote Economic Participation (CRC REP).

The centre's Remote Educations Systems (RES) project has analysed more than 1100 contributions from very remote community residents in the CLC region over the past five years.

Almost two out of three Aboriginal people in this region are 29 years or younger. This means that most of them are likely to be in school, are young

parents of school children, or are in the early stages of training and employment.

The CLC has partnered with the CRC REP to gain a better understanding of what they demand from an education.

The RES project shows that communities define successful remote schooling as 'parents and communities involved in education'.

While schools need to engage with families and the community, the researchers say that trying to force people doesn't work.

"It just discourages families from joining in school," said researcher Sam Osborne, a former remote school principal now working as a senior research fellow on the RES team.

Sam said analysis of myschools data shows that very remote schools with more local non-teaching staff get better attendance and literacy and numeracy results.

"When locals are working in the front office, school grounds, in classrooms, canteens and on school busses, children are more likely to attend and to be more confident and successful in engaging with school based learning activities."

The research also found a strong relationship between funding and student results.

"Extra resources invested in strengthening local aspirations and capacity builds a learning environment for improved outcomes."

"A very remote school that strengthens relationships with

**"When locals are working in the front office, school grounds, in classrooms, canteens and on school busses, children are more likely to attend and to be more confident and successful in engaging with school based learning activities."**

families and communities and responds to the values, culture, languages and aspirations of the local community is far more likely to build success on anyone's terms," he said.

"It certainly beats hoping for some form of 'miraculous' large scale intervention."

Educators from remote communities agree that

closing the gap in education means making remote community values, languages and aspirations central to the schooling experience.

"There are many gaps in our children's spirits and they can't

close them on their own. When a child is afraid, he can't learn," said Anangu education leader Katrina Tjitayi.

"This is the way we can close the gaps: The child is in the middle and his family are around him..."

"When the family watches over him, the child feels secure. The mother and father can help

the child to be brave and to learn new things," she said.

"Our children need to learn together with us as one spirit. Our spirits are like a solid rock for them to stand on."

The RES project has put

presentations by remote Aboriginal educators like Katrina on YouTube.

To listen to them go to <http://goo.gl/3WM7uK> and <http://goo.gl/FYKb3f> For more information about the RES project go to [crc-rep.com.au/remote-education-systems](http://crc-rep.com.au/remote-education-systems)

### CENTRAL LAND COUNCIL ONLINE

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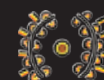
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# Sally teaches outside the box



Teacher Sally Mackande. Photo courtesy Fairfax Media.

TEACHER Sally Mackande has been honoured for the dramatic difference she has made to the life of students at Katherine's Clyde Fenton Primary School and surrounding communities over the past five years.

Ms Mackande's dedication was recognised in Melbourne in March when she received the Arthur Hamilton Award, a national Australian Education Union (AEU) honour for outstanding achievement in indigenous education.

The AEU's NT branch president Jarvis Ryan said he was impressed with the work Ms Mackande had done in challenging circumstances.

"The work Sally was doing was groundbreakingly positive, and she created a real model for other schools," he said.

Ms Mackande spent several years developing a night school program for parents from the Rockhole, Binjari and Kalano communities to help them get more involved with their children's schoolwork.

"Building that relationship and having relationships with parents, it doesn't matter whether they are indigenous or not, if you have that relationship then the kids will come to school for a start and get stuck into their work, rather than thinking about 'when is home time, when is lunch time'," she said.

"So, that made a huge difference in the kids being at school."

As well as developing a night school program that covered literacy, numeracy and digital literacy, Ms Mackande helped new teachers break the ice by taking them into the communities.

"When we got new teachers come to school, I would take them out and introduce them to families, and it helped break the ice," she said.

"Some parents have had really bad experiences at school and find it daunting to come to school, so I'd take [the new teachers] out for visits [in the communities]."

Ms Mackande is currently the acting teaching principal at Wugularr School in Beswick and plans to "see how things go" at the end of the contract.

In the future, she said she wants to take leave to study early childhood education.

*This is an edited version of a story that first appeared in the North Queensland Register.*

# Land Council speaks out about Aboriginal education gap

THE Central Land Council has called for urgent reforms as the latest Closing the Gap report shows little progress in tackling the education crisis out bush.

The Commonwealth's 2016 report demonstrated that Aboriginal students in the Northern Territory not only remain behind the rest of Australia when it comes to attendance but that the NT deserves a 'fail' for its poor reporting of education results.

Indigenous Advisory Council chair Warren Mundine said the Commonwealth should make states

**"Strong family connections, personal identity and respect for local knowledge and languages are important for improving student results."**

and territories provide more detailed information as a condition of education funding.

"We need to know that individual data," he told the ABC.

"It helps us map how do we work with families and how do we work with kids to improve them attending schooling and also the quality of education and the standard of education that they're receiving."

His comments coincide with recommendations from the CLC for more transparent reporting about NT education spending and results.

The CLC's submission to the federal Inquiry into Educational Opportunities for Aboriginal and Torres Strait Islander Students also calls for urgent reform of remote school funding.

CLC director David Ross reminded the government to deliver on its promise to provide early childhood education across remote communities.

"The vast majority of pre-schoolers out

bush are still missing out on a good start to school," Mr Ross said.

The submission also highlights concerns about the NT government's push to end secondary schooling in remote communities.

"Even though there is no clear evidence that boarding schools are creating successful education outcomes for indigenous students, the NT government is pushing ahead with plans for residential facilities in regional centres while starving secondary education in remote communities," Mr Ross said.

The CLC submission recommends research to demonstrate the links between education results and boarding schools.

It also calls on the NT government to properly resource bilingual education.

"Our members know that strong family connections, personal identity and respect for local knowledge and languages are important for improving student results."

"These principles need to be part of a high performing, high quality education and training system."

Mr Ross said CLC constituents feel that they and their families are being blamed for poor school results while the education system's failures are never addressed.

The absence of a strong Aboriginal voice in the NT education debate allows these failures to go unchallenged.

"We have called on the inquiry to recommend the creation of an independent Aboriginal controlled peak NT Aboriginal education body," said Mr Ross.

The inquiry is holding public hearings in Alice Springs on 6 May and is due to report in June.

*The CLC submission can be downloaded from the CLC web site, [www.clc.org.au](http://www.clc.org.au)*

# Iltyem-iltyem: Sign of the times



"A real eye opener," Elizabeth Ellis.

ANMATYERR speakers have shared their knowledge about central Australian sign languages with an international audience.

April Campbell, Clarrie and Janie Long from Ti Tree travelled to Melbourne to present at an international sign language conference in February.

The Theoretical Issues in Sign Language Research Conference is held three years and attracts researchers from all over the world.

The women were part of a group of researchers who gave a talk about Iltyem-iltyem, a project of Bachelor Institute that documents Aboriginal sign languages from Australia's central and western deserts.

Many researchers at the conference had no idea that Aboriginal sign languages exist and are still being used.

The *Iltyem-iltyem* project includes Ngaatjatjarra linguist Elizabeth Ellis from the Australian National University, Jenny Green from Melbourne University and Margaret Carew from Bachelor.

"Sign is very important to us. We learn sign language, as well as spoken language, from our parents and families as we are growing up," Elizabeth said.

Margaret said many people

commented how much they enjoyed seeing Aboriginal people present about their own sign and spoken languages through video recordings.

"The *Iltyem-iltyem* project is a wonderful example of how Bachelor Institute is working to preserve our endangered indigenous languages that form part of our national identity and rich cultural history and diversity", she said.

The group told the conference that they had spent three years recording Aboriginal sign languages and creating an online sign language dictionary.

They also learned about similar work

being done around the world.

"What amazed me was seeing the ways that sign languages are just as diverse and complex as spoken languages. It was a real eye opener," said Elizabeth, who had never been to a conference like it.

The women were impressed by the skills of the interpreters, who translated between the many spoken and signed languages of the conference participants.

Presenting at the conference has inspired Elizabeth to set her eyes on a new goal: "We would like to get our indigenous sign languages taught through the school system."



Ti Tree's April Campbell (centre) speaks about Aboriginal sign language at the conference.



# Adam Goodes supports Aboriginal entrepreneurs

FORMER AFL star Adam Goodes is making his mark by backing Aboriginal entrepreneurs.

Goodes is on the board of Supply Nation, an organisation set up by Kevin Rudd's Labor government to help indigenous businesses win contracts for goods and services from federal government departments.

Supply Nation certifies indigenous owned businesses and helps them market their services.

"The way forward for our people is education and it is earning our own wealth," Adam Goodes told the ABC.

"And I find that indigenous owned businesses are hiring indigenous people, which is also then creating more wealth in the communities.

Since swapping the footy field for the boardroom, Goodes has been determined to help Aboriginal businesses reach the goal of winning

three per cent of government contracts by 2020.

"I'm going to continue being who I am and keep standing up for what I believe in," he said.

"I'm just really proud that the things that I'm involved in are things I'm passionate about."

At the moment only 0.02 per cent of businesses winning government contracts belong to Aboriginal people. Adam Goodes says Supply Nation needs the support of the whole community and a lot of promotional effort to increase that percentage.

"A lot of people might not know about [Aboriginal businesses]," he said.

"They might not know the services that those businesses provide and how we can actually grow their business."

Earlier this year Supply Nation organised a visit of four Aboriginal business owners to Silicon Valley in the



Goodes new direction: the former footy star means business. Photo courtesy ABC/Jonathon Gul.

US where they met executives of some of the world's most successful tech companies.

Some of Australia's biggest companies paid for the trip.

"It's a fantastic opportunity to meet with companies like Facebook and

Google," said Goodes.

"These companies that are just right on the edge of using IT [information technology], design, different innovation techniques that can really benefit all of our businesses back here in Australia."

## Funding worries for Aboriginal governance program

A PROGRAM that builds strong NT Aboriginal organisations and leaders may soon end if it can't get ongoing funding.

The Aboriginal Governance and Management Program (AGMP), which provides workshops, resources

and long term on site advice for Aboriginal organisations, will run out of Commonwealth funding in June.

Overseen by the Aboriginal Peak

"If their good work must end due to lack of funding, it will be a great opportunity lost for more strong organisations to lead Aboriginal



David Ross drums up support for the Aboriginal Governance and Management Program during a corporate lunch in Sydney.

**The program plans to become the more permanent and independent Aboriginal Governance and Management Centre if it can secure ongoing funding. It would remain Aboriginal run.**

Organisations NT (APONT), which includes the Central Land Council, the program has been unable to secure further funding.

It has applied to the Commonwealth's Indigenous Advancement Strategy (IAS), the NT government and the Aboriginals Benefit Account.

Big business and philanthropic organisations have also been approached for support.

community and economic development," said CLC director David Ross.

The program plans to become the more permanent and independent Aboriginal Governance and Management Centre if it can secure ongoing funding. It would remain Aboriginal run.

More information about the program, its very positive independent evaluation and how to help its work continue is at [www.aboriginalgovernance.org.au](http://www.aboriginalgovernance.org.au).

## All in a day's work for Leonie

TWENTY one year old Leonie Jones is one of the CLC's newest recruits, coming on board as a human resources (HR) officer in December.

She was offered the position after completing a cadetship with the CLC, a program which gave her valuable support while she was completing her

with a living allowance, study and travel costs and a wage.

"With the cadetship you get a wage the whole time, while you're studying as well as when you're on placement – it's pretty good," says Leonie.

Leonie completed a Bachelor of Business majoring in HR Management

**"The program provides a strong pathway to employment, combining tertiary studies and the opportunity to apply that knowledge through work experience with CLC"**

university studies in Adelaide.

"The cadetship runs for as long as your degree," she explains.

"My cadetship was for three years and I had to come back every year and do a 12 week placement."

The CLC's cadetship program is run in partnership with an Australian government initiative called Indigenous Cadetship Support (ICS).

The scheme allows the CLC to support students in a range of professional fields

at the end of last year, and didn't have long to wait before she was offered the job.

"I was offered the job just before my final exams," she says.

"It feels good to be working and it feels good to be home."

David Hurst, the CLC's training and development officer, says the cadetship program is a great step forward in closing the employment gap.

"The program provides a strong



Leonie Jones went from an indigenous cadetship to a full time HR job in three years.

pathway to employment, combining tertiary studies and the opportunity to apply that knowledge through work experience with CLC," he said.

"When they finish, cadets can either pursue employment with the CLC or in the private, public and community sectors.

"We're extremely proud of all of our cadets and look forward to continuing this program."

For local woman Leonie, full time work is great, but there are a few things about the student lifestyle she's missing.

"I think I'm still getting used to coming to work every day, it's not like university where I had a bit more free time!"

**For more information about a cadetship with the Central Land Council, call 8951 6325.**





# Meet the manager: Martin Darr



Martin Darr, Manager of the Regional Services Unit (RSU) at the Central Land Council.

MARTIN DARR is an Aboriginal/South Sea Islander man who has headed up the Central Land Council's Regional Services Unit (RSU) for the last three years. Martin joined the unit, which organises all big CLC meetings out bush, in 2006. Before he took on the top job, he co-ordinated the CLC's busy Region 1, working with traditional owners, delegates and constituents in Alice Springs, Wallace Rockhole, Amoonguna, Hermannsburg, Titjikala and Santa Teresa.

Originally from Queensland, Martin was drawn to the RSU because he didn't mind a long drive and he loved the 'hands on' nature of the work.

Martin says when he started out in the unit, he got help from the elders.

"A lot of the older mothers and some of the men, they took me under their wing and helped me," he said.

"They all knew I was from Queensland, they introduced me to people and told me different things to help me do my job, cultural things like when to talk and when not to talk."

As English is not the first language of many Aboriginal people in the CLC region the RSU team play an important role in distributing information and making sure members understand it so they can make

the desert a try.

Having a strong interest in Aboriginal affairs, Martin packed his bags and headed inland where he landed an administration role in the CLC's Native Title Unit in 2004.

"A lot of my work back in those days was with Lhere Artepe, [the Alice Springs' native title representative body]. We ran meetings with the executive.

"But when they became independent all the work that I did on a daily basis pretty much fell through."

Martin then moved to the RSU. In charge of Region 1 for seven years, Martin found himself assisting a lot of the

## "It's really important for the traditional owners and the delegates to understand the topics because they're making decisions that affect the future."

"You're dealing directly with traditional owners and from there you're dealing with delegates who are the decision makers," he said.

"I was also interested in learning about the Aboriginal side of life, because the way I was brought up, we didn't have that – my father was a minister of religion."

The RSU has 14 Aboriginal staff members who provide an important link between the CLC's operations, its elected members and constituents.

The unit provides transport, meals, and other essentials for large meetings that are held all over the CLC region. This massive area is broken up into nine separate regions, each assigned a regional services officer.

The RSU also co-ordinates the elections of CLC delegates and assists communities with ceremony funding.

informed decisions.

"They're the contact point for the delegates, for each one of our council meetings," says Martin.

"Part of their role is listening in on meetings and advising staff to use simple, clear language.

"It's really important for the traditional owners and the delegates to understand the topics because they're making decisions that affect the future."

Martin has come a long way since he started his career in Townsville in the early 80s, working in what was then the Commonwealth Department of Education.

After 14 years in both education and employment in the public service, he took a break so he could take care of family responsibilities. When he was ready to re-enter the work force, a relative in Alice Springs encouraged him to give

same traditional owners he'd worked with for Lhere Artepe, as well as spending a bit more time out bush.

Seven years later, he threw his hat in the ring for the position of RSU manager.

"That was my ultimate goal," says Martin.

"I would often put my hand up for extra work when other positions were vacant.

"I'd been to meetings right across the land council region and had gotten to know everybody. I was wrapped when I got the job."

Martin says working for the CLC has been incredibly satisfying, despite it being very different from his home town of Ayr, just south of Townsville, which is full of sugar cane and minutes from the beach.

"I love working with Aboriginal people, I've learnt a lot over here."



## Any questions about CLC business?

Call your regional officers:



### 1. ALICE SPRINGS

Nigel Lockyer, 8951 6264



### 2. SOUTH WEST

Vacant (Marty Darr), 8951 6255



### 3. NORTH WEST

Rob Roy, 8975 0885



### 4. TANAMI

Alan Dickson, 8956 4118



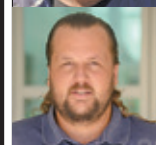
### 5. WEST

Vacant (Marty Darr), 8951 6255



### 6. TENNANT CREEK

Darryl "Tiger" Fitz, 8962 2343



### 7. EASTERN SANDOVER

Jesy James Carr, 8951 6255



### 8. EASTERN PLENTY

Richard Dodd, 8956 9722



### 9. CENTRAL

Lawrie Liddle, 8952 6256

## Interested in working for the Regional Services Unit?

There are two vacant regional services officer positions. One in the **Mutitjulu region** and one in the **Papunya region**.

These vacancies are Aboriginal identified positions.

**For more information  
call 8951 6377.**





# Will women get an equal say in APY governance?

WOMEN may get an equal say on the Anangu Pitjantjatjara Yankunytjatjara Lands for the first time if proposed changes to the APY Land Rights Act are passed by South Australia's parliament.

Under the changes, half the seats on a future 14 member APY Executive Board will be reserved for women, with each of the seven APY electorates voting for one man and one woman.

The state government's push for gender equality is the first of its kind in Australia and would radically change the APY Executive.

APY Executive chair Milyika Paddy currently is the only female member of the board.

The gender equality measure is one of several changes proposed by an independent review of the APY Act that started three years ago.

Chaired by former Supreme Court judge Robyn Layton, the review aimed to improve governance on the lands.

Among the recommended changes are criminal record checks of APY candidates.

Anyone who has been found guilty of a serious offence in the last 10 years would not be allowed to stand for election.

Serious offences are crimes against people such as sexual offences and serious drug crimes.

SA Aboriginal Affairs Minister Kyam Maher told The

Anangu Lands Paper Tracker in February there will be consultation meetings over the next couple of months.

These meetings, which will take place across the APY lands and in Alice Springs, will be an opportunity for people to have their say about the proposed changes.

If the SA parliament votes for the proposed changes fresh elections for the APY Executive will have to be held within six months.

*More information about the proposed changes, including in Pitjantjatjara/Yankunytjatjara, are at [www.papertracker.com.au/2016](http://www.papertracker.com.au/2016)*



Milyika Paddy, chair of the APY Executive, enjoys some bush tucker at Blackstone. Photo courtesy NPYWC.

# Community opposition against nuclear dump ignored

DESPITE strong community opposition against a nuclear waste dump at all six of the shortlisted sites the major parties are not prepared to drop any of them from the shortlist.

In February Liberal and Labor MPs voted down a Senate motion by the Green Party to acknowledge community opposition at all six shortlisted nuclear waste sites and to remove them from the list.

Local opposition to a nuclear waste dump is strong not only in the Northern Territory

down to Lake Torrens, so it's a very significant place for us."

Ten years ago Adnyamathanya man Tony Clark helped to win the fight against a nuclear dump at Woomera. Now he is fighting to keep the Flinders Ranges free from nuclear waste.

"This is a pristine area and represents a dreaming story that we want to preserve," Mr Clark said.

"The white man preserves ancient things in museums, this part of our land is our museum."

"So our great grandchildren

**"It's actually the site of our first storyline that runs 70 kilometres from Hawker right down to Lake Torrens, so it's a very significant place for us."**

(see story p. 6), New South Wales and Queensland. South Australian communities are also deeply divided.

The Adnyamathana people of the Flinders Ranges don't want the facility to be located at Wallerberdina Station, north-west of Hawker.

"We're just hoping that it's not going to be here," traditional owner Regina McKenzie told ABC News.

"It's actually the site of our first storyline that runs 70 kilometres from Hawker right

can come along with their great grandchildren and show people."

The other shortlisted sites in SA are near the small farming community of Kimba.

Local farmer Peter Woolford owns land near one of the proposed sites.

He told the ABC's PM program that the stress of the government's consultations is taking its toll.

"The community is fractured. Kimba is a wonderful place to live, it has great community

## PROPOSED DUMP SITES

- 1 Sallys Flat**  
Electorate of Calare: Nationals
- 2 Hale**  
Lingiari - Labor
- 3 Cortlinye**  
Grey - Liberal
- 4 Pinkawillinie**  
Grey - Liberal
- 5 Barndioota**  
Grey - Liberal
- 6 Oman Ama**  
Maranoa - Nationals

Graphic : The Sydney Morning Herald

spirit, but at the moment that's getting ripped apart because of this nuclear waste dump."

The federal government has said it won't choose a site if the community is opposed.

But Mr Woolford was sceptical.

"The consultation team cannot tell us what percentage is against, you know, we've asked that question to them, 'what percentage against will stop this?'," he said.

"But at the end of the day they keep saying to us that it's up to the minister's discretion."

The Commonwealth government is whittling down the shortlisted sites from March. An announcement is expected later in the year.

## A high level waste dump for South Australia?

The Commonwealth process has been running alongside SA's Royal Commission into the Nuclear Cycle.

The commission's interim

findings said the state should also look at storing high level nuclear waste from other countries.

That goes well beyond the low to medium level waste plans for the six sites shortlisted by the Commonwealth.

Almost half of South

Labor leader Bill Shorten has praised the royal commission's interim report.

He is now under pressure from inside and outside his party to stand by Labor's opposition to the importation and storage of nuclear waste.

The Greens say Mr Shorten

**"The community is fractured. Kimba is a wonderful place to live, it has great community spirit, but at the moment that's getting ripped apart because of this nuclear waste dump."**

Australia's voters back a high level nuclear waste dump in their state, according to a recent survey of 474 voters by The Advertiser newspaper and Galaxy Research.

More men favoured such a facility than women. Support was highest in Adelaide, while in the three northern areas shortlisted for the dump most people were against it.

has raised the stakes on moves to establish an international nuclear waste dump in Australia.

"Far from being a miracle cure for South Australia's faltering economy, hosting the world's radioactive waste sets the state up for colossal open-ended costs for thousands of years," Green Party Senator Scott Ludlam said.



This waterhole is near where a nuclear waste dump would be built, if the Flinders Ranges is chosen as the site. (ABC News: Nicola Gage)





# Aboriginal heritage laws silence WA custodians

TRADITIONAL owners in Western Australia are worried that their voices will be silenced and their sites destroyed under proposed changes to the state's Aboriginal heritage laws.

Native title representative body, the Yamatji Marlpa Aboriginal Corporation (YMAC), says under the changes, developers and miners, but not custodians, will be able to appeal decisions about Aboriginal sites.

"If the [WA Aboriginal Affairs] minister refuses an application to destroy a site then miners can appeal that, which is outrageous. But traditional owners can't," the CEO of YMAC, Simon Hawkins, told CAAMA.

It looks like the Liberal government is determined to remove these rights from Aboriginal people with regard to their heritage.

Aboriginal custodians were not notified or consulted about these changes, said Mr Hawkins.

YMAC is lobbying members of the WA parliament not to pass the proposed bill without changes.

"There needs to be an appeal right, as with all other legislation," said Mr Hawkins.

Then decisions can be made in a more transparent process than what's currently happening, which appears to be favouring one stakeholder [mining] over peoples' own heritage."

## Existing WA laws already unequal

Since coming to power in 2008 the Liberal state government has blocked over 1,000 Aboriginal sites from gaining protection, simply by reinterpreting exiting laws, Curtin University's Tod Jones wrote on The Conversation website.

A recent report by archaeologists from the University of WA has found more than 3,000 sites have already lost protection as a result of the Liberal government's earlier changes to the state's Aboriginal Heritage Register.

Chair of the National Native Title Council, Nolan Hunter, is critical of the unequal treatment of Aboriginal and non-Aboriginal cultural sites.

While non-Aboriginal heritage is managed by a network of professionals across all levels of government, WA's Aboriginal heritage is managed by the Department of Aboriginal Affairs.



Larrkardiy, also known as The Prison Tree near Derby, is protected under WA's Aboriginal Heritage Act 1972. Photo from sunphlo, CC BY-NC via Flickr.

"We do not have any confidence in the [WA] Minister for Aboriginal Affairs to adequately protect our cultural heritage, nor do we trust the department to act responsibly in the light of the fact that many significant sites have already been removed from the register," Mr Hunter said.

Tod Jones believes WA's whole heritage protection system needs to be reformed.

"The first step towards a fairer system is a new understanding of

where we Western Australians live. WA has enjoyed at least 50,000 years of Aboriginal inhabitation, he said.

"We need to recognise that Aboriginal connection and heritage is ongoing and will continue to exist within our cities, our suburbs, our towns, our parks, our yards and our farms.

"We need a system of cultural heritage management that is able to cope with the recognition that Aboriginal connection and heritage is living, ongoing, and constantly around us."

# Treaty is the main game in Victoria

ABORIGINAL communities in Victoria may be the first in Australia to get a treaty following their rejection of constitutional recognition.

In February, a forum of 500 Victorian Aboriginal people rejected the idea in favour of a treaty.

"Constitutional recognition is simply warm and fuzzies for white fellas, to be quite honest. It makes the white fellas feel good," Taungerong man Adam Frogley told the media.

"It sort of moved from talking about our feelings about constitutional recognition to putting a motion to community and mob in the room fairly early in the piece [that] asked: do we support constitutional recognition or not? It was unanimously voted that

the mob in the room didn't support constitutional recognition," he said

"What has come out of the meeting was that if any frameworks are gonna be done, it's gonna be black-led. It has to be, right?" Dja Dja Warung elder Gary Murray told Lateline.

"Recognition's a distraction, but you can park it in a treaty process. Of course we want to get rid of racist constitutions and racist laws. So what we do, we park it in a treaty process and there's a chapter in the treaty just on that.

It shouldn't be the main game. The main game is sovereign treaty and reparations for all the injustices," he said.

The forum chose a working party of elders to establish the terms of a treaty.

Victoria's Aboriginal Affairs Minister Natalie Hutchins has announced consultations about how to draft a treaty between the state and Aboriginal Victorians, ending in a convention.

"Hopefully out of that convention, we actually get to a process stage of formalising talks towards a treaty," she told NITV.

"Canada have been doing it for a long time, New Zealand have successfully done it, and it's time for Australia to step up."

"This is something that was really high on the agenda for Aboriginal Victoria and it was something we committed to in the lead-up to the election, and that is to look at options for treaty and recommendations to the federal

government to take on options, she said.

Mr Frogley said a treaty would be an education process for all Victorians.

"If we don't have mob come along with us and the rest of the community along with us, this is really going to be a fraught process," he said.

Ms Hutchins has hosed down any fears.

"No Victorian needs to be scared of losing their property and where they live, and what they own now," she said.

"But certainly, reaching agreement about how services are delivered to our Aboriginal communities, how crown land is managed, how waterways are managed, these are all up for negotiation."

# Welfare card to spread across Australia?



Minister for Human Services Alan Tudge is spruiking the almost cashless welfare card. Photo courtesy ABC.

THE federal government plans to roll out a controversial new welfare debit card across regional areas if trials in Western Australia and South Australia prove successful.

Welfare recipients in Kununurra and Wyndham in WA's East Kimberley will be placed on a 12 month trial of the government's Healthy Welfare Card - a debit card that can't be used for alcohol, gambling, or to withdraw cash.

The card quarantines 80 cents of each

dollar of peoples' welfare payments. The rest can be spent as cash.

Like in the first trial site, Ceduna in SA, the WA trial includes over a million dollars in promised 'wrap around' social services funding.

According to The Australian newspaper, the Turnbull government plans to extend the card to all welfare recipients across regional Australia if the Kimberley and Ceduna trials achieve positive results.

"This is a watershed moment in how we deliver welfare," Human Services Minister Alan Tudge told the paper.

"It is deeply troubling that the government is 'contemplating how to proceed should the trials prove successful' before any trials have even begun," Aboriginal and Torres Strait Islander Social Justice Commissioner Mick Gooda said.

"Have the trials been structured in such a way the results have already been predetermined?"

Mr Tudge said the card is a "full-frontal assault" on the impacts of drug and alcohol abuse, particularly to women and children. "[Police commissioners] fully expect the crime rates to decline

as a result of this, a lot of crime in these areas is related to very significant alcohol abuse," he told the ABC.

But Mr Gooda said there is no proof income management such as the NT's Basics Card makes people safer.

"We have no evidence to support the prediction that a restriction on cash payments will curb an individual's addiction or their ability to provide a safe environment for their children. Our mob are once again the guinea pigs in a trial program lacking any evidence base."

"Where people have experienced benefits as a result of income management, the results have been modest. For many, income management results in few or no benefits, and a sense of loss of control, shame and unfairness," he said.

"Any possible benefit of the card must be weighed against the sense of disempowerment our people already face. It must be weighed against the stigma our people continue to face, and the restrictions placed on our basic rights and freedoms we fought so hard for."

But the East Kimberley trial has the support of local Wunan Foundation

chairperson, Ian Trust.

"Unless we come in with some sort of an interventionist reform agenda, especially around welfare, nothing's going to change," he told the ABC.

"The flipside of all this of course is having incentives, such as more housing, better quality education, jobs or traineeships and so on, that people can be attracted to once they're starting to change their lives around."

Paul O'Neill, the chief executive of Ngnowar Aerwah, a residential rehabilitation centre in the East Kimberley, supports the trial but worries that there aren't enough services in place to help people kick their addiction.

"Mr Tudge has to make sure he is as committed to this program. The proof will be in having access to the funds to create the services to make sure those gaps aren't left longing."

The Australian reported that if the card were rolled out across all regional communities in Australia, it could affect up to 100,000 people on government income support, and even more if the Basics Card in the NT were replaced by the Healthy Welfare Card.





# An appreciation of the life and work of Japaljarri Spencer



Japaljarri Spencer "a man can choose which way will you go?"

## Eagle and Crow

This shows the life of a man. Any man.  
You see him born into his father's Jukurrpa, his family all around looking at him, singing. He follows his spirit and his Jukurrpa to bush camp.  
He becomes a man. The eagle, *Walawaru* comes. "Come with me – I will show you all your life."  
Eagle lifts him high in the sky. Eagle shows him a strong way for a man living in these times. He shows him how to work the white way and the black way together. Eagle gives him a clear sharp mind. He follows *Jukurrpa*. His vital spirit, *Kurunpa*, stays strong and intelligent. He learns many things, he works for people. *Jukurrpa*, *Kurunpa* and *Mapanpa* (power) run inside him.  
He learns and works in two cultures, English and Indigenous.  
He keeps his family together. They have a good time.  
*Karnka* Crow is jealous. He calls out. "You come with me, have a good time, plenty of grog, plenty of women. Don't listen to that eagle."  
The man changes tracks. He looks into *Karnka* country.  
"I'll be ok, Crow won't suck my blood."  
He sits down in drinking camps. He gets lazy. He gets lost in town.  
He learns ganja culture, his mind changes, he kills women, he forgets *Jukurrpa*, *Kuranpa* slides away, he loses power, he lies down.  
*Karnka* sucks his blood. There he is, sick.  
*Walawaru* comes again and lifts him up high. Eagle says, "This is your life. Use your brain. A man can choose. Which way will you go?"  
"I will stick with you", says the man.  
This is the story of any man. This is the parable of Eagle and Crow.

~ By Japaljarri Spencer, 2013 ~

YOU can tell the truth of a man by the lines he follows, by the tracks. I have been tracking Japaljarri Spencer for 25 years. He followed a strong line.

There are four of those lines to note in this appreciation of him, written just five hours after he passed away in Alice Springs from kidney and heart failure. More lines might emerge as more people speak to his achievements.

Japaljarri was determined to work with the law: Aboriginal cultural law and Australian law. This was a main line in his work. He plaited these two lines together from 1993, when he became an Aboriginal community police officer. He should have been a superintendent.

In incident after incident he was an instrument of reconciliation between cultural law and police law. He negotiated, advocated, interpreted and translated the meaning of law both ways and he took action fearlessly and intelligently.

I have seen him disarm a man in a dangerous state of mind in a town camp. The weapon was removed and Japaljarri went back to settle the man's derangement.

I saw him face down an angry (and famous man) in a bush community, a man armed with spears who was intent on mayhem.

Over several days the matter was gradually settled and the famous man returned to painting.

I have witnessed Japaljarri diplomatically negotiating a very complicated matter between police, the family of an offender and the family of a victim in order to settle a matter according

to Indigenous law, yet mindful of the obligations and responsibilities of Northern Territory law.

I have witnessed him, in uniform, in the company of senior Warlpiri and Pintubi men and correctional services officers, working their way through the conceptual problems in the reconciliation between the two laws. Law was Japaljarri Spencer's line.

A second line is the line of care, *Kanyinjaku*.

It was Japaljarri Spencer and Christine Franks who in the mid-1980s, in Yuendumu, started up a petrol sniffing prevention program that gradually became HALT (Healthy Aboriginal Life Team). HALT set the way of working inter-culturally (two ways) in authentic partnership.

Two way partnership between Aboriginal and non-Aboriginal professionals is now the 'best practice' methodology. The 'two ways' working method was won through blood sweat and tears.

Local indigenous substance misuse and youth development projects, such as the Mt Theo Warlpiri Youth Development program follow on in that track.

The 2014 *Jungarai Wanu ngangkari* /healing story has been influential in primary health care, suicide prevention and mental health. In truth Spencer was a barefoot doctor, a *ngangkari* who turned his attention to the social ills of our time and place and took pragmatic actions to work a cure.

A third line in his life and work has to be Spencer's genius.

It is true that he learned to read and write English only slowly, but he could

think. He could follow and invent lines of thinking in the most original way, weaving 'black' and 'white' minds together.

He sometimes reminded me of a Socrates. He would size up a situation and come out with the most brilliant and convincing question or image that would lead to a way through an impossible human problem.

He could think with both sides of his brain. It is the loss of Japaljarri the thinker, the mentor, that will be a great loss to the culture of central Australia.

Just before 3 o'clock, on the morning of 8 December, Japaljarri was alone with Marlene in the hospital, Room 13, Medical ward, West. He knew that his time was coming.

His last words were to his wife and partner, who had been beside him resolutely all through the long night. His last words were 'Marlene, I love you.'

In the Gospel of John the man from Nazareth said, "Greater love has no man than this, that he lay down his life for his friends."

Japaljarri Spencer laid down his life for his family, for his countrymen and for the country. It was an act of love. It brought him much trouble.

He gave everything away, money, motor cars, ideas. In return many people troubled him. He was patient with them. He was good humoured. He followed the line of law, the line of care, the line of clear thinking and the line of love. He has left a clear and strong track.

by Craig San Roque  
(Edited extract of an obituary first published in the Alice Springs News.)

# Paul Pholeros made a difference to remote housing

ARCHITECT Paul Pholeros made a difference to the lives of Aboriginal people with his housing projects.

Many people will remember his Housing for Health teams staying in their remote communities where they trained local people since the mid 90s to carry out housing repairs.

Paul's team would assess every house in a community, help to fix as many things as they could and then come back six months later to check on the houses again.

"I never go into an Aboriginal community without making some difference to better people's lives on that day," Paul is remembered as saying.

After he passed away in February a great many people farewelled him in

Sydney. His friends in Alice Springs watched a live broadcast of the service at Tangentyere Council.

This is part of Paul's story:

In 1985 Aboriginal leader Yami Lester was running a health service in remote South Australia.

Yami knew that the infectious diseases his people suffered from were caused by a poor living environment.

He called together a medical doctor and a public health worker and Paul to figure out what to do and asked them to "stop people getting sick".

The team developed *Uwankara Palyanku Kanyintjaku* (UPK), a very successful public health program that is still working strongly in six South Australian communities and clinics



Paul Pholeros and Kumanjayi Ward. Photo courtesy Suzanne Bryce.





# Japangardi Miller 1922 - 2015

BORN in the central Australian bush to indigenous hunter gatherer parents, Johnny Japangardi "Hooker Creek" Miller was one of those rare Australians who knew what it meant to live off the land.

Many decades later Japangardi would deploy these skills at Mount Theo, 450km northwest of Alice Springs, saving a generation of petrol-sniffing teenagers and, in doing so, solving what social policy analysts had described as remote Australia's "unsolvable problem".

His methodology was simple: take young petrol sniffers out bush, teach them traditional law and bush skills, and let the power of the land and culture heal their spirits.

You won't find his methodology in any drug service manual, but the results were stunningly clear – half the teenage population of Yuendumu in 1994 were sniffing petrol but eight years later no one sniffed at all, and ex-sniffers had become youth leaders and community workers.

Awarded the Order of Australia Medal in 2007, Japangardi's pioneering efforts in saving the lives of petrol sniffers resulted in him developing what is internationally regarded as a model for partnerships between indigenous and non-indigenous community workers.

A fitting final chapter – spending the last 20 years of his life devoted to saving the lives of others.

Aged 93 when he passed away, Japangardi defied all the indigenous health statistics. He lived outdoors for most of his life, camping in a traditional bush shelter, or sleeping in the open on the ground, and smoked handrolled cigarettes.

Japangardi was born and grew up in a time before white people had come to his traditional country and so he knew how to live and flourish in Australia's wide open spaces. He was a man who survived the invasion of his land and the coming of new ways.

Japangardi spent his early childhood living a traditional nomadic Warlpiri life. His parents travelled from rock holes to water soakages, guided by the *Jukurrpa*. "They knew the country, I know most soakages," he said.

He remembered how he walked along with his parents, or was carried on their backs, as they went about their daily hunting and gathering.

Japangardi vividly recalled the first time he saw white men while hiding in the hills of Mount Theo. It was around 1928, during the time of the Coniston Massacre, where police shot many Aboriginals.



Japangardi Miller – one of the last Yapa elders who lived off the land.

Japangardi and his family were fearful of the bullets of the police who, they heard, had already killed hundreds of Warlpiri people. "It was a rough time," Japangardi recalled understatedly. "*Kardiya* in the old days were really hard."

Japangardi was no ordinary man, awarded the Order of Australia on one

up near the Western Australian border across to near Brisbane, driving cattle long before there were roads and trucks plying those routes.

On one such trip the boss drover sold the horses at the railhead in Longreach

and forced Japangardi and the others to walk back home to the Northern Territory.

This was a man who lived through a period that most Australians probably think of as long lost history but in fact was in many people's lifetime.

Japangardi's nickname comes from his importance in the establishment of the

**"If we didn't do work *kardiya* would give us hiding with whip or green sticks. *Kardiya* always pushed us round. We're friends now. Station days were rough days."**

hand for his life long work protecting children, while on the other hand growing up with his life controlled by an Aboriginal protectorate.

It was an era when Aboriginal people could not vote or own a bank account.

In Japangardi's case this meant at the age of ten being placed under the control of a white pastoralist and being used along with so many others as free labour for his mine and cattle station.

Japangardi was a drover who rode on horseback thousands of kilometres from

settlement "Hooker Creek" now known as the Lajamanu community.

In his young days he had a reputation as a hard worker and a 'lover boy'. These two characteristics caused him to be sent away from the Yuendumu community settlement "in a big red government truck" to build the new settlement at Hooker Creek in 1953.

There, he said: "I bin do everything" – building stockyards, an airstrip, tin-sheds, doing stock work.

He would wake up at sunrise, spend all

day working physically in the desert sun, sometimes having a break for smoke but then "working, working, we didn't knock off until about seven".

He recalled: "If we didn't do work *kardiya* would give us hiding with whip or green sticks. *Kardiya* always pushed us round, we're friends now. Station days were rough days."

He worked on stations all around central Australia and spent over three years at Adelaide River in the Top End.

Japangardi also worked for Lord Vesty at the Wave Hill stock camp for many years. He walked back to Lajamanu just before the uprising which led to the 1966 Wave Hill Walk Off – a turning point in the land rights movement celebrated in the Paul Kelly song *From Little Things Big Things Grow*.

In the early 1990s, after retiring from stock work, Japangardi decided to move closer to his ancestral country at Mount Theo Outstation.

In 1994, with petrol sniffing rife throughout central Australia, Japangardi's sister in law, Peggy Brown, proposed that she and her family, including Japangardi, would care for all Yuendumu community's petrol sniffers at Mount Theo.

The outstation's isolation made it an ideal location to run a rehabilitation program.

It was a truly Aboriginal grassroots initiative, starting with no outside resources – Mount Theo's only infrastructure was a windmill for water and a solar powered pay phone.

The Yuendumu school put up \$5000 for food while Japangardi obtained vehicles. He and Peggy used their age pensions to run activities for the kids and to buy extra food and clothing. All their work was voluntary.

For almost two decades Japangardi was a grandfatherly figure to those wild Mt Theo teenagers who would tug at his beard, asking him to tell stories of his young days and the Dreamtime.

It was he who enabled Yuendumu to rid itself of the curse of petrol sniffing.

Since 2002, the Mount Theo program has been rolled out to other communities in central Australia.

*By David Hodgkin, Liam Campbell and Andrew Stojanovski (First published in the Sydney Morning Herald).*

through Nganampa Health Council.

Later, the three friends started Housing for Health and took their ideas to Aboriginal communities across

**"I never go into an Aboriginal community without making some difference to better people's lives on that day."**

Australia. They researched, repaired and built houses. Over the years they worked on 7800 houses of Aboriginal families.

They found that these houses were not built well in the first place and were not properly maintained.

Paul's research tells us that faulty construction was to blame for problems with almost one out four remote

community houses. Only one in ten problems were caused by the tenants.

As Paul said many times, "the people in the house are not the problem."

Paul, Yami and the team developed The Nine Healthy Living Practices. The most important of these practices was to wash every day because this protects people from the bugs that cause permanent damage to ears and lungs.

Paul said this is especially important for children.

"Skin infections, the scabby sores you see on kids' legs and arms and scalps,

will give them a much greater chance of getting kidney trouble later in life. Some of those kids, because of skin sores, will need the renal machine by the time they turn 40."

Paul also worked with poor communities in South Africa, the USA and Asia.

Paul believed that good design can make a difference in even the poorest living environment.

"It can improve health and it can play a part in reducing if not eliminating poverty," he said.

A great example of his approach is the toilets his team designed in villages in Nepal, where people had similar health problems as Aboriginal people.

The villagers had gut infections from dirty floors and nasty coughs from cooking on smoky cow dung fires.

The team raised money to build some toilets. They got the *kuna* [poo] off the

ground and then used it to create bio gas for cooking and powering a kitchen light.

Soon, the women were no longer coughing.

Paul will be missed all over the world. He trained and influenced dozens of other people, Aboriginal workers, architects, builders, plumbers, electricians, doctors, public health specialists and government workers.

He was a remarkable man of action and he leaves us not only his big ideas but many people who are inspired and dedicated to work for better housing and health.

Our thoughts are with his wife Sandra, their families and friends everywhere and all who loved and respected Paul.

*By Suzanne Bryce.*





# Indigenous villagers fight 'evil spirit' of hydropower dam

AT DUSK on the Tapajós River in northern Brazil's Amazon region, the Mundurukú indigenous people gather to bathe and wash clothes in waters rich in fish.

"The river is like our mother," says Delsiano Saw, the teacher in the village of Sawré Muybu in the northern Brazilian state of Pará.

"She feeds us with her fish. Just as our mothers fed us with their milk, the river also feeds us."

But the 'evil spirit', as they call the proposed? Sao Luiz Tapajós dam in their language, threatens to leave most of their territory – and their way of life – under water.

"It will fill up the river, and the animals and the fish will disappear," Delsiano told the International Press Service (IPS).

"The plants that the fish eat, the turtles, will also be gone. Everything will vanish when they flood this area because of the hydroelectric dam."

According to the government's plans, the Sao Luiz Tapajós dam will be the main dam in a group of seven hydropower plants to be built along the Tapajós River and its tributaries by 2024.

The dam will flood 330 square kilometres of land – including the area around this village of 178 people.

But the 7.7 billion dollar project has been delayed once again because of challenges to the environmental permit process.

## "No river can survive a complex of seven dams"

"Environmental experts have demonstrated that it will kill the river. No river can survive a complex of seven dams,"



Brazilian village chief Juarez Saw (inset) and local kids in the Amazon region. Photos courtesy Gonzalo H. Gaudenzi/IPS and Brent Millikan/International Rivers

Mauricio Torres, a sociologist at the Federal University of Western Pará (UFOPA), told IPS.

Brazil's government see the Tapajós River dams as important because they will provide energy to the richest and most industrialised part of the country.

"The country needs them. Otherwise we are going to have blackouts," said José de Lima, director of planning in the municipality of Santarém, Pará. But the Tapajós Alive Movement (MTV), presided over by Catholic priest Edilberto Sena, questions the need for the dams.

"Why do they need so many hydropower dams on the Tapajós River? That's the big question, because we don't need them. It's the large mining companies that need this energy, it's the São Paulo and Rio de Janeiro markets that

need it," he told IPS.

The Tapajós River, which flows into the Amazon River, runs 871 km through one of the best-preserved areas in the subtropical rainforest.

Here, the government has reduced the size of protected areas in order to build the hydroelectric dams, which are banned in wildlife reserves.

The area is home to 12,000 members of the Mundurukú indigenous community and 2,500 riverbank dwellers who are opposed to the huge project.

The Mundurukú have historically been a warlike people, and although they have adopted many Brazilian customs in their way of life, they still wear traditional face paint when they go to the big cities to demonstrate against the dam.

Village chief Juarez Saw complains that they were not consulted, as required

by international conventions Brazil has signed.

The hydropower project has also interrupted the process of legalisation of their indigenous territory. "We aren't leaving this land," he said.

"There is a law that says we can't be moved unless an illness is killing indigenous people."

The village is located in a spot that is sacred to the Mundurukú people – their ancestors were born here and are buried here.

"This is going to hurt us, not only the Mundurukú people who have lived along the Tapajós River for so many years, but the jungle, the river. It hurts in our hearts," said the village's shaman or traditional healer, Fabiano Karo.

Fabiano fears being left without his traditional medicines when the water covers the land around the village – and his healing plants.

Academics warn that the flooding will destroy the plant cover, while generating greenhouse gas emissions when the trees and plants that are killed decompose.

This biodiversity rich river basin is home to unique species of plants, birds, fish and

of these species," he said.

Maria Parawá doesn't know how old she is, but she does know she has always lived on the river.

"I'm afraid of the flood because I don't know where I'll go," she told IPS.

"I have a lot of sons, daughters and grandchildren to raise and I don't know how I'll support them,"

The companies that will build the hydroelectric dam want to resettle the local inhabitants away from the areas that would be flooded.

But for people who live along the riverbanks, like the Mundurukú, the river and fishing are their way of life, sociologist Mauricio Torres explained.

"Their traditional knowledge has been built over millennia, passing from generation to generation, it is at least 10,000 years old," he said.

"When a river is dammed and turned into a lake, it is transformed overnight and this traditional knowledge, which was how that region survived, is wiped away."

It's evening in Sawré Muybu and the families gather at the

## "I'm afraid of the flood because I don't know where I'll go."

mammals, many of which are threatened or endangered.

"The impact will be great because many Amazon River fish migrate from the lower to the upper stretches of the rivers to spawn," ecologist Ricardo Scuole, at the UFOPA university, explained to IPS.

"Large structures like dykes, dams and artificial barriers generally hinder or entirely block the spawning migration

'igarapé', as they call the river. While people bathe, the women wash clothes and household utensils.

From childhood, boys learn to fish, hunt and provide the village with water. For the community, the river is the source of life.

"And no one has the right to change the course of life," says Fabiano, the local shaman.

# Swedish Sami people win back hunting rights

INDIGENOUS Sami people in Sweden's icy north have won a 30 year battle for land rights.

Nomadic reindeer herders from the Arctic village of Girjas won back exclusive rights to control hunting and fishing on their country.

A Swedish court ruled in favour of the country's only indigenous people, also known as Lapplanders, in February.

Only a small minority of Sweden's approximately 20,000 Sami, who have their own language, still continue the traditional reindeer herding way of life.

"It's a symbolic step towards getting Sami rights acknowledged, and we hope that this verdict can shape policies towards Sami issues in Sweden; that was the main goal," Sami Council vice president Asa Larsson Blind told The Guardian newspaper.

The council represents Sami people in the cross border

region of Sweden, Norway, Finland and Russia.

The paper reports the Sami had to take their case to the European commission and the court of human rights before they could get a court hearing in Sweden.

Lawyers for the Swedish government had argued that Sweden was not obliged to recognise special rights for the Sami "whether they are indigenous or not".

Larsson Blind said she was relieved that the court had seen through the "colonial speech" of the lawyers.

"By getting this verdict, many Sami individuals will feel strengthened after hearing the harsh wording used in the court," she said.

Matti Berg, the chair of Girjas village, faced threats or violence after the case was launched last year.

"It is a long struggle and we have been victorious. I am so



Sami man tries to catch a reindeer. Photo courtesy ©robertharding / Alamy Stock Photo

happy and relieved," he said.

While the case was about a small area and might still be appealed, the court ruling has relieved the frustration many Sami people felt about their issues attracting a lot of talk

that didn't result in decisions.

It has also boosted their morale for a bigger battle. Many Sami are against plans by British company Beowulf Mining to mine iron ore in the far north of the country.

"The verdict has no direct effect on mining plans, but it is one piece in the puzzle to get Sami land rights acknowledged, so we can get more influence in mining," Larson Blind told The Guardian.





# Go Canada!

**DESPAIRING** Aboriginal leaders in Australia may need to look to Canada to lift their spirits.

Stephen Harper's conservative government had alienated Canada's 1.4 million Aboriginal people for a decade, but since its defeat the pace of the country's progress in indigenous affairs is putting Australia to shame.

A record 18 indigenous candidates from new Prime Minister Justin Trudeau's party ran in last October's elections.

Eight of them were elected following a higher than ever voter turnout in indigenous communities. Mr Trudeau appointed two of them as ministers for portfolios that matter to Canada's first nations.

Inuk leader Hunter Tootoo became fisheries minister and Kwakwaka'wakw lawyer and activist Jody Wilson-Raybould is the new justice minister and attorney general.

"No relationship is more important to me and Canada

based on recognition of rights, respect, co-operation and partnership."

In December he adopted all 94 recommendations of Canada's Truth and Reconciliation Commission, a body set up to shed light on Canada's stolen generations.

From 1874 until the 1980s, about 150,000 indigenous children were forced to attend boarding schools with the aim of weakening their family and cultural ties. As in Australia, children reported being abused at these institutions.

"Our goal as we move forward together is clear: it is to lift this burden from your shoulders, from those of your families and communities," Mr Trudeau promised.

"It is to accept fully our responsibilities and our failings as a government and as a country."

Canada's Aborigines make up just five per cent of the population but represent about

**"It is a time for a renewed nation to nation relationship with indigenous peoples, based on recognition of rights, respect, co-operation and partnership."**

than the one with indigenous peoples," Mr Trudeau wrote to his cabinet.

"It is a time for a renewed nation to nation relationship with indigenous peoples,

half of the children in foster care.

Recommendations include reducing that number and closing educational and employment gaps between



Canadian Chief Perry Bellegarde and Prime Minister Justin Trudeau at the Assembly of First Nations Special Chief's Assembly in Quebec. Photo courtesy Adrian Wyld /The Canadian Press via AP/AAP

Aboriginal and non-Aboriginal Canadians.

In January Mr Trudeau accepted a human rights tribunal ruling that Canada discriminated against indigenous children by underfunding child welfare services on reserves compared to what is spent on non-Aboriginal children or people not living on reserves.

Nine years in the making, the decision could affect the way his government funds education, health and housing for Aboriginal Canadians.

Mr Trudeau has started to set up a national inquiry into missing and murdered indigenous women and girls – a

total of 1181 between 1980 and 2012, according to Canadian police.

He has also promised to fully implement the UN Declaration on the Rights of Indigenous Peoples. If taken seriously, this would have revolutionary consequences for Canada's policy of fighting Aboriginal land rights in the courts, for treaty making and every aspect of life on the reserves.

First nations leaders have welcomed the change of direction but are now waiting to see if the new government's words are matched by actions.

They expect reforms of Canada's criminal justice, education and health systems

and that law makers get to work on bills about child welfare, indigenous languages and indigenous business support.

"Through charisma and his embodiment of generational change, Trudeau is persuading many indigenous peoples to re-engage with the government," wrote Ravi de Costa from Canada's York University in The Conversation.

"But as older Australian readers may recall of Bob Hawke, getting emotional about indigenous affairs is not enough. A high bar has been set. Indigenous people in Canada now expect the new government to meet it."

## Pope Francis says 'sorry' to indigenous peoples

POPE Francis has asked Mexico's indigenous peoples for forgiveness for the exclusion and alienation they have suffered.

The pope made the apology in February during an open air mass in San Cristobal de las Casas in the impoverished southern state of Chiapas.

The mass featured prayers, readings and hymns in Tzeltal, Tzotzil and Chol, the main indigenous languages of over one million people in Chiapas.

"On many occasions, in a systematic and organised way, your people have been misunderstood and excluded from society," said the leader of the Catholic faith.

"Some have considered your values, culture and traditions to be inferior. Others, intoxicated by power, money and market trends, have stolen your lands or contaminated them."

"How sad this is! How worthwhile it would be for each of us to examine our conscience and learn to say, 'Forgive me!' Today's world, ravaged as it is by throwaway culture, needs you."

The mass included a traditional dance of prayer

and featured indigenous ministers who had previously been suspended by the church hierarchy because they are married.

The pope also said there is much to learn from indigenous people about environmental challenges caused by humans, such as climate change.

"We can no longer remain silent before one of the greatest environmental crises in world history," he told his indigenous audience.

"In this regard, you have much to teach us. Your peoples ... know how to interact harmoniously with nature."

The pope's visit to Chiapas was widely seen as a criticism of the Mexican church hierarchy which has long downplayed the local culture and the 'Indian Church', a mix of Catholic and indigenous culture that worships 'God the Father and Mother'.

Pope Francis has often voiced his admiration for indigenous peoples and this is not his first apology.

When visiting Bolivia last year, he apologised for the Catholic Churches' crimes against America's indigenous peoples.



Indigenous Mexicans greet Pope Francis. Photo: courtesy L'Osservatore Romano/Pool Photo via AP/AAP

## Support for migrants fleeing Central America

After his visit to Chiapas, Pope Francis travelled north to the US/Mexican border.

At the border in Ciudad Juarez, one of the most violent towns in the world, the 79 year

old pope said anyone wanting to build a wall to keep poor migrants out of the US (as US presidential candidate Donald Trump has proposed) "is not a Christian."

Last year, he made more headlines when he issued an encyclical [strong teaching] against the exploitation of the planet by the rich at the expense of the poor.





# “Help us to find Jay Creek people”



Jay Creek residents outside the newly opened church, 1941 – courtesy Lutheran Archives

CAN YOU help identify some of the people who lived and died at the old Jay Creek settlement?

There are 64 graves at the cemetery there, but only seven have inscriptions.

Traditional owners of the area would like to know the names of all the people buried at Jay Creek and who their families are.

The settlement, also known as Iwupataka, was once home for many Aboriginal people.

In 1928 Jay Creek became the home of ‘The Bungalow’ children’s home until it was moved to the Old Telegraph Station in Alice Springs.

Later, in 1937, it became a government ration depot, a place where Aboriginal people could live away from town and receive rations.

Despite all the research about the people who once lived at Jay Creek a few names are still missing.

On the morning of Sunday, April 17th, an information stall at the Old Telegraph Station will show photos, videos and stories of Old Jay Creek, as part of Heritage Week.

If you can identify people in the photos or share stories from Old Jay Creek please come along!

There are plans for a special event at Jay Creek later in the year.

Glen Sharpe is working with other traditional owners and past residents on the project.

Also involved are the Central Land Council, Friends of Strehlow, the Lutheran Church and the NT Heritage Branch.

The information stall will be held from 9.30 – 1pm on Sunday, April 17th.

For more information call the CLC’s Wendy Stuart (8951 6295) or Helen Wilmot (8951 9360).

## New Aboriginal art prize celebrates land rights

DESART and the Central Land Council have joined forces to award a major Aboriginal art prize marking this year’s twin anniversaries of the Aboriginal Land Rights Act (ALRA) and the Wave Hill Walk Off.

The Vincent Lingiari Art Award celebrates the shared history of land rights and the Aboriginal art movement which evolved at the same time and draw strength from the same sources.

“The land rights struggle and the Aboriginal art movement share the same roots,” said Desart’s executive officer Philip Watkins.

“Aboriginal art, as an expression of identity and culture derived from country,

is one of the social, cultural and economic success stories to have emerged on Aboriginal land.”

The major prize of \$15,000 will go to the work that best represents the past, present and future of land rights.

A \$2,000 Delegates’ Choice Award will also be up for grabs. It will be chosen by CLC members at their Council meeting at Kalkaringi in late August, just ahead of the Freedom Day Festival celebrating the 50th Walk Off anniversary.

CLC director David Ross said art and land rights have both empowered Aboriginal people.

“They have used their art as evidence in numerous land

claims,” he said.

“Many Central Australian artists and their families have played a role in the fight for land rights and continue to do so.”

Mr Ross said Aboriginal art remains one of the main vehicles for non-Aboriginal people to connect with Aboriginal culture and aspirations.

“What better way to celebrate the 40th anniversary of ALRA than to honour the visual artists who best express the history, contemporary relevance and the possibilities land rights offer to coming generations?” he said.

Aboriginal artists and art centres in the CLC region are eligible to enter works on any

medium and are encouraged to produce collaborative works.

Desart member centres and individual Aboriginal artists close to the CLC region with strong links to Aboriginal land in that region will also be eligible.

The winner of the Vincent Lingiari Art Award will be announced at the launch of the *Our Land Our Life Our Future* exhibition at Tangentyere Artists Gallery in Alice Springs in early September.

The month long exhibition at Tangentyere will double as a professional development

opportunity for the staff of Desart member art centres.

“The exhibition will be an important chance for Aboriginal art workers to build their experience in all aspects of curatorial practice,” said Mr Watkins.

The winner will also be invited to talk about their work at the Desert Mob Symposium.

*For an artists’ brief and entry form contact Desart, a not for profit peak industry body for over 40 central Australian Aboriginal art centres, on 8953 4736.*



David Ross and Philip Watkins hope artists competing for the Vincent Lingiari Art Award will be inspired by land rights veterans who contributed to the artwork around the Barunga Statement.

## Council NEWS

To find out what’s happening at Council, download a copy of the latest Council News at: [www.clc.org.au/council-news/](http://www.clc.org.au/council-news/)

or pick up a printout at any CLC regional office or at the head office in Alice Springs on 27 Stuart Highway.





# TV fantasy based on Aboriginal stories premieres in Berlin



In the new ABC series *Cleverman* Hunter Page-Lochard plays a superhero with whom Aboriginal kids can identify. Photo: Lisa Tomasetti

*CLEVERMAN*, an X-Men-like fantasy inspired by Aboriginal peoples' history and mythology, premiered at the Berlin Film Festival to great acclaim.

It's the first time an Australian TV show has been invited to the festival.

In March actors and directors of the six part ABC series walked the red carpet in the German capital before attending a packed screening of the first two episodes.

Directed by Wayne Blair and Leah Purcell, *Cleverman* is set in the near future in Sydney and stars Hunter Page-Lochard, Rob Collins, Deborah Mailman, Jack Charles and Miranda Tapsell.

The show's creator, Ryan Griffen, told *The Guardian* he wanted to invent "a superhero my own son could connect to, while learning about his indigenous culture".

Mr Griffen gathered Dreaming stories from around Australia – with permission from elders to re-tell them – and set out to "put 60,000 years of old stories in a modern context, and keep them rooted in culture".

*Cleverman* also draws on Australia's colonial past and its brutal treatment of asylum seekers today. Border protection and racism are themes that play out through the episodes.

The applause of the four hundred strong Berlin crowd was thunderous, reports *The Guardian*.

After the screening director Wayne Blair was asked how it might ever be possible for "fictional media" to make a difference: "What can it do?"

Blair replied, "One has to take responsibility. It's our history of how we treat 'the other' in society that makes us who we are."

You make films about how you wish the world was like. Hopefully, you can push people to change."

In *Cleverman*, the 'hairypeople', a species from ancient mythology with super strength,

must live amongst humans and battle for survival in a world that wants to silence, exploit and kill them.

Page-Lochard and Collins star as estranged brothers, Koen and Waruu West, who are forced together to fight against terrifying enemies, both human and not of this world.

Can Koen, a man with a powerful gift, learn to use his power before everything around him crumbles?

Miranda Tapsell plays one of the 'hairypeople'. Considered subhuman by the government, they must live in ghettos or are sent to detention centres.

In one scene the tiny Top End actor rolls up her sleeves

and kicks the asses of four guys harassing her on a bus.

The acclaimed ensemble cast is 80 per cent indigenous but also includes Scottish actor Iain Glen (*Game of Thrones*), Golden Globe nominee Frances O'Connor (*The Missing*), and Stef Dawson (*The Hunger Games*).

The Bangarra Dance Theatre's Jacob Nash collaborated with the creators of *Lord of the Rings*, *The Hobbit*, *King Kong* and *Avatar* to come up with the fantasy creatures and special effects.

***Cleverman* will screen on ABC TV and on Sundance TV in the US later this year.**

## Central Land Council

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# NT women cricketers shine at National Indigenous Cricket Championships



Left to right: Kale Bell, Tara Liddy, Kelea Lovell and Rita Tomlinson (in air) at the NICC women's final in Alice Springs

THE TERRITORY'S Aboriginal women's cricket side stepped it up a notch in Alice Springs for the first National Indigenous Cricket Championships (NICC).

The NICC is a new competition formed from the Imparja Cup's state and territory divisions.

Held in February alongside the Imparja Cup, the NICC saw 12 teams from all over Australia compete for cricketing glory.

New South Wales were the men's champions with a 123-run win over Queensland.

They also claimed their ninth straight title in the women's finals, with a convincing win over the Territory.

But the two year old NT female side can still hold its head high, having won most games in the lead up, and making it to the grand final for

the first time.

"Last year was our first year with an official NT women's team and we didn't win a game," said NT player Tara Liddy.

"And this year we came out and won every game except two, and they were both against NSW. We beat every other state."

A softball player who had never before played the game, the experience has quickly converted Tara to cricket.

"I was first asked to play in the NT team early last year and I think it was just through friends who had seen me play softball before," she said.

"We started training about a week before the Imparja Cup started and it was the first time I'd ever held a cricket ball before so it was really exciting," she said.

"There were a lot of things I needed to work on but in general, the basics of fielding and seeing the ball and hitting the ball was pretty much the same as in softball. I really enjoyed it."

A special guest at the tournament was 83 year old Faith Coulthard Thomas, the first Aboriginal woman to represent Australia in any sport.

Faith played England at the Gabba in 1958, and reportedly bowled so fast to their captain that she took out the middle stump. It bounced and went hurtling over the wicket keepers head.

"She brought down her green cap, it was really cool to see that," said Tara.

"She came down to a couple of our games as well which was really good. She spent a lot of time on our bench."

Most of the NT women's side were players from central Australia. The team consisted of Geraldine Reid, Sheralee Taylor-Fitz, Devana Lankin, Mica Fleming, Rita Tomlins, Tahlia Holtze, Tara Liddy, Kelea Lovell, Sally Moylan, Lauren Taylor, Carmella Grey, Naree Riley and Laelia Dunn.

Following the tournament, Alice Springs' Carmella Gray and Darwin's Sally Moylan were selected for the first National Indigenous Women's Squad.

Like the men's national squad, the women's squad will offer further development and touring opportunities for the selected players.

Division, and the Bush Potatoes (0/66) defeated Alice Bush Grubs (6/64) in the Community Women's Division.

Tournament director Mitch Farnell made special mention of Amoonguna who tripled the number of entrants competing in the tournament.

The community near Alice Springs entered the Intelyapelyape Queens in the Community Women's Division and two teams in the Community Men's Division - the Amoonguna Crows and the Amoonguna Kanagarooks.

Young Australian paceman Pat Cummins and recently retired star test star Ryan

**"This year we came out and won every game except two, both against NSW. We beat every other state."**

In 2015, Cricket Australia announced that the National Indigenous Cricket Championships will be held in Alice Springs until 2018.

## Record numbers of cup participants

Over 500 participants competed across five divisions at the 23rd Imparja Cup, held at the same time as the NICC in Alice Springs.

In the major centres division Alice Springs (7/134) defeated Darwin (9/124).

Reclink Rebels (3/130) defeated Rainbow Valley Stars (4/87) in the Community Men's

Harris were special guests, along with women's Big Bash stars - Briana Binch, Kristy Lamb and Lauren Ebsary.

NT Cricket CEO Troy Watson said the special guests provided valuable insight into the game.

"Having some of the biggest names in men's and women's cricket visit Alice Springs was a great opportunity for our young cricketers to learn from the best," he said.

"The likes of Pat Cummins and Briana Binch are extremely talented, and know what is required to take the next step in their career."

Results can be found at [www.mycricket.cricket.com.au](http://www.mycricket.cricket.com.au)

## Young Barkly footballer's South African exchange

RISING football star Liam Holt-Fitz (15) has recently returned from South Africa where he took part in a two week international football exchange.

Organised by School Sport Australia, the 2016 Football Schoolboy's International Tour saw 25 promising 'Under 15' players from all over the country compete against the South African side.

Liam, who hails from Tennant Creek, was one of a handful of indigenous players who took part.

Just a month earlier, Liam toured England, Ireland and France for Wanderers Australia International for Gaelic Football.

"South Africa was very different," said Liam.

"I thought it was just going to be trees and jungle but it was actually a nice place, the weather reminded me a little bit of Darwin."

The tour left Australia for Johannesburg after a two day training camp in Perth, where they spent time as guests of

the Fremantle and West Coast Eagles Football Clubs.

In South Africa the Australian team took part in matches against the national side in Johannesburg, Cape Town and Pietermaritzburg.

Their two week stay also included cultural exchanges and coaching clinics with local school children.

"We did footy clinics over there and taught the little kids," said Liam.

"They were pretty good, in five minutes they could handball and kick proper good."

Tour organiser Luke Solas said the indigenous footballers, including Darwin rising star Michael Mummery, formed close friendships.

"They all really bonded well, they were a great little unit amongst the tour," said Mr Solas.

"Liam was a very popular tour member, the kids loved him."

The team also visited the Apartheid Museum, national parks and spent time with disabled children at the



AFL South Africa gave the Australian schoolboys football team their SA Lions jumpers.

Potchestroom Disability Day Care Centre.

"It was more than just a football tour, it was a real cultural, educational and sporting experience," said Mr Solas.

"It really was life changing for a lot of these kids."

The community of Tennant Creek helped raise funds for Liam to get to South Africa.

"I had heaps of help from small businesses in Tennant Creek, and family and friends,"

said Liam.

"I want to say thanks to everyone who helped out."

Since returning from his trip Liam has moved to Darwin and is on a rookie contract with NT Thunder.

"It's going pretty good, training with bigger guys out on the oval," said Liam.

"I'm one of the smallest there but it's a great experience, another step up from just local footy in Darwin."

Liam makes no bones about

where he wants to take his football career in the future.

"My goal is to play AFL at its highest level," he said.

"I want to show everybody that I'm good enough to go all the way."

The 2016 School Sport Australia Schoolboys International Tour was the third of its kind since it started in 2012.

It was organised with support of the AFL and AFL South Africa.





Ltyentye Arpurte Rangers helped celebrate the Tjuwanpa Ranger Group's tenth birthday in Ntaria.



CLC executive members Phillip Wilyuka and Jasper Haines at the Arlparra council meeting.



David and Jayne met at the CLC as young researchers but they never had a wedding cake. At David's farewell they made up for it.



Anmatyerr ranger Serena Presley on right and Atitjere ranger co-ordinator Sam Kendal cuddle some rescued joeys at the annual ranger co-ordinators meeting Alice Springs.



Phenix Jacob Starr, baby of Taylah Starr, born 30 December.



Rodney Junior, 1 year old son of Noreen Hayes and Rodney Coulthard.



CLC regional services officer Robbie Kopp has bid farewell to Papunya and is heading home to Ltyentye Arpurte (Santa Teresa).



Fiona Nelson, born 14 December, with proud parents Rosalie Driffen and Keenan Nelson.



Zenith Nandy, daughter of Taryn Palmer.



Javahn McMillan, 10 months old son of Alicia John and Clint McMillan.



# OLD PEOPLE ARE REALLY FOND OF HUMPIES



At Alekarenge there was humpies and tin sheds. Maybe first avenue there's a tin shed, second avenue, third avenue. And right on the end is the brick houses, and the other side them brick houses were humpies. Old people are really fond of humpies, you know; they're not used to the house.

We used to have different camps. On the eastern side was Alyawarr tribes, in the middle corner, north side, Kaytetye mob, western side is all the Warlpiri tribe and southern side was where the Warumungu tribe. All living in humpies, them old people. In winter it used to be warm, those humpies, because we used to sleep near the fireside. They used to keep the fire going. And then in summer we used to sleep outside, out of the humpy, just out on the plain, getting the fresh air.

Maybe 50s, late 50s, they started building houses, 'cos we used to stay in Kingstrand [metal pre-fabricated houses] or sometime brick houses. We never stayed all the time in that brick house because we used to live out in the single camp. We didn't live with our parents – we used to live with our aunties, or grandmothers, or great-great-grandmothers. They used to look after us. So the ladies all grown up, young girls grown up with grandmothers. And all the boys used to sleep in the single quarters camp, with all the men.

~ Gwen Brown ~

Excerpt from *Every hill got a story* - page 123



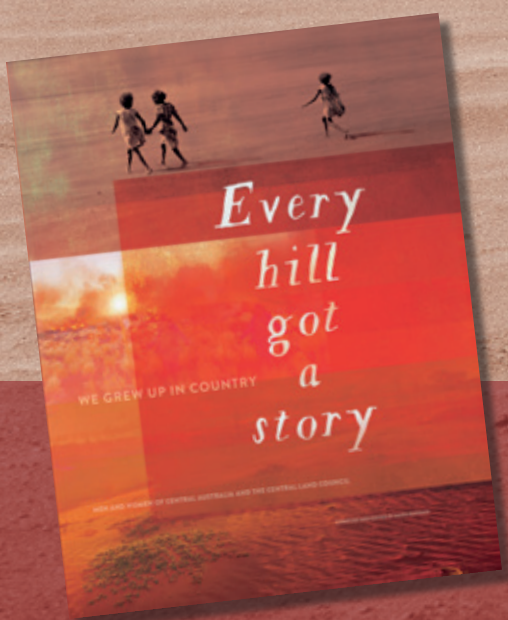
Woman outside a humpy near Yuelamu (Mount Allen), Northern Territory, 1950. National Library of Australia.



Camp, Hooker Creek Mission, Hooker Creek (Lajamanu), Northern Territory, 1958. National Library of Australia.



Warrabri Settlement (Alekarenge), 26 February 1972. Northern Territory Library, Northern Territory Government Photographer Collection.



Learn more about the book  
and listen to the stories online

<http://www.clc.org.au/every-hill-got-a-story>

