

FREE
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40TH LAND RIGHTS ANNIVERSARY

WARNING : THIS ISSUE CONTAINS MANY IMAGES OF PEOPLE WHO ARE DECEASED

**NT ELECTION: WHO
WILL YOU VOTE FOR?**



P. 4

TREATY, YEAH?



P. 6

**LINGIARI ART AWARD:
PICKING WINNERS**



P. 23

EDITORIAL

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The Central Land Council
27 Stuart Hwy
Alice Springs
NT 0870

tel: 89516211

www.clc.org.au

email media@clc.org.au

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Bleakest or most exciting times for our mob?

A WEAKENED Prime Minister has scraped together a narrow victory after an election campaign where Aboriginal interests barely rated a mention, leaving many wondering what the next parliament has in store for First Australians.

Despite a boring campaign and a widely acknowledged crisis in Aboriginal affairs, calls for change from indigenous leaders rarely cut through.

One of those moments came in June, when many of Australia's peak indigenous bodies gathered in Sydney to demand a new standalone department to deliver programs that advance Aboriginal people.

The signatories of the Redfern Statement want responsibility for Aboriginal affairs to be removed from the Department of Prime Minister and Cabinet (PM&C) and given to a standalone department managed and run by senior indigenous public servants.

Policy and service delivery must be brought together to ensure a central department of

expertise, allowing Aboriginal people to manage their own services, the statement said.

It also called to restore more than \$500 million cut from the portfolio under Prime Minister Tony Abbott, including funding for the National Congress of Australia's First Peoples and new peak representative bodies for education, employment and housing "as a matter of national priority and urgency".

The statement echoed the Northern Land Council's Joe Morrison who, a week earlier, lamented that times in Aboriginal affairs have "never been bleaker" since former PM Tony Abbott moved the portfolio to PM&C.

The CEO of the NLC caused a stir when he implored Mr Turnbull to replace the responsible minister, the hapless Senator Nigel Scullion.

In a speech to the National Native Title Conference Mr Morrison called the minister a "failure" and accused him of waging an ideological campaign against land councils and land rights.

He cited the "fiasco" of the Indigenous Advancement Strategy and the "ill-fated" work for the dole scheme (see story p.8) as proof that the "meddling and micro-managing" minister was "not up to the job".

Mr Morrison implored Mr Turnbull "to find a new minister [who] has the interests of



New senators Malarndirri McCarthy and Pat Dodson (Shadow Assistant Minister for Aboriginal Affairs) with Linda Burney (Shadow Minister for Human Services). The first Aboriginal woman in the lower house has called Senator Scullion a "failure" as Indigenous Affairs Minister.

indigenous people at heart and a commitment to work with the institutional architecture, not against it".

He said the minister had always wanted to replace the Aboriginal Land Rights Act with inferior native title rights (see story p.12).

"Senator Scullion knows that the Native Title Act, by

comparison, offers only a fragile bundle of rights that can be readily extinguished."

He suggested turning Mr Scullion's campaign on its head.

"If the Land Rights Act is good enough for the Northern Territory, why isn't it good enough for the rest of Australia?"

continued on p.12



Indigenous Affairs Minister Nigel Scullion has been reappointed despite calls for his demotion.

Missed opportunity to protect sacred sites

THE NORTHERN Land Council has described the Giles government's review of sacred sites legislation as a missed chance to strengthen the law.

Among the review's 39 recommendations are stop work powers that may improve sacred site protection.

The Aboriginal Areas Protection Authority (AAPA) welcomed the recommendations but NLC CEO Joe Morrison told the ABC he believed the government's review team did not consult custodians of sacred sites.

"I think that there could have been more comprehensive responses given by Aboriginal traditional owners and custodians, who in fact are very concerned about sacred site protection."

Mr Morrison said he agreed with recommendations such as increased penalties for desecrating sites, but thought it did not improve the existing law in a meaningful way.

"There was a missed opportunity to strengthen the

act," he said.

"And that was because there were no recommendations covering measures such as mandatory sacred site clearances for major works."

AAPA's CEO Ben Scambary said stop work powers "might prevent issues such as the site damage that occurred at Bootu Creek."

In 2013 mining company OM Manganese was fined \$150,000 for desecrating a sacred site known as Two Women Sitting near Bootu Creek.

Dr Scambary said currently AAPA can't stop mining if sacred sites are being damaged.

"Which has been a difficulty at times where we are aware on the spot that a sacred site has been damaged, but we don't have the power to stop work, only to provide advice that an offence under the act might be being committed," he told the ABC.

But he said the recommended stop work power would change that.

(See p.4 for NT parties' policies)

A LAW proposed by the Territory's CLP government that would land even more youths in jail while they wait to go to court has been slammed by legal and human rights groups.

Chief Minister Adam Giles said that if his government is re-elected teenagers who are accused of repeat property offences will no longer automatically get bail.

"This will be one of the first pieces of legislation we will be putting forward," Mr Giles told the ABC.

He said he'd "had enough" of young people, labelled by his government as "young mongrels", repeatedly breaking into houses and stealing.

Australian Lawyers for Human Rights says the law would breach Australia's international human rights obligations.

Vice president Kerry Weste has said the United Nations Convention on the Rights of the Child and other UN rules require that jailing youth awaiting trial must only be used as a last resort and then only for the shortest time.

"They also require that whenever possible, detention pending trial should be replaced by alternative measures, such as close supervision, intensive care or placement with a family or in an educational setting or home," she said.

Ms Weste said the proposed laws would hit already vulnerable and disadvantaged Aboriginal children and impose an unnecessary cost on taxpayers.

Amnesty International said the changes would backfire by harming young people.

"There's so much potential for (this) to lead to kids committing even more serious crimes and becoming further entrenched in that system from an early age," Amnesty spokesman Julian Cleary told AAP.

Mr Cleary said jailing kids before they had appeared in court to answer charges "is clearly not a last resort".

The NT already locks up young people at five times the national rate. Three out of four youths are in jail while they wait to go to court.

"What makes the Chief Minister think that doing more of the same is going to get us a better result?" asked the North Australian Aboriginal Justice Agency's Jonathon Hunyor.

"It's very easy to talk tough, but we've been doing that for decades."

"It's been an absolute failure and promising more of the same isn't leadership," he said.

Given that last year's NT crime figures show falls in both property crimes (down by 4.8 percent) and motor vehicle theft (down by 12.7 percent), Mr Giles' announcement seems

to be more about his own re-election chances than good justice outcomes.

"The NT government is using one of the oldest tricks in the books, which is to beat the law and order drum using harsher policies, but we know they don't work," the Human Rights Law Centre's Ruth Barson told NITV.

The Australian Bar Association said on any one night, 53 per cent of youths in detention are indigenous, with mandatory sentencing laws the main reason why Aboriginal youths are so overrepresented in jail.

"The reimprisonment rate for Aboriginal children is higher than the retention rate of school. It's just a national disgrace and we've got to do something about it," the association's president, Patrick O'Sullivan, QC, said.

The Australian Red Cross' 2016 *Rethinking Justice* report found that there are better approaches.

It has praised a plan developed by the broad range of indigenous and non-indigenous organisations that make up the Change The Record Coalition.

The plan is a whole of government strategy to drive solutions by setting justice targets and working in partnership with Aboriginal communities.



NT housing vote looms

THE HEAT of an election campaign may seem a strange time to start consulting about fixing the Territory's public housing system.

Yet that's just when Chief Minister Adam Giles wants to begin talks about outsourcing government responsibility for building, managing and maintaining remote houses to an "independent" new body.

If re-elected, he wants to set up a new Remote Housing Development Authority (RHDA) he says will give communities "more say".

A steering committee including the land councils is scheduled to start consultations about the RHDA in August.

Aboriginal organisations were wary of the announcement's pre-election timing and some said the time for talking is over.

"We cannot afford to wait until next year for the NT government to actually do something to address the critical housing shortage in town camps," said Tangentyere CEO Walter Shaw.

Others believe even a belated attempt at a solution is welcome, as long as it's genuine.

"Both major parties share responsibility for the NT's dysfunctional public housing model," said CLC director David Ross.

"We want to work with whoever wins the election on replacing this failed system with real community control."

Mr Ross said a new housing system must not leave communities with the liability for the run down housing stock.

But he questioned how giving control over remote houses to a board appointed by the NT government would result in independence and greater community control.

He asked the government to explain how the RHDA will be any more accountable than the Department of Housing.

For the consultation process to be fully transparent the government must share the data, particularly financial modelling, that Aboriginal people need to be able to genuinely participate in decisions about the future of Aboriginal housing said Mr Ross.

"This includes details of the new national partnership agreement, including where funds for new houses will be allocated and what the federal government's requirements are."

The federal government has not committed to fund any houses after 2018 and the Giles government will not accept subleases over houses beyond that date because it does not want to be stuck with a liability it cannot fund.

Meanwhile, its unfunded election promise of over \$2 billion for new houses and upgrades came with a sting in the tail.

Ms Price said if she is re-elected new public housing tenants will be put on six months' probation and face a tougher penalty system.

Tenants will be slapped with demerit points - from one point for making too much noise to three points for violence or vandalism.

Once tenants have six demerit points they will be evicted.

What does land rights mean today?



Desley Rogers
Brumby Plains

It is good that we've got our own land back from our ancestors leaving the storylines safe. Where I come from, we claimed that land back and that's a good thing. It's there for our children. When we are gone, they've got a land to call their own home.



Shirleen Campbell
Alice Springs

Land rights is our knowledge, our culture our stories. It keeps us young people healthy if we understand and follow our old people. I have been following my aunty to land council meetings and parliament house and all that and I like the energy and passion. It's strong, you can feel the power. It's given me the opportunity to take on that power and pass it on at the same time as I'm listening to the elders.



Peggy Granites
Yuendumu

It means everything we know about our land and getting our land back. It is exciting that we can show our young ones what land means to us.



Raymond Palmer
Amoonguna

Land rights is really important for us, we need to fight for it. It is really hard but we need to stand up and keep on going forward, not backward. We need to do that all together. Once we do that, we can win.



Kelvin Morrison
Karangari

It means to look up at sacred sites, teaching how to live the life of old time days. I do that all the time, taking my kids out bush, get them away from town.



Valerie Martin,
Yuendumu

It means to put our input across to the ministers. Not only something to do with the land but something new to be done: to upgrade the education, the health and the housing system which is really going down.



Rameth Thomas
Mutitjulu

Lands rights to me is to hold our land and have proper law and culture and to educate our young so they can learn our culture harmoniously and not be offended by white people who degrade our sites and disrespect our land. To have a place for future generations to keep this land strong.



Dianne Stokes
Karlumpurlpa

Land rights means a lot to me because I was told by old people that our land is the country of our ancestors. That is why it is important to tell our stories for the people to see and know about what we learnt about the country.

NT ELECTIONS - Who will you vote for

Land Rights News asked the candidates of the NT’s main parties about their policies.



	<div>Scott McConnell Stuart</div> <div>Gerry McCarthy Barkly</div> <div>Chansey Paech Namatjira</div> <div>Australian Labor Party (ALP)</div>	<div>Bess Price Stuart</div> <div>Tony Jack Barkly</div> <div>Heidi Williams Namatjira</div> <div>Country Liberal Party (CLP)</div>	<div>To be announced Stuart</div> <div>To be announced Barkly</div> <div>Vince Forrester Namatjira</div> <div>The Greens</div>
How will you support Aboriginal organisations in the NT, especially those based in remote communities, to achieve good governance?	<p>Territory Labor will undertake the Territory’s most comprehensive ever devolution of decision making to local communities.</p> <p>We will be devolving local government, education, housing, aspects of the justice system and health over ten years.</p> <p>It will be at the pace and to the degree that local people wish allowing time for capacity building of local organisations.</p> <p>We will work with local organisations to understand workforce development needs and undertake agreed training plans.</p> <p>We will provide outposted public sector employees to help organisations.</p> <p>We will also provide extensive leadership courses for younger indigenous people to develop long term skills.</p>	<p>In partnership with land councils and peak bodies. Our initiatives include:</p> <ol style="list-style-type: none">1. Community Champions Program: 14 Officers (all Aboriginal) to identify needs and support community aspirations.2. Our Indigenous Business Development Officers: 18 Officers to provide direct access to a panel of governance experts. For example the Urupunga Aboriginal Corporation at Arlparra.3. First Circles Program: direct policy access to Cabinet for 30 emerging Aboriginal leaders. Including paying for members to undertake Certificates II and IV in Leadership and Governance.4. Our Local Authority Initiative: A direct say for Aboriginal people in remote communities in the delivery of policies and programs in their communities.	<p>The Greens support Aboriginal people’s right to community controlled governance and services through representatives they’ve chosen themselves.</p> <p>The Greens will support good governance by providing long-term funding to Aboriginal organisations, helping them create strong plans and business structures. When anyone works alongside Aboriginal people to do this, we insist they must use processes of genuine participation, engagement and consultation with Aboriginal people.</p> <p>We want an independent board that Aboriginal people can appeal to if they feel like someone is taking advantage of them.</p> <p>We propose removing the shires and replacing them with Aboriginal community councils, reinstating remote Indigenous communities and governance training of local representatives.</p> <p>The Greens support long-term funding to help make this happen.</p>
Will you ensure that the Sacred Sites Act is not amended without the consent of the four territory land councils and the Aboriginal Areas Protection Authority (AAPA) board?	<p>Yes.</p> <p>Territory Labor will not amend the Sacred Sites legislation without agreement from the land councils and the AAPA Board.</p>	<p>All legislation in the Northern Territory is created and amended through the Northern Territory Parliament processes.</p> <p>These processes include substantial public consultation with all stakeholders.</p> <p>The creation and amendment of laws is a carefully considered and robust process aimed at promoting and protecting the interest of all Territorians.</p> <p>The Sacred Sites Act is a good example in that it promotes and protects the cultural interest of Aboriginal Territorians.</p> <p>The Country Liberal Government supports the purpose of the SSA and as per normal will ensure that full consultation will be undertaken on any proposed amendments to the Sacred Sites Act.</p>	<p>Yes.</p> <p>We will do all we can to ensure land councils and the AAPA board are consulted regarding any amendments to the Sacred Sites Act.</p> <p>The Greens candidate for Namatjira says: “As far as I’m concerned, Sacred Sites belong to Aboriginal people. They don’t belong to anyone else. They are our sovereign right and claim.”</p> <p>The Greens support Aboriginal people’s right to practice and revitalise culture and have cultural property protected. We recognize that culture is country and country is culture.</p> <p>The Greens want to protect precious places like Sacred Sites, because this helps protect the health and wellbeing of our country and its people.</p> <p>Sacred Sites deserve the strongest level of protection possible.</p>
Will you reform the NT’s remote housing system to ensure that housing management is handed over to local or regional community housing organisations? If so, how?	<p>Yes.</p> <p>Labor will provide \$1.1 billion to remote housing over the next 10 years.</p> <p>This will build 6500 additional living spaces.</p> <p>We will return tenancy management and repairs and maintenance to local control.</p> <p>We will re-invigorate the Housing Reference Groups and provide local housing officers.</p> <p>We will work with locals to determine how housing is to be devolved, when and to whom.</p> <p>Locals will determine housing arrangements in their area- whether it is to regional councils, local authorities or local or regional housing associations.</p> <p>We will provide support for those organisations to have the capacity to undertake this work.</p>	<p>The CLP Government listens to Aboriginal people in remote communities – we have heard your need for Local Control. Consequently, we are establishing Remote Housing Development Authority (RHDA) to provide local control to local communities.</p> <p>Prior to commencement, we will complete a community engagement process to seek the advice on how the RHDA should operate.</p> <p>We will deliver an additional 152 new houses over the next two years under our revised National Partnership on Remote Housing.</p> <p>We will prioritise local Aboriginal people and businesses to deliver as much as possible of the construction, repairs and maintenance and associated services.</p>	<p>Yes, the Greens want to give housing contracts to local providers, for building and maintenance.</p> <p>The Greens propose housing systems and management come under governance of local Aboriginal councils, with systems for appeal if people feel someone is taking advantage of them.</p> <p>The Greens want to build local capacity with effective training for Aboriginal people, and systems to ensure professionals who come to communities properly consult and engage in culturally appropriate ways.</p> <p>The Greens want a comprehensive consultation process about the best ways to develop Aboriginal employment and social enterprise in remote communities, and we want to implement the recommendations.</p>

	Australian Labor Party (ALP)	Country Liberal Party (CLP)	The Greens
Will you ensure that outstations and homelands continue to receive a minimum of \$20 million per year for municipal services, and commit new funds to increase service delivery?	<p>Yes.</p> <p>Our commitment to new funds includes increasing the Homelands Extra funding and being prepared to work jointly with local outstation / homelands organisations to provide new housing in jointly funded arrangements.</p> <p>Labor is open to new commitments in outstations and homelands on a case by case basis.</p>	<p>Yes.</p> <p>The CLP Government has invested \$155m from the Commonwealth into housing, such as Arlparra houses. Additionally, we have invested \$22m p.a. to deliver services to homelands and outstations.</p> <p>Our Homelands Extra Program has successfully invested \$14 million into outstation houses, \$20m in Municipal and Essential Services, along with \$7.3m in Housing Maintenance Programs. There are also \$4m Special Purpose Grants major projects or large equipment on Outstations.</p> <p>The Centre of Appropriate Technology assessed traditional owners have aspirations for economic activity on their homelands. The CLP will partner with the CLC to support people to utilise their lands for economic purposes.</p>	<p>Vincent Forrester says: “An equitable share of the NT’s infrastructure budget of around \$1.5bn would be a lot more than \$20m. I am standing up for an equal distribution of wealth, no matter where we live. It is our right to live on country. So we must support services on homelands.”</p> <p>“The homelands movement has been really important for returning people to country. It has been shown to improve people’s health and wellbeing.”</p> <p>The Greens support increasing funds for service provision and the right for Aboriginal people to determine what and how services are delivered. This includes government services such as health, early childhood development, education, training, housing, community infrastructure, employment support and policing. This will support ‘closing the gap’.</p>
What is your position on bilingual education and promoting Aboriginal languages and teachers in NT schools?	<p>We support bilingual education and promoting Aboriginal languages in schools.</p> <p>Labor will stop the current CLP Indigenous Education Review actions except where they are supported locally.</p> <p>Together with communities we will establish key short, medium and long term goals for education outcomes in each region or cluster of schools.</p> <p>We will create community led schools with local boards allowing locals to determine the pathway schools can take to achieve agreed goals.</p> <p>If locals want this to include bilingual education or education in language this will be their decision and it will be backed by a Labor Government.</p>	<p>The Country Liberals Government currently supports nine schools to deliver bilingual education. The CLP Government is implementing the recommendations from the “A Share in the Future” indigenous education review. This includes developing and implementing policy to guide Languages and Cultures programs and increasing Indigenous workforce and capacity, through scholarships and early careers programs.</p> <p>The Country Liberals Government has also developed an Indigenous Employment and Workforce Strategy to provide a framework for recruiting, developing and retaining Indigenous employees at all levels in schools, regions and work units of Department of Education. This strategy was launched in May 2016.</p>	<p>“We are the sovereign people,” says Vincent Forrester. “Bilingual education is our right. Indigenous language teachers need to be recognised for their skills. To stop education in our and our kid’s language is to stop their education.”</p> <p>The Greens support Aboriginal people’s right to bilingual education and cultural programs in schools.</p> <p>We support Aboriginal peoples’ right to spiritual traditions, histories and ways of thinking about the world.</p> <p>The Greens support Aboriginal people to establish and control education systems, if they choose to.</p> <p>This includes long-term funding for processes of planning and consultation, and for training and employment of Aboriginal teachers.</p>
What will you do to improve both early years and secondary education for children in remote communities?	<p>Children will be at the centre of government. We will develop an early childhood plan led by the Deputy Chief Minister.</p> <p>We aim to have every child ready for school day one. We will:</p> <ul style="list-style-type: none"> provide an additional \$8 million for nurse home visits expand Families as First Teachers allow local communities to decide how to focus locally on children. <p>Labor will support parent choice in secondary education. We will provide all schools with additional \$124 million including:</p> <ul style="list-style-type: none"> \$80 million for more teachers \$32 million for behaviour support \$8 million for an active life, health and arts curriculum program. 	<p>The Country Liberals’ will invest \$19m towards “A Great Start Great Future Plan” to provide a whole-of-government framework for improving the health, education and wellbeing.</p> <p>This program will provide greater coordination of early year’s services by categorising investment and identifying priority areas for action.</p> <p>The government’s “A Share in the Future” Indigenous review, found that secondary education outcomes in remote communities in the NT were unacceptable.</p> <p>The Country Liberals strategy will improve Indigenous secondary education outcomes by providing options and support for Indigenous students and their families to make the best choices to maximise student opportunities in the secondary years.</p>	<p>“We need to rework the system so that teachers use the language skills and codes of students so that they can emerge from school with bi or multilingual competence,” says Vincent Forrester.</p> <p>The Greens recognise poor education outcomes are often the result of poverty, dislocation, marginalisation, health and housing worries and a loss of control of schools at the individual and community level.</p> <p>So to improve outcomes, we need to work broadly.</p> <p>The Greens want long term support for wellbeing programs alongside schools.</p> <p>We want to train and employ more Aboriginal teachers. We want bilingual and cultural programs and we want to support Aboriginal people to determine how schools teach their children.</p>
How will you address the high imprisonment rates of NT Aboriginal people, especially young people?	<ul style="list-style-type: none"> Invest in children through our early childhood strategy, an additional \$124 million in education and \$1.1 billion in remote housing to tackle underlying causes of crime. Invest in youth engagement strategies, to provide healthy activities all year round Target primary health and provide services as close to home as possible. Scrap the Alcohol Mandatory Treatment system, reintroduce the Banned Drinker’s Register and allow TBLs to be determined by Police. Provide court diversion into treatment and rehabilitation for people where the underlying cause is alcohol abuse, mental illness, drug use or disability. Repeal the paperless arrest system. 	<p>Let us have an honest conversation about this. There are lots of conversations about the high rates of imprisonment but no-one talks about why Territorians are in prison.</p> <p>The most common sentencing offences in 2014 were Acts intended to cause injury 50%, followed by Offences against justice procedures, government security and government operations at 22% and Traffic and vehicle officers at 10%.</p> <p>Successful programs such as the Sentenced to a Job Program has been operating for 3 years and provided vocational training with real world work opportunities linked to a job in the community. It has reduced the return to jail rate to 17% against the rest of the general prison population of 49%. A dramatic drop!</p> <p>It provides skills that are useful and transferable to a wide range of work settings in the community, attaches prisoners to a connected network focused on the outcome of transitioning them successfully, many for the first time, to a mainstream living experience that includes paid work and strengthens them to avoid returning to prison.</p>	<p>The Greens say it’s a national priority to reduce the number of Aboriginal people in prison.</p> <p>“They are building prisons instead of looking at the issues,” says Vincent Forrester.</p> <p>The Greens want ‘justice reinvestment’.</p> <p>We want more funding for legal aid services, more support for Aboriginal people to access legal aid.</p> <p>We want more funding for programs that help keep Aboriginal people out of jail, like cultural leadership programs on country.</p> <p>We want an inquiry to find out which laws are unfairly targeting Aboriginal people.</p> <p>Then we want a process of community engagement and consultation to see those laws changed.</p>
What steps will you take to increase training, employment and enterprise opportunities in remote communities?	<ul style="list-style-type: none"> Expand skills training programs in schools. Utilise school facilities for adult education, especially in literacy and numeracy for working life. Work with Aboriginal organisations to develop an economic prospectus for regions. Expand business grants to ensure indigenous people get an opportunity to get support. Provide capital grants to assist the development of Aboriginal tourism, arts and culture operations. Ensure infrastructure works go local. Support land and sea rangers and caring for country programs. Expand the number of Aboriginal workers in health and education. Grow Aboriginal involvement in the fishing industry. Support Aboriginal agribusiness, especially pastoralism and horticulture efforts. 	<p>The Country Liberals believes that education and jobs provides opportunities, choice and improved quality of life.</p> <p>A strong economy will directly support education services. We have committed to invest all onshore gas royalty payments directly into education.</p> <p>This will help grow the Northern Territory’s number one asset: Our People.</p> <p>We will create local jobs for local people, by requiring 70% ofcivil and construction contracts under \$5 million in remote Aboriginal communities go to local businesses by 2017.</p> <p>We will support local business to start, run and grow with real on the job training and employment.</p>	<p>‘I propose we reintroduce CDEP in areas where it has been removed,’ says Greens candidate, Vincent Forrester.</p> <p>The Greens want to support Aboriginal communities to develop an economic base.</p> <p>We want contracts for bush work to stay in the bush, with training if necessary.</p> <p>That means good support and training for work which leads to proper, recognised jobs, with careers structures and professional recognition.</p> <p>We want Aboriginal people to be able to take supervisory roles.</p> <p>The Greens want a comprehensive consultation process about the best ways to develop Aboriginal employment and social enterprise in remote communities, and we want to implement the recommendations.</p>

Treaty push gathers more strength

MOMENTUM for treaties is gathering everywhere, despite Prime Minister Malcolm Turnbull's warning that treaty talk could derail the proposed constitutional recognition referendum.

NAIDOC person of the year, educator Chris Sarra, told the PM: "When you have the courage and you are bold enough, my people [Queensland's Gurang Gurang and Taribilang Bunda] are ready to speak with you about a treaty."

Victorian Aboriginal leaders are hoping to sign one or more treaties with their state government within two years.

Two days of discussions in Melbourne in late May ended with tentative agreement on the process.

"Today marks the end of phase one," Jason Mifsud, executive director for Aboriginal Victoria, who moderated the talks, told The Age newspaper.

"We've come an enormous way and we've got a long way to go."

After an initial meeting early in 2016 and regional meetings in four Victorian country towns, the group decided to appoint a steering committee and meet again in November.

Within days of the consensus, a national conference in Darwin called

on the Prime Minister and the leader of the opposition to commit to talks about a national treaty.

Among the 150 representatives from Aboriginal land councils, legal services, native title bodies and community organisations from around Australia was Michael Mansell from the Tasmanian Aboriginal Centre.

Mr Mansell said a national treaty would provide a single standard across the board and give justice to all.

"While we would be willing to talk about a [Tasmanian] state treaty, there would be little point in engaging with the Hodgman government. We would be looking to a national treaty to protect Aboriginal heritage and force the state government to abide by the Commonwealth definition on Aboriginality," Mr Mansell said.

But Mr Turnbull warned that talk of a treaty would jeopardise a referendum for constitutional recognition.

He was reacting to comments from Labor leader Bill Shorten, who signalled he was open to discussing a formal agreement between the government and Aboriginal peoples.

"Do I think we need to move beyond just constitutional recognition to



Malcolm Turnbull disagrees with Pat Dodson and Bill Shorten about a treaty. Photo: AAP

talking about what a post-constitutional recognition settlement with indigenous people looks like? Yes I do," Mr Shorten told the ABC in June.

He also said "equality, injustice and a post constitutional settlement might not change an election – but they could well change our nation."

"Aboriginal and Torres Strait Islander

peoples must be equal, empowered partners in deciding what such a settlement should look like."

Many prominent campaigners for constitutional recognition, such as Tanya Hoesch and Warren Mundine, have said Australians do not need to choose between constitutional change and treaty.

Constitutional change referendum faces uphill battle

DOUBTS about whether a weakened Prime Minister Malcolm Turnbull will be able to deliver the promise to recognise Aboriginal people in the Australian Constitution are growing in the wake of the close election result.

Many conservative Liberal and National Party MPs are not convinced of the need to change the nation's founding document or are actively resisting and prepared to break ranks with a leader they despise.

The ABC and Sky TV's commentator Patricia Karvelas reported that one MP told her the promise had "never" gone through the party room and that ordinary party members would never accept even the most superficial and basic change to the Constitution.

The PM is torn between this group and Aboriginal people who will never accept tokenistic changes.

Unlike his predecessor Tony Abbott, Mr Turnbull has not made a referendum on constitutional recognition his signature issue.

Ms Karvelas wrote in The Australian newspaper that conservative MPs could campaign against the referendum once a question is presented.

But Mr Turnbull used the 49th anniversary of the 1967 antidiscrimination referendum to reject reports about division in his ranks.

"My party, my government, is



Indigenous leaders met with former Prime Minister Tony Abbott and opposition leader Bill Shorten in Sydney last year.

committed to that constitutional recognition," he said.

"But we obviously have to have the form of words, the amendment, coming from our Aboriginal and Torres Strait Islander communities because it has to be an amendment that is not only acceptable and supported by the

broader Australian community in the referendum, but it also has to be an amendment that is meaningful, that sings, that speaks to the First Australians."

Former member of the referendum council and now Labor senator Pat Dodson wants a series of conventions

to settle on a proposal that has wide support before the referendum goes ahead.

However, May next year, the date suggested by Mr Abbott because it coincides with the 50th anniversary of the 1967 referendum, looks like a deadline that is unlikely to be met.

Indigenous consultations about recognition have started - but what about the Territory?

CENTRAL AUSTRALIAN Aboriginal people will get a chance to have their say about constitutional recognition before the government decides what the referendum question will actually be.

But at the time of writing it was unclear how many meetings will be held in Central Australia later this year.

It is expected that there will be at least two and that one, possibly the last meeting, will take place at Uluru.

The Department of Prime Minister

and Cabinet, which is paying for the meetings, said "regional dialogues" for Aboriginal and Torres Strait Islander Australians will take place in "up to 18 locations" around the country.

The Referendum Council wants these meetings to "discuss options for a referendum proposal that could be supported by indigenous people".

The regional meetings follow three indigenous leadership meetings in Broome, Thursday Island and

Melbourne in June and July.

Representatives of land councils, native title holding and other peak bodies discussed referendum options and the process for the second round of regional meetings around Australia.

One of them was Tasmanian Aboriginal leader Michael Mansell.

"The view expressed at the Melbourne meeting of 100 people is that a treaty capable of delivering land, empowerment, guaranteed resources

and forms of self-determination is far more beneficial than any constitutional recognition could possibly be," Mr Mansell told NITV.

The Referendum Council is considering the outcome of the leadership meetings before organising the regional meetings.

Once those meetings have wrapped up, the council plans to submit a final report to the government and the opposition.



Stirling and Neutral Junction native title recognised at last



Native title holders Dudley Haines, Joseph Thompson and Justice Reeves at the determination.

TRADITIONAL OWNERS of two adjoining pastoral stations north of Alice Springs have received recognition of their right to hunt, gather, fish and conduct ceremonies on their land.

The almost 15,000 square kilometre determination area covers the whole of Stirling Station and parts of Neutral Junction Station.

Justice Reeves made the native title consent determination at a special sitting of the Federal Court on the Hanson River on Stirling Station in April.

The determination also secures traditional owners' right to negotiate over future exploration and mining.

Anmatyerr and Kaytetye speakers from 13 different landholding groups - Akalperre, Amakweng, Alapanp, Arlwekarr, Arlpawe, Arnerre, Arnmanapwenty,

Errene/Warlekerlange, Errweltye, Kwerrkepentye, Rtwerrpe, Tyarre Tyarre and Wake – attended the court sitting.

The Central Land Council filed the native title application in 2011.

“The traditional owners were concerned about the protection of sites and wanted to have a say over exploration on their country,” CLC director David Ross said.

The native title rights co-exist with the pastoral leases, which will continue to be run as cattle stations.

The Eynewantheyne Aboriginal Corporation will become the Registered Native Title Body Corporate that holds the rights and interests on behalf of its members.

Another piece of Simpson puzzle returned

EASTERN ARRERENTE traditional owners have received Aboriginal freehold title to a missing piece of their vast Simpson Desert land claim.

The grant concluded one of the largest and longest running land claims in the Central Land Council region, almost four decades after it was first lodged.

Senator Nigel Scullion handed title to the 110,000 hectare area, also known as NT Portion 4208, back to the Atnetye Aboriginal Land Trust in a ceremony at Santa Teresa in June.

Federal member for Lingiari Warren Snowdon also joined the traditional owners from the Uleperte and Uleralkwe estate groups for the ceremony.

“It’s a 36 year long history with the sad effect that a lot of the people who should have been here to collect the title, the original claimants, aren’t here today. God bless them,” said CLC director David Ross.

Former Aboriginal Land Commissioner Howard Olney heard the Simpson Desert Land Claim in 2009.

NT Portion 4208 was not included in

the title to 18,000 square kilometres of the Simpson Desert returned by former Prime Minister Julia Gillard in 2011.

Following representations from the Central Land Council, Senator Scullion agreed in May 2014 to hand the area back to the traditional owners.

“There’s plenty of sacred sites there and we still have plenty of ceremony and pass the knowledge on,” the late former CLC chair Lindsay Bookie said during the 2011 Simpson Desert handback ceremony.

“Our culture has stayed really strong and we know all the places and all the stories and songs.”

Mr Bookie was one of the claimants who gave evidence about their cultural and spiritual links to country in hearings held in the Simpson Desert, but not a traditional owner of the land to be handed back on Monday.

He said even though the Simpson Desert was remote, people were still strongly connected to their country.

“The traditional owners already look after that country but now it’s ours we



Jeffrey Oliver and Alan Drover at the handback ceremony.

can control visitors’ behaviour a bit better because they will have to have a permit.

“We want them to keep our country clean and not chuck their rubbish

around like some travellers have done,” Mr Bookie said.

“They’ve got to look after the country, we’ve all got to do it.”

Mt Denison and Narwietooma native title celebrations



Narwietooma native title holders with Justice Rangiah at the determination ceremony.



Mt Denison native title holders celebrated at Cockatoo Creek.

SPECIAL SITTINGS of the Federal Court at two remote Central Australian outstations have confirmed native title for traditional owners of two pastoral properties near Alice Springs.

Justice Rangiah handed down two non-exclusive native title consent determinations at Cockatoo Creek and M’Bunghara outstations in June.

During a sitting at Cockatoo Creek, east of Yuendumu, he recognised native title over the whole of Mt Denison Station, more than 2,700 square kilometres.

The determination at M’Bunghara outstation, one day earlier, was in relation to an area covering the whole of Narwietooma Station, almost 2,700 square kilometres, and a portion of the Dashwood Creek where the claimants proved exclusive possession.

CLC chair Francis Kelly said he hopes the Mt Denison determination will improve the relationship between the traditional owners and the pastoral lease holders.

“It will make it easier to share the country,” he said.

Mr Kelly said the court’s determinations recognise the groups’ rights to hunt, gather and fish, as well as to conduct cultural activities and ceremonies on their land.

“It also gives them the right to

negotiate about exploration and mining.”

These rights will co-exist with the Mt Denison and Narwietooma pastoral leases, which will continue to be run as cattle stations.

The Mt Denison native title holders belong to the Rrkwer/Mamp/Arrwek, Yinjirpikurlangu, Janyinpartinya, Yanarilyi and Ngarliyikirlangu landholding groups.

“It also gives them the right to negotiate about exploration and mining.”

Their native title rights and interests will be held by their Registered Native Title Body Corporate, the Mt Denison Aboriginal Corporation.

The Narwietooma native title holders are Western Arrernte and Anmatyerr speakers and belong to the Imperlkng, Urlatherrke, Parerrule, Yaperlpe, Urlampe, Lwekerreye and Ilewerr landholding groups and people who have rights and interests in the area of land known as Kwerlerrethe.

The Wala Aboriginal Corporation will become the Registered Native Title Body Corporate that holds their rights and interests.

Nuke dump: our gain, their pain?

Hookina is the name of the spring near the proposed dump site – a very special place for Adnyamathanha women. Photo: Friends of the Earth

CENTRAL AUSTRALIAN Aboriginal communities may have dodged the bullet of a nuclear waste dump but spare a thought for the Adnyamathanha traditional owners of the Flinders Ranges.

A pastoral property near Hawker in South Australia is now the only site left on the list.

The property was also on the federal government's shortlist of six possible storage sites for low and medium level radioactive waste.

Adjacent to the Yappala Indigenous Protected Area, Wallberdina Station was nominated by a former Liberal senator.

He did not consult with his Aboriginal neighbours, the Adnyamathanha [people of the rocks], before putting forward the property.

It's something the Adnyamathanha have in common with the residents of Oak Valley, Walkabout Bore, Titjikala and Santa Teresa, near the Arid Gold Date Farm close to Alice Springs and they are just as feisty when it comes to fighting the plans for the dump.

"This is in our sacred country with a very important spring just nearby. This is another example of cultural genocide. This cannot happen," said Adnyamathanha Traditional Lands Association CEO Vince Coulthard.

He said his people were not consulted before the shortlist was whittled down to a site on their country and had been shown "no respect".

The members of his association own the Wilpena Pound Resort and welcome around 160,000 tourists a year.



Adnyamathanha traditional owners Heather Stuart, Regina McKenzie and Enice Marsh near the proposed dump site. Photo: Friends of the Earth



Residents of Titjikala, Santa Teresa, Walkabout Bore and Oak Valley: "They have worked hard to have their voices heard and are breathing a big sigh of relief".

Like much of the Flinders Ranges, the area has great cultural and spiritual significance for the association, which strongly opposed the Beverley uranium mine in the eastern Flinders Ranges.

"We have long memories. We

remember the atomic weapons tests at Maralinga and Emu Fields and the ongoing denial around the lost lives and health impacts for Aboriginal people," Arabunna elder Kevin Buzzacott told AAP.

He said his people are still traumatised from atomic weapons testing in the 1950s and don't want any more nuclear projects forced on them.

"We won't become the world's nuclear waste dump."

"My heart goes out to the Adnyamathanha people," said Central Land Council chair Francis Kelly when the news of Central Australia's lucky escape broke in April.

Mr Kelly expressed surprise that the government claimed "broad levels of community support" for the dump.

"What about the people who must look after that country?" he asked. "Nobody asked them and they must really be in shock."

Traditional owner Regina McKenzie broke down during an interview with the ABC.

"Every waste dump is near an Aboriginal community. Don't you think that's a bit confronting for us? When it happens to us all the time?"

Ms McKenzie is a member of Viliwarina Yura, the corporation that owns the land right next to the proposed waste site.

In May she visited former Federal Resources Minister Josh Frydenberg in Melbourne.

He promised her an independent heritage assessment and more consultations.

But Ms McKenzie's people are determined to hold the government accountable for an even more important promise: that it will not force a nuclear waste dump on an unwilling community.

Is the work for the dole scheme hurting Aboriginal jobseekers?

AFTER just one year of the Community Development Program (CDP) researchers, welfare organisations and job providers say the work for the dole scheme is failing remote communities and creating hardship for jobseekers. They have called for changes to the scheme in the wake of government figures that show more people had been penalised under the \$1.5 billion scheme than had found work.

Researchers from the Australian National University (ANU) said data from the federal employment department shows that more than 6,000 CDP participants had found work that

People on CDP must take part in activities such as landscaping, cleaning rubbish, walking children to school and fixing houses for 25 hours a week, five days a week, or risk having their payment cut or suspended.

Federal Indigenous Affairs Minister Nigel Scullion has defended the program.

He said the number of jobseekers in remote communities with suspended payments was probably closer to 4,000 and the overall number of those turning up for work for the dole activities had gone up.

The ABC has reported that approximately 45,000 penalties were

government prior to proceeding with it, as did many Aboriginal organisations and leaders."

Job providers, such as the Arnhem Land Progress Aboriginal Association (ALPA), reported that a rise in welfare penalties under the program was hurting people.

"We're seeing more friction between families, an increase in fighting in and around the store. We've even had an assault of one of our managers," ALPA CEO Alastair King told the ABC.

ALPA runs work for the dole programs and supermarkets in Top End communities, Cape York and the Torres Strait.

Mr King said fresh food sales at ALPA stores had dropped 10 per cent since the federal government tightened rules on penalties for CDP participants.

Sales of baby food and meat had dropped more than 20 per cent and people were buying cheaper tinned and processed food.

He also said people were arriving at work for the dole activities hungry.

Mr King said he was confident the sales figures were connected to CDP penalties because the two trends started at the same time.

Senator Scullion denied the penalties were causing harm.

"It's false and misleading to claim that this had some sort of an impact on the remote economy," he said.

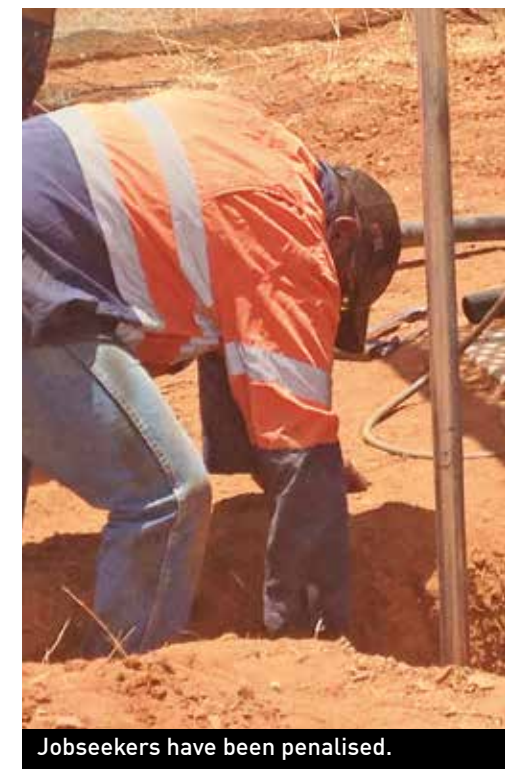
Senator Scullion said financial penalties only applied until a person agreed to

return to CDP activities.

"[Then] the payments are resumed and the back payments are made," he said, adding that claims people were getting less money were "false and inaccurate" and that payments had been delayed "at worst".

He backtracked when the Department of Human Services confirmed that short term penalties were not repaid.

continued on p.12



Jobseekers have been penalised.

"Most people cycle in and out of programs because they're not getting the support they need to enter the workforce."

lasted up to 13 weeks between July and December 2015.

But the ANU's Lisa Fowkes told the ABC these participants were in the minority.

"By the end of last year you were nearly twice as likely to have received an eight week penalty as you were to have gotten a 13 week job," she said.

Ms Fowkes said the five per cent of CDP participants in remote Australia had been slapped with more penalties than the 95 per cent of people in other work for the dole programs across Australia.

handed out in remote Australia in the second half of last year.

"These penalties are harsh," said Cassandra Goldie, CEO of the Australian Council for Social Services.

"It means people are going without food, they're going without the essentials and the minister needs to urgently investigate these deeply concerning statistics."

It's clear to us when this scheme was proposed that it would be harsh, that it would be unworkable in remote communities. We advised the

Mother of Reconciliation?

JUNE OSCAR AO, one of Australia's most energetic Aboriginal advocates, has won the Desmond Tutu Reconciliation Fellowship.

The prestigious international award, named after South Africa's Bishop Tutu, celebrates individuals doing extraordinary work in reconciliation.

Ms Oscar, from Fitzroy Crossing in the Kimberley, received the honour for her outstanding community health achievements and for advancing Aboriginal policy at all levels of government.

Indigenous children born in

the Fitzroy Valley suffer from the highest rate of alcohol-related diseases in the world.

With the Marninwarntikura Fitzroy Women's Resource Centre Ms Oscar helped to uncover the exceptionally high number of children afflicted with fetal alcohol spectrum disorder (FASD).

Her strength and determination helped her community win a landmark legal ruling that stopped the flood of alcohol in the area.

Among Ms. Oscar's remarkable strengths is getting often angry groups that are at

odds with each other to talk constructively.

"That's what I do ...and I think this is what everybody should be doing", she said on being nominated for the award.

Whether that qualifies Ms Oscar for the title 'Mother of Reconciliation' or not, the former partner of 'Father of Reconciliation' Senator Patrick Dodson, is in great female company.

Past winners of the Desmond Tutu Reconciliation Fellowship include Myanmar leader and Nobel Peace Prize laureate Aung San Suu Kyi.



June Oscar at the Fitzroy Women's Resource Centre. Photo: Kim Anderson

Arrernte women speak out about breast screening

DAWN ROSS and Marilyn Smith are passionate about the importance of breast screening for Aboriginal women.

Both Arrernte women were diagnosed with cancer and are sharing their stories to encourage other women to have regular breast screens.

Dawn was diagnosed with breast cancer in 1997.

She had taken her sick daughter to the Alukura Women's Health Service in Alice Springs, where BreastScreen Australia offered Dawn a free test.

The diagnosis shocked her, but she felt lucky that she had been tested.

After undergoing treatment in Adelaide she's been declared clear of the disease and now stresses how vital screening is.

"Breast screening is really important even when you are feeling well because sometimes

you can't feel it and the breast screening machine will catch it," she says.

"I was really feeling healthy. I didn't feel sick."

Marilyn was diagnosed on her 59th birthday.

She says the benefits of screening outweigh any worry women may have about having the test, particularly because catching it early can mean you're around to spend more time with your family and friends.

"Don't be shy because it will save your life if you can get it early, the staff are all women and you can take a friend or family member with you" she says.

"Please go and get yourselves checked."

After her experience, she is adamant that her family and friends get breast screens.

"You know it can happen to

anybody," she says. "I said to my kids, you need to go get tested all of you. And I said to my sisters, 'you mob need to go and get tested'."

Breast cancer is the most common form of cancer for women in Australia, and the second most common cause of cancer related deaths.

This means it is particularly important for women to make an appointment when they receive the invitation letter from BreastScreen Australia.

The Australian Government has expanded the invitation for free breast screening to include all women aged 70 to 74.

Adding five years to the screening means an additional 600 breast cancers may be detected each year, with the potential to save many lives.

Having a free BreastScreen test every two years is the best way for Aboriginal and Torres



Dawn Ross wants all women to have regular breast screens.

Strait Islander women to detect breast cancer early.

To get a test, call 13 20 50 and make an appointment at the nearest BreastScreen Australia

clinic, or visit one of the mobile clinics when it comes to your community or for more information, visit australia.gov.au/breastscreen.

Become a Congress Member

Joining is easy!

- have a say
- receive updates about Congress services and events
- vote for directors and changes to our rule book
- help shape services and programs in town and out bush

All Aboriginal people over 18 years of age, usually living in Central Australia are invited to join.

Membership Application Forms available at all Congress locations.

For more information call the Membership Officer on 8951 0904.



Central Australian
Aboriginal Congress
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Aboriginal health
in Aboriginal hands.

In the wash at Alyuen



Alyuen residents have a new laundry, thanks to exploration income from Nolan's Bore.

ANDREW GLENN, from Alyuen, remembers how handwashing was the only way to get clean clothes on the outstation near Aileron.

For years, a laundry for family and visitors was a distant dream for the residents because money was tight.

But things are changing for Alyuen, thanks to exploration compensation money from the the Nolan's Bore Mine. "We've now got a laundry and can use the washing machine," Mr Glenn says of the bright yellow building the community planned with the support of the Central Land Council's community development team.

After meeting and comparing a number of contractors, residents chose to work with the Centre for Appropriate Technology (CAT) on the project.

CAT encouraged the group to fix up an existing building and designed a laundry with a shower and a toilet at the back.

Mr Glenn was one of three locals CAT employed on the \$90,000 project, along with Stanley Tilmouth and Trevor Glenn.

"It was very good to work on it," Mr Glenn said, "I worked with Neil the plumber, got some money for the kids," he said.

Nola Glenn was another community member to get involved in the project.

She organised a painting for the laundry door and will help plant shrubs and flowers around the building.

The new Alyuen laundry is one of 12 community development projects the Nolan's Bore Community Development Working Group has funded since 2014.

Munungurra's solar for diesel swap starts a trend

A TINY community east of Tennant Creek has become a permanent home for traditional owners and inspired larger communities to follow suit, thanks to a deal that saw it replace diesel generators with leased solar panels.

Despite having money in the bank members of the Munungurra Aboriginal Corporation could not afford to live and work on their country because the cost of diesel power was just too high.

Graeme Smith, the corporation's CEO, told the ABC they paid for two generators to run power to two permanently occupied houses out of eight.

"We'd be going through \$600 to \$700 a week in diesel," he said.

"Because we have no employment on community, people weren't able to pay for the diesel. So they decided to live in town, look after their kids at school, get houses in town, and just go on the dole."

But then the corporation leased a solar power system from Indigenous Business

Australia (IBA), an organisation that is funded by the federal government to promote economic independence.

The community switched off the generators, with dramatic results.

Its power bill halved over a three month period, the population grew from three to 40 and now there are local jobs and even a school.

IBA was new to solar projects but managed to find Mr Smith an indigenous power company from Queensland that specialises in solar power systems.

Allgrid Energy recommended a panel and battery system for Munungurra.

"[Solar] energy that they're not using will get stored in the batteries, and they'll use that energy at night-time when the sun goes down," said Ray Pratt, Allgrid CEO.

IBA bought the Allgrid solar system at a cost of more than \$200,000 and leased it to the Munungurra Aboriginal Corporation.

Leasing meant the corporation didn't

have to withdraw lots of capital and can change systems as technology improves.

"We can go back and renew our lease upon the latest technology that comes in, so we're not stuck with the system we've got," Mr Smith told the ABC.

The corporation pays the leasing costs from its investment income until it owns the power system outright.

The promise of cheaper power has transformed the community.

"With solar and with [population] numbers we were able to get services. We've got School of the Air now because we've got 15 kids," Mr Smith said.

The corporation has also won government contracts to repair and maintain houses and to run work for the dole programs.

"Munungurra certainly created a bit of a buzz," said the IBA's Ray McInnes.

He is now working to repeat the outstation's success in larger Aboriginal communities in the Northern Territory, Queensland and Western Australia.



Gina Smith with the solar energy system.

Writing off the stereotypes, one chapter at a time



Family and friends surround Dr Josie Douglas (centre) during her graduation ceremony.

"WHEN YOU'RE doing research it can feel like it's never going to end," laughs Dr Josie Douglas as she recalls how her four "amazing and very patient" children supported the thesis that has earned her a PhD.

"I had my youngest son saying: 'Have you finished that chapter yet?' He was celebrating every time another chapter was done."

Josie's husband Richard Foster also provided great support.

"I could not have gotten through without having him by my side every step of the way. He was so encouraging and supported my dream from the very beginning," the Central Land Council's senior policy officer remembers.

Surrounded by family and friends, Josie received her doctorate at a

graduation ceremony at Charles Darwin University (CDU) in May.

After many years working alongside linguists and researchers in collaboration with older people on knowledge projects, Josie came to the "slow realisation that

stereotypical about young people not being interested and not wanting to learn. I understood that some of these concerns were very real.

"However, I also knew that what young people were feeling, what they

"In the community a lot of the assumptions were really negative and stereotypical about young people not being interested and not wanting to learn. Some of these concerns were very real."

young people's voices were missing in the discussion about keeping Aboriginal knowledge strong".

"In the community a lot of the assumptions were really negative and

were doing, how they were learning and their attitudes and aspirations towards traditional knowledge were underinvestigated and taken for granted."

She started by trialling her survey questions with a group of young people. They told Josie, 'People always tell us what they want us to learn, nobody ever asks us what we want to learn about'.

"And what they most wanted to learn about was family history, land and its stories, bush foods, songs and dance and hunting," she says.

The research left Josie feeling more optimistic about the future.

"Young people have less time to learn and fewer people to learn from, yet traditional knowledge is still highly valued and part of their belief system. It's a big part of young peoples' identity."

"The tricky bit is how to ensure that when learning opportunities are available that they're presented in a way that will interest young people. They are really discerning learners, they've got high expectations of how they learn and who they are learning from.

"In doing a PhD about young people I didn't forget about old people who are really a central part of it all. I also included their thoughts and views."

Josie acknowledges all those who embraced her research with open hearts and minds.

"People were so welcoming and I'm so indebted to everyone who took part in the research for sharing their stories with me. I wouldn't have a PhD without that."

"I'm incredibly grateful for that and I hope that I've done justice to their stories."

Yapa have their say on the WETT road ahead



Yuendumu education champion Barbara Martin looks ahead to WETT's next decade.

THE WARLPIRI Education and Training Trust (WETT) wants Yapa to help review its community driven programs and to guide their future development.

Ten years after WETT was launched with the support of the Central Land Council, it's started surveying residents of Willowra, Yuendumu, Nyirrpi and Lajamanu about the programs.

"It's good to look back at how WETT started, how it's going, what's been successful and how to make things stronger," said Valerie Patterson, a founding member of the WETT Advisory Committee.

"It's a good time to think up new programs, too, that will work and make our communities happy."

WETT uses royalties from Newmont's Granites gold mine to improve education and training outcomes for Aboriginal people in the Tanami region.

The trust has supported programs designed by and for members of the four

communities, such as early childhood programs, youth and media projects and community learning centres.

Community residents on the WETT Advisory Committee have overseen WETT since it started in 2005.

The committee and the CLC's community development unit are not only looking back at what they have achieved but are also looking ahead to plan for the next decade of WETT.

The CLC has hired Ninti One, a company that specialises in research, innovation and community development in remote Australia, to do the research.

Community researcher Latisha Bartlett is the youngest member of the Ninti One research team that includes John Guenther and former WETT Advisory Committee member Samantha Disbray.

The team plans to finish the community surveys in September and present a review report by next March.

Child care ideas

LOOKING AFTER little kids with disabilities and fundraising are among the ideas Laramba child carers took back from a national child care conference.

Susie Stafford and Irene Floyd, from the community's child care centre, are still drawing on inspiration and lessons they took away from the sixth gathering of the Secretariat for National Aboriginal and Islander Child Care (SNAICC) in Perth.

"The conference was all about caring for young children, celebrating stories, growing and taking action to inspire each other to strengthen culture," said Ms Stafford.

Attending workshops and talking to their peers has given her ideas to try back home.

"One lady shared her story about starting up a new Aboriginal service in

Canberra to support children, youth and families.

There was no government funding, so the women needed to work out ways to run the service. They were busy fundraising," she said.

"We also talked about Foetal Alcohol

"We also talked about Foetal Alcohol Spectrum Disorder (FASD) and thought we could learn more for my community and the children who might be affected by this."

Spectrum Disorder (FASD) and thought we could learn more for my community and the children who might be affected by this," she said.

Little children with FASD, a serious disability that is caused when pregnant women drink alcohol, have a better chance in life when they get help early.

The Laramba child care centre is now educating its staff about FASD and plans to do more to support affected children and families.

Ms Stafford and Ms Floyd attended the conference thanks to the Nolan's Bore community development project.

Their trip was one of 12 community driven initiatives in which the traditional owners of the mine invested more than \$330,000 of their exploration compensation money.



Nolan's Bore exploration money paid for Laramba's trip to the child care conference.

CLC's community development model resonates overseas

THE CENTRAL Land Council has become the first Australian organisation to present to a high powered international forum on community driven development.

The Australian government invited CLC director David Ross and his team to a conference in Vietnam's mountainous north to showcase the CLC's community development program.

The presentation laid the groundwork for closer collaboration with policy makers and community development practitioners from 15 countries around the Asia Pacific region.

rent and so on.

"That makes us unique because the others rely mostly on money from their governments or international donors," he said.

This year's conference theme of inclusion of indigenous peoples created an opportunity for the Australian government to share the CLC's "highly relevant" development model, according to a DFAT spokesperson.

"DFAT reached out to the Department of Prime Minister and Cabinet to seek the participation of policy makers and practitioners from community driven



David Ross and Danielle Campbell took the CLC's innovative approach to Vietnam.

those who shape Australia's policies on Aboriginal and international development.

"There is an opportunity now for the Australian government to think about how it could start to better support the kind of community driven development approaches at home that DFAT supports overseas," Dr Campbell said.

But the conference wasn't all talk.

The CLC team also travelled to projects around the town of Sapa, home to many of Vietnam's indigenous peoples, also known as 'hill tribes'.

They wanted to meet people who have successfully joined forces to lift themselves out of poverty in a country without a welfare system.

Raising pigs and goats for sale or growing traditional medicines for cosmetics were among the choices local indigenous people have made to turn their lives around.

Meeting people who have no option but to take care of their own survival has strengthened Mr Ross' views about the aim of community development.

"It's about taking responsibility for driving the change you want and not waiting for governments to change," he said.

The conference made the CLC team realise "how often we are really out on our own in Australia, yet there are all these countries taking community development very seriously as an effective way to alleviate poverty," Dr Campbell said.

Now setting up the Northern Land Council's new community development program (see story p.26) she hopes both land councils will be able to continue to share lessons with community development practitioners around the world.

continued on p. 24

Remote Aboriginal communities used to top down government policies may be surprised to learn that Australia is a big supporter of community driven development in other countries.

Between them, they support community driven initiatives estimated to benefit up to 500 million people.

They gather once a year to talk about what is working and how to deal with common challenges facing programs that empower communities to take charge of their own development.

The Australian Department of Foreign Affairs and Trade (DFAT) has helped the World Bank, a major financier of the global fight against poverty, to organise and fund the CDD conferences for the past three years.

Mr Ross said conference participants were surprised to learn that Aboriginal communities suffer extreme poverty and disadvantage and wanted to know what the CLC was doing to help.

"We told them we support Aboriginal people to use their own income from mining, compensation, national park



Returned CLC leadership team takes aim at “top down” ABA changes



Not happy with Senator Scullion's planned changes to the Aboriginals Benefit Account: CLC delegates at the Yulara Pulka council meeting in April.

FRANCIS KELLY and Sammy Butcher have secured second terms as Central Land Council chair and deputy chair respectively, but members put a few new faces on the Executive Committee.

“I’m very grateful to the delegates for allowing me to finish the job I began in 2014,” Mr Kelly said after the vote at the April council meeting at Yulara Pulka near Uluru.

The new executive team are Ngarla Kunoth-Monks, Norbert Patrick, Teddy Long, Sid Anderson, Michael Liddle, Leo Petrick, Jasper Haines, Sammy

Wilson and Owen Torres.

Delegates also chose five members for the Aboriginals Benefit Account (ABA) Advisory Committee which makes recommendations about \$500 million of ‘royalty equivalent’ funds.

Valerie Martin, Barbara Shaw, Philip Wilyuka, Harry Nelson and Kelvin Morrison were all elected.

But not all of them may get to serve their full three-year terms.

Minister Nigel Scullion wants to cut the number of CLC and NLC representatives on the

committee by two per land council in November and add two hand picked members.

CLC and NLC delegates

“It’s time he handed responsibility for Aboriginal money back to the elected representatives of Aboriginal people.”

have strongly condemned the minister’s proposed changes as yet more top-down control over a less than transparent process.

NLC chair Sam Bush-Blansi accused Senator Scullion of hijacking the ABA.

“He declined most of the recommendations of the advisory committee and has picked his own projects,” he

told the NT News.

“It’s time he handed responsibility for Aboriginal money back to the elected representatives of Aboriginal people,” Mr Kelly said.

“It should be our priorities that

count, not the government’s.”

CLC director David Ross accused Senator Scullion of refusing to invest in projects associated with land councils.

“ABA-funded projects are deliberately farmed out to less capable organisations, even when the land councils have a better record of getting results and have been asked to deliver those projects by Aboriginal people on the ground.”

“It is a contrary and arbitrary abuse of power,” Mr Ross told the Native Title Conference in Darwin in June.

continued from p. 8

His spokesman said to the ABC that he “could have been clearer”.

But Jobs Australia, the organisation that represents CDP providers in remote communities, said the minister was wrong.

“There are very large numbers of people who are incurring penalties which they never regain,” said David Thompson, the CEO of Jobs Australia.

Back when Senator Scullion announced the four year program he promised it would “re-engage our First Australians”.

Jobs Australia said this hasn’t happened.

“All sorts of things have been tried and have generally not succeeded in these communities. This initiative looks like it is going very fast down that same path,” Mr Thompson told the ABC.

Tangentyere Employment Services, which runs CDP in Alice Springs town camps, believes financial hardship has increased since the start of this year.

“The town camps get a lot of visitors from remote communities. They’re arriving in town and they’ve been suspended for not attending their activities last week,” said Tangentyere’s Matthew Ellem.

Mr Ellem said visitors who can’t afford to chuck in increase pressure on struggling town camp households.

continued from p. 2

CLC director David Ross told the same conference that governments of both parties had “completely lost their way” in Aboriginal affairs, with “predictable and tragic” results.

While it remains to be seen

“They don’t know what the solutions are, and their own governance and implementation capacity is the lowest it has ever been.”

how the Prime Minister will respond to these challenges from Aboriginal organisations, he can at least count on strong advice from Aboriginal members on both sides of Parliament House.



Joe Morrison has called for Senator Scullion to be replaced.

Former NSW Labor minister Linda Burney became the first Aboriginal woman in the Lower House, while former NT Labor minister Malarndirri McCarthy and former CLC director Pat Dodson were elected to the

Senate.

But despite a record number of Aboriginal candidates, especially on the Labor side, the election again fell short of producing a parliament whose make up mirrors the number

of indigenous people in the population.

Pauline Hanson, however, is back stronger than ever, with a national platform to again express racist and anti-Aboriginal views.

Her return has raised fears that her One Nation team will drag Mr Turnbull’s party even further to the right.

Whoever ends up advising the PM on Aboriginal affairs, he could do worse than to listen to former Aboriginal affairs minister Fred Chaney.

“Disempowering Aboriginal people does not make them responsible for their own futures, it infantilises them. Working on them instead of with them reduces them to despair,” Mr Chaney said during National Reconciliation Week.

“This is the next big adjustment we have to make, learning to work with, and it requires different mindsets and different skills. Post election perhaps we can start to work seriously on that.”

Call for native title veto right

CAPE YORK Land Council chair Richie Ah Mat wants native title holders to be able to veto development.

Mr Ah Mat said this would ensure the benefits were properly shared and help streamline negotiations over developing Australia’s north.

Mr Ah Mat told the Developing Northern Australia 2016 conference in Darwin in June that Aboriginal people could make or break the government driven northern development agenda.

He said native title holder consent should be an “iron-clad, non-negotiable condition for development”.

“Consent will not be given unless there are reasonable benefits from the development for traditional owners,” Mr Ah Mat said.

“Consent will not be given unless there are reasonable benefits from the development for traditional owners.”

“The Native Title Act needs to be amended to provide that traditional owners must consent to all development, including mining, where native title exists. This must also be reflected in state legislation.”

Adding a veto right to the law would give native title holders



Richie Ah Mat. Photo: Cape York Land Council

similar power over their land to that of traditional owners who hold land under the Aboriginal Land Rights Act (NT).

Northern Land Council CEO Joe Morrison earlier told the National Native Title Conference Aboriginal people were still not being treated as partners in development.

He blamed Northern Territory and federal government hostility to land councils for creating problems.

Mr Ah Mat said a veto right in the Native Title Act would improve the situation and simplify the process for investors while ensuring locals have more say over development.

“We must unite to demand all development requires our consent, but also to agree on model which makes consent processes simpler, quicker and cheaper,” he said.

50 YEARS

SINCE THE WAVE HILL WALK OFF

From little things big things grow



Quintaysha Thompson graduated with a Bachelor of Humanitarian and Community Studies from Charles Darwin University.

KEV CARMODY need look no further than Quintaysha Thompson for proof that his land rights anthem still rings true in Kalkaringi.

As a little thing Ms Thompson showed early promise.

"She was very bright and used her initiative to have her own little discos and create her

own performances," her mum Rosyln Frith said.

"I always believed that she was going to do something special with her life and would be very successful."

Sure enough, Ms Thompson became one of the community's first students to finish high school.

Now the young mother is

pursuing her Masters Degree in Public Health and works among world class researchers at the Menzies School of Health Research in Darwin.

She said loving what you do always makes a difference.

"I also have a good routine and try not to let anything get in my way because I'm doing this for myself and my family," she said.

"I wanted my kids to achieve what I didn't," her mother added.

"Family support is the key. If they miss out on that they won't go anywhere."

Ms Thompson agrees.

"If it wasn't for my family's support I wouldn't have made it this far. With the right support anything is possible."

1966

Vincent Lingiari leads the Wave Hill Walk Off

PRIME MINISTER'S DEPARTMENT

TITLE:

WAVE HILL: 'IT'S UP TO GOVT.'

Australian Associated Press

LONDON, Tues.—The Australian Government will have to settle the land claim by Gurindji tribesmen squatting on part of the Wave Hill station lease in the Northern Territory.

ernment welfare settle- area an aboriginal re-
ment on 700 acres of serve.
Crown land.

The Government is building 20 homes valued at \$318,000 for aboriginals.

Then, under new NT legislation given assent by the Governor-General recently, the Gurindjis

wanted a long al or miscel-
poses lease.

nd Vestey said that the key being granted and how it controlled, add-

is to the belief Wave Hill case ed critical by

alian Govern- t could lead to and demands in Australia

w Guinea, Vestey Company n London.

ded by 29-year- Vestey. Edmund another director, d Vestey.

pany's interests heat and fruit and retailing in refrigerated ships

nder the Blue e and extensive leases in north- alia.

Gurindji station workers may end strike

DARWIN, Sunday. — Gurindji station workers, on strike for more than two years, are understood to be willing to return to work following pay increases and improvements in living conditions which came into effect today.

A delegate for the Aboriginal Rights Council, Mr George Gibbs, returned to Darwin last night from Wave Hill, where nearly 100 Gurindjis have gathered



Vincent Lingiari at Wattie Creek (Daguragu), Northern Territory] when they had water on tap, 1977. Photo Michael Jensen. Source National Library of Australia



Land Rights



1975

Charlie Perkins and Wenten Rubuntja elected CLC's first chair and deputy chair.

1978

The Warlpiri Kartangarurru-Gurindji claim becomes the CLC's first successful land claim.



1985

Uluru Kata Tjuta is handed back to traditional owners who lease the area back to the federal government for 99 years.

Patrick Dodson becomes the CLC's first director.



1976

The Australian parliament passes the Aboriginal Land Rights Act and the CLC publishes the first issue of Land Rights News.



1983

Aboriginal custodians protest against a dam that would have flooded sacred sites north of Alice Springs.



1988

Wenten Rubuntja (CLC) and Galarrwuy Yunupingu (NLC) present Prime Minister Bob Hawke with the Barunga Statement calling for a treaty. Mr Hawke promises a treaty by 1990.

A convoy of NT Aboriginal leaders drives to Sydney to protest against the Bicentennial celebrations.



1993

The Australian parliament passes the Native Title Act.

One year later, the CLC becomes a Native Title Representative Body.

1997

The sunset clause in the Aboriginal Land Rights Act takes effect.

No more new land claims can be lodged.





1976 - 2016

2005

The Warlpiri Education and Training Trust and the Uluru Rent Money projects kick off the CLC's community development program.

Since then, the program has helped Aboriginal groups to drive their own development by investing \$58 million of their royalty, compensation and rent income in many hundreds of community projects.



2004

The CLC negotiates the joint management of 20 national parks leased back to the NT government.

Since 2012 members have invested all rent income from the park leases in community development projects.

2000

Lajamanu's Wulain Rangers (now North Tanami Rangers) become the CLC's first ranger group.

Today the CLC's ranger program supports 10 ranger groups managing more than 300,000 square km of Indigenous Protected Area and other Aboriginal land.



2015

The CLC marks its 40th birthday with the launch of the oral history collection *Every Hill Got A Story*.

It celebrates winning back more than 417,000 square km of Aboriginal freehold land.



2016

A joint meeting of Territory land councils at Kalkaringi celebrates 40 years of Land Rights and half a century since the Wave Hill Walk Off.

2008

Traditional owners commemorate the 80th anniversary of the Coniston Massacre.





50 YEARS



FREEDOM DAY FESTIVAL

ngumpin, kartiya karru-la jintaku-la - blackfella, whitefella unite as one

19-21 AUGUST 2016

FRI AUGUST 19th

9.30am

Grand Opening of National Heritage Listed
Wave Hill Walk-Off Track

11am

Land Rights March

11.30am

50th Anniversary of
Freedom Day Ceremony

BYO Picnic

3pm

Book launch - Yijarni:
True Tales from Gurindji Country

4pm

Karungkarni Art Exhibition Opening

5pm

Wajarra Dance Ceremony

7pm

Freedom Day Music Concert & Fireworks

SAT AUGUST 20th

9am

Sports Carnival Commences
Football, Basketball, Softball

Film Festival

Book Launch: A Handful of Sand

Special Guest Speakers

Frank Hardy Exhibition

Brenda Croft Exhibition

Guided Tours

Children's Activities

Panel Discussions:

(NT Election, Collective Action,
Indigenous Health in the 21st Century)

3pm

Billy Bunter memorial trophy
Gurindji vs Lajamanu AFL

7pm

Freedom Day Music Concert

SUN AUGUST 21st

9am

Sports Carnival Commences
Football, Basketball, Softball

Church Service

Film Festival

Walk-Off Film Script

Special Guest Speakers

Frank Hardy Exhibition

Brenda Croft Exhibition

Guided Tours

Children's Activities

Panel Discussions:

(Two way Law, Indigenous Arts,
Indigenous Education)

7pm

Freedom Day Music Concert & Fireworks

12.30am

Festival Closes





Turnbull government denies ranger program changes, ignores good news



Kalutkatjara rangers are disappointed that the government has taken no action on the review.

THE TURNBULL government has denied reports that it plans to radically change the Aboriginal ranger program but has kept very quiet about an independent review that confirms the program's success.

Indigenous Affairs Minister Nigel Scullion admitted he was reviewing the ranger program but said he had no plans to force ranger groups to only hire participants of the controversial work for the dole scheme or cut the time anyone can be a ranger.

He denied knowledge of a leaked presentation from the Department of Prime Minister and Cabinet published by the Crikey news web site in July that discussed a major overhaul of the program.

The presentation appeared to fly in the face of a federal government review which shows Indigenous Protected Areas (IPAs) and Aboriginal ranger programs smashing disadvantage and creating meaningful

Federal Labor promised to double Aboriginal ranger jobs before it lost the July election, while the Greens went one better by committing to extend the ranger program for 15 years.

Central Land Council director David Ross said the commitments backed "one of Australia's biggest Aboriginal success stories".

"It's a sound investment in our future generations, our shared environment and is a long overdue example of politicians listening to Aboriginal people when they tell them what's working," he said.

"Voters in remote communities, no doubt, expected more from the Prime Minister's 'jobs and growth' slogan than work for the dole," Mr Ross said.

The opposition commitments would have seen the number of ranger jobs double from the current 100 to 200 and allowed the CLC to set up ranger groups in communities that have persistently been asking for them for a very long

"Most of our kids want to be rangers when they grow up. That helps to keep them at school."

employment in remote communities while also protecting the environment.

The review found that every dollar the federal government spent on these programs creates almost three dollars in social, economic, cultural and environmental benefits.

It also listed program benefits such as low cost land management, higher tax income and fewer welfare payments.

Other benefits included community members gaining jobs and qualifications, stronger communities and less violence.

The glowing review should have given the Turnbull government bragging rights during the federal election campaign.

Instead, it quietly buried the good news after sitting on it for months, vacating the field to the opposition and leaving ranger groups worried about their future.

The review, by Social Ventures Australia, investigated the benefits gained from investment in five IPAs.

It found that between 2009 and 2015, an investment of \$35.2 million from federal government and third parties generated \$96.5m worth of positive outcomes. What's more, 28 of 35 program outcomes directly aligned with government priorities.

The report said IPAs and ranger programs are "effectively overcoming barriers to addressing Indigenous disadvantage and are engaging Indigenous Australians on country in meaningful employment to achieve large scale conservation outcomes".

Territory Labor responded with a promise of additional powers and an extra \$14 million dollars for NT rangers if Labor wins the NT election in August.

Most of this can be spent on expanding existing groups.



Josephine Grant uses her tablet for photos and videos.

Josephine's double delight

IF WINNERS are grinners Josephine Grant's trademark cheeky smile must have been twice as wide when she found out that she bagged two awards in one month.

The Central Land Council's ranger support officer took out the award for leadership in protected areas management in the NT Rangers Awards, as well as a photography prize.

The CLC often relies on Ms Grant to co-ordinate its five northern ranger groups and nominated her for the NT Rangers Award because of her great communication skills, experience and resourcefulness.

"Josephine has been a wonderful mentor for our rangers and has built strong relationships with her colleagues and traditional owners," CLC director David Ross said.

"She leads by example and has inspired many younger women to pursue ranger careers."

Ms Grant, who joined Tennant Creek's Muru-warinyi Ankkul Rangers in 2012, also received the Women on Country Award in the 2016 Working on Country photography competition.

She took her winning picture, *Burning Warlmanpa Country*, on a recent burning trip.

"Milwayijarra traditional owners, with the help of the Muru-warinyi Ankkul Rangers and a helicopter, undertook ground burning and passed on knowledge of sites and country to younger people," she said.

"The rangers also graded an old road to improve access to 10 sites which can now be visited and managed."



Josephine's winning photograph *Burning Warlmanpa Country*.



Rangers camp with old friends to learn new skills

MORE THAN 80 CLC rangers took part in intensive professional development at this year's ranger camp at Blue Bush Station, an Aboriginal cattle property north west of Tennant Creek.

The camp's hosts, Gina and Chongy Howard, are old friends of the CLC.

After working at the CLC for decades the couple now train high school students in station skills.

A group of their young VET students had a chance to watch the rangers in action as they undertook accredited training in 4WD, all terrain vehicle and chainsaw operations.

Over the three days of the camp, students observed as the rangers also learnt to identify and kill weeds and handle chemicals.

Project management and multimedia workshops were also part of the packed program.

At night ranger groups honed their presentation skills by speaking in front of everyone about their work.

"If you don't keep on top of Buffel grass it just grows back and grows back worse".

The fast growing weed was introduced by the cattle industry as stock feed, but it is very bad news for native plants and animals.

"Buffel burns hotter than most native grass. It just burns the seeds altogether so the native grass can't grow back. Birds would have to move to another spot to find seeds," said Anthony.

The rangers use tablet computers they call cyber trackers to record where they find threatened species, ferals and weeds.

"We can mark the areas where the weeds are so next time we can go back and see how it has gone, if we kill them off or if there is new [buffel] grass," said Cleveland Kantawara from the Tjuwanpa ranger group.

CyberTracker is a picture-based software on the tablets that was developed in Africa. It allows expert trackers to collect GPS data and other

"It feels more comfortable because you're with your own people. We speak language, laugh and tease each other. Culture is a big thing."

CLC chair Francis Kelly noticed how confidently many of the rangers spoke up and praised them for looking after country.

"They're proud of what they do and they are keen on more training," he said.

"One thing I'm really proud of is that some of them got certificates. That is important for their communities because they teach others on the side.

"It's not only for themselves. They take the kids out on excursions so they can experience the work and activities of ranger groups."

Ranger groups are relatively small in size compared to the vast areas of land for which they are responsible.

Part of this daily work is the battle of controlling buffel grass.

"Buffel grass is a big thing. It overgrows and takes over some of the native grass. Birds eat seeds of the native grass and buffel grass comes and kills native grass which the birds need," said North Tanami ranger, Anthony Rex.

information about plants and animals even if they have low levels of literacy.

The 10 CLC ranger groups use the tablets for anything from weed mapping and control, burning, waterhole monitoring and threatened animal surveys.

They feature maps to help them navigate country and can be used to download books in Aboriginal languages.

The rangers gave the tablets a good workout when they monitored a wetland with the traditional owners of Blue Bush.

This year's camp kicked off with a visit by Lingiari MP Warren Snowdon, who thanked the rangers for their work and foreshadowed a Labor Party announcement about ranger funding.

(Opposition leader Bill Shorten followed up a few



Cleveland Kantawara, Ritchie Williams and Ainsley Gorey record animal tracks with the Cybertracker.

weeks later with a promise to double the number of ranger jobs if Labor won the July election it lost).

Next up, senior policy officer Josie Douglas facilitated the ranger forum.

A regular feature of every ranger camp, the forum is an important opportunity for the groups to share their experience about what's working well and what needs improving.

"It would be great to do something like that at Parks [the Parks and Wildlife Commission (PWC)], to see other people's perception, see what other rangers think and if it's working out for them" said Alex Hanley, who looks after the Alice Springs Telegraph Station Reserve.

One of three Aboriginal PWC rangers at this year's camp, Alex said he had a great time.

"It feels more comfortable because you're with your own people."

"We speak language, laugh and tease each other. Culture is a big thing."





Ranger forum: groups discuss changes to the program.



Rangers check the professional development plan for the camp.



Rangers Helen Wilson and Christine Ellis learn to maintain a chainsaw.



Warlpiri ranger Christine Ellis revs up her chainsaw.

Fighting fire with fire

THE 2016 burning season is in full swing from the APY lands to the Tanami, thanks to some great planning earlier this year.

A visit to Willie Rockhole has kicked off monthly burning trips around Kintore.

The seven trips planned for this year provide casual employment for families and a chance to visit country. There are never enough cars to fit in all willing workers.

Further south, Anangu elders

from South Australia, Western Australia and the Northern Territory met with ranger groups and organisations from the cross border area in Docker River to plan three collaborative burns around the vast Kaṯiti Petermann IPA.

Country visits with the elders organised by the Kaṯukātjara rangers were a highlight of this year's Waru Committee gathering.

Why I'm a CLC ranger

"I am never going to give up the ranger's job for another job. You can chuck a million dollars at me, I don't want that, because my land is more precious to me than anything else."

— Barbara Petrick, Arltarpilta Inelye Rangers



Ranger Barbara Petrick. Photo: ABC Lateline

MURNKURRUMURNKURRU ranger Willemina Johnson from Kalkarindji has Gurindji and Warlpiri heritage and spends most of her spare time fishing.

"The elders tell us stories from the Wave Hill Walk Off, an important story. This year's 50th anniversary is a really big one. We'll be working through the weekend. There will be a lot of people and the Northern Land Council

to find now but we can still find where they are buried.

It's very emotional, especially for the old people. They cry and make us feel a bit sad but we have to be strong as rangers because we're the ones working on the grave sites."

Arltarpilta Inelye ranger Barbara Petrick lives with her family at an outstation south of Atitjere, close to an important water hole.

"I learned both ways about the land and that's what I want to do as a ranger now. To pass on what I've been taught by the elders to the younger generation, especially to the teenagers, getting them away from technology."

will be meeting with the Central Land Council.

Since I started with the rangers I learned about weeds, water monitoring and fencing around important springs. We're also looking after bush graves. There were five or six different tribes living and working all over Wave Hill Station and they used to bury their deceased all over the country. They're hard

"The inspiration and love for my land came from my grandfather, a hard working stockman and also from my grandmother, a very hard working Christian lady. I learned both ways about the land and that's what I want to do as a ranger now. To pass on what I've been taught by the elders to the younger generation, especially to the teenagers, getting them away from technology.

I'm still learning from the elders. We took the young girls out to a sacred place where a lot of us had been taken as we went through puberty and turned into women. We teach them how to respect the land and how they are connected to the land and the relationships. Last year I took my 14 year old here. We do see differences in the teenagers when we take them back on country.

This is my second ranger camp. I love it. When I applied I wrote that it was my dream job as a little girl. I wanted to protect my land and keep it safe, like the elders have done for thousands of years. Being a ranger is the best thing you can ever be. This is my dream job. I'll never give up the ranger's job for another job. You can chuck a million dollars at me, I don't want that, because my land is more precious to me than anything else."



Willemina Johnson cares for bush graves.



Cross border Waru Committee planning pays off: the Willie family celebrates the first burn of the season.

Vale Napangardi Watson, artist and force of nature



"You took her on at your peril": Judy Napangardi Watson exhibited in Sydney in 2006. Photo: Warlukurlangu Artists

"IT IS WITH immeasurable sadness that we write to let people know that Napangardi died peacefully last night in her beloved home town of Yuendumu. She was much loved by all of us. We will all miss her and her formidable talent very much." Warlukurlangu Artists Facebook message, May 18, 2016

Judy Napangardi Watson was indeed formidable. I first met her at Yuendumu sometime in 2005.

She was tiny – perhaps all of five feet tall, with stove-pipe legs and arms and an elfin face, but you took her on at your peril.

Napangardi was born around 1925 at Yarungkanji on Mount Doreen Station, west of Yuendumu in the Tanami Desert.

Her ancestral country was far to the west at Mina Mina, the subject of and inspiration for many of her paintings.

Not long after she started painting in the mid-1980s she developed her distinctive style of painting using contrasting bands of colour with heavily

textured surfaces worked in a vigorous "dragged dotting" style.

Napangardi was a colourist almost without match.

The best of her canvases are exemplars of the vivid and explosive use of colour adopted by many artists working at Warlukurlangu – a Warlpiri word for a "place of fire" just west of Yuendumu.

In 2004 Gloria Morales, who'd trained as a curator at the National Gallery in Canberra, joined Warlukurlangu and helped to refine Napangardi's use of colour beyond what had been a relatively limited palette.

Soon Napangardi was mixing her own colours and helping to explode the myth that, as curator Judith Ryan put it, "Indigenous art is concerned only with colours of earth and desert."

Author and former Lajamanu school principal Christine Nicholls wrote that the availability of new colours afforded Warlpiri artists "a means of innovation, enabling them to expand

their repertoire in their contemporary visual re-creations of country.

Many Warlpiri, like Judy and her late sister Maggie Napangardi, elected to use the wildest, most inventive of palettes to represent their country and as a means of re-affirming their relationship with it.

Artists like Judy and Maggie Napangardi have therefore frequently made use of bands of bright colour as a means of activating the surface of their canvases to create an illusion of motion, so important as a means of simulating body painting and depicting Warlpiri narratives of travel through large tracts of country, and particularly necessary to portray the Women's Dreaming with accuracy."

Success, however it is measured, always comes with a price though and for Napangardi, support of her very extended family meant that on occasion she was literally hit upon. She was also pressured to participate in the sweat-shop art trade in Alice Springs.

Cecilia Alfonso, manager of Warlukurlangu Artists, says many, if not most of Napangardi's works for sale online, are fakes that she had minimal involvement in making.

Often she was posed for a photo holding a painting made by someone else "in her style".

Alfonso warns potential buyers to carefully check the provenance of any paintings attributed to Napangardi, and indeed many central Australian artists, that are offered online.

Napangardi was more than just an artist and an impressively supportive champion of family and clan.

She was also a formidable hunter. As Alfonso told me: "When we would go hunting the other ladies would come back with one goanna. Judy would come back with six fat ones and a cheeky grin."

By Bob Gosford

Central Land Council
Digital Archive

Share
**your
past...**
with the future

Now also accessible by mobile phones and tablets
<http://clc.keepingculture.com>

Vale Kunmanara Baker, dignified genius who left lasting treasures

KUNMANARA BAKER was a person of great dignity and good sense, and a genius as an artist and creative maker.

She passed away on the 17th of April and will be missed greatly by family and friends, colleagues and admirers.

Kunmanara was born on the 13th of November 1943 at Pukatja (Ernabella), on the Anangu Pitjantjatjara Yankunytjatjara Lands (APY) in South Australia.

Her mother's country is near Wingellina in Western Australia and her father's near Kanpi in South Australia. Kunmanara was a traditional owner for Uluru Kata Tjuta.

She attended the Ernabella Mission School set up in 1940 by the Presbyterian Board of Missions and began working in the art centre or 'craft room' as it was first known, while still at school.

From 1963 she worked there continuously as a fulltime artist until she moved to Alice Springs for dialysis treatment in 2005.

Kunmanara did not marry but 'grew up' three daughters of close family.

She was chairperson of Ernabella Arts from 1994 to 2002 and later continued her contribution as *Anangu Mayatja* [manager], assisting the art centre co-ordinator.

Her lifelong friendship with the late Deaconess Winifred Hilliard, craft room advisor of 32 years at Ernabella, was seminal.

Hilliard recognised immediately that Kunmanara had unusual ability and imagination and gave her every encouragement and opportunity to explore a wider world.

Kunmanara was also a long serving member of the Pukatja Community Council, helped to found the APY artists' advocacy body KU Arts and was an active member of NPY Women's Council from its beginnings.

In 2000 Kunmanara was part of the group of women who performed the Seven Sisters *Inma* [ceremony] during the opening ceremony of the Olympic Games.

The Ernabella Choir, of which she was also a founding member, was close to Kunmanara's heart. She performed with it around Australia and in Fiji.

In Alice Springs she regularly attended the Flynn Memorial Church and sang there enthusiastically until the end of her life.

Kunmanara made her living as a professional artist in a career spanning



Kunmanara Baker - an artist of "unusual ability and imagination" who enjoyed an unbroken 50 year career.

Institute, and later gave batik workshops at the National Museum of Ethnology at Osaka, Japan.

Her first print on paper was editioned in Osaka.

As a print maker, from 1983 she created many limited edition prints on paper using solar and metal plate etching, lithographic and linocut techniques.

Her two different print images of the *Minyma Malilanya* [the woman Malila] story are superb works.

One of the sites associated with this story is close to her father's country and she enjoyed taking people to see the eerie underground cave where this particular *mamu* [evil spirit] lived.

Both prints are in national collections.

Kunmanara worked as a ceramicist from 1998, first at the JamFactory workshops in Adelaide and from 2003 in the Ernabella Arts ceramic studio.

She used under glaze decoration on a variety of vases, platters and bowl forms and pioneered a variation on the 'lost wax' batik technique using a *tjanting* [applicator] and wax to decorate terracotta forms.

As a young painter she produced jewel-like small works in gouache on paper and as a mature artist she moved to major acrylic works on canvas.

Kunmanara created five original designs for a suite of terracotta

[woven grass] baskets, carved and poker work decorated *punu* [wooden artefacts], hand spun woollen *mukata* [beanies and other head coverings], as well as art on a string: hand painted and threaded gum nuts and *ininti* [bean tree seeds], *liriku* [necklaces] and *minaku* [bracelets].

Kunmanara had a profound influence on everyone who knew her. She set the highest standards for herself in her

work and her life, and quietly without judgement, expected it of others.

A great teacher, she patiently and carefully showed younger artists the new, Western, art making techniques.

Kunmanara moved gracefully in two worlds. The great works she created from the fusion of these worlds of her lived experience are a lasting treasure.

By Hilary Furlong



Kunmanara with one of her handspun sheep wool and emu feather beanies.

In 2000 Kunmanara was part of the group of women who performed the Seven Sisters *Inma* [ceremony] during the opening of the Olympic Games.

50 unbroken years as one of Australia's most gifted contemporary Aboriginal creators.

She worked first with textile and fibre, making hand spun and loomed woollen fabrics of superior quality.

She provided the original *walka* [designs] for the hand pulled woollen floor rugs which she and the other young Ernabella artists made, which are now collectors' items.

When batik, the Javanese technique for decorating cloth using wax and dye, was introduced to the Ernabella artists in 1971 Kunmanara became a leading exponent.

She produced countless original works on cotton and silk including scarves and clothing.

In 1975 she visited Indonesia with two other Ernabella artists to refine her technique at the Jogjakarta Batik

platters, which were mass produced and sold nationally under the Adelaide JamFactory label.

Her series of fabric designs, screen printed at Ernabella, were landmark achievements that were both commercially successful and collected by major institutions.

After moving to Alice Springs Kunmanara collaborated with fellow ceramicist Robin Best. Their work - Settlement - was shown at London's Victoria and Albert Museum in 2005. *Writing a Painting* was a keynote exhibition at the 2006 Adelaide Festival of Arts.

Alongside her use of Western materials she also adapted her own cultural practices.

In Alice Springs she made some of the most refined and sophisticated *tjanpi*

CENTRAL LAND COUNCIL ONLINE

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Wave Hill station lives on in song and dance

KALKARINGI community will celebrate the 50th anniversary of the Wave Hill Walk Off with traditional songs and dances performed half a century ago.

The performances are part of a language project trying to keep the ceremonies of one of the defining periods of the land rights movement alive.

Elders Ronnie Wave Hill Wirrba Jangala and Topsy Dodd Ngarnjal learnt them as children on Wave Hill Station.

The two senior ceremonial bosses, both in their late 70s, are the only people left who remember some of the older songs.

"The *Mungamunga* [spirit women] gave my *jawiji* [mother's father] the Freedom Day *Wajarra* [ceremonies],"

strong for the next generation. The linguist and musicologist work together transcribing the music and texts so the kids will be able to remember it when we are gone."

Mr Wave Hill remembers a song about the loping gait of camels, taught to him by elders from nearby Inverway Station when he was nine years old.

"The community has chosen to document more of the earlier contact history and this is why we're getting songs about camels, cats and windmills and this sort of thing," said Felicity Meakins from the University of Queensland.

Dr Meakins is part of a language team that has worked with Karungkarni Arts

"Jarū, yunparnup, culture we gotta have 'em ngantipa strong karu-wu jangkakarni-lu ngurra-ngka murlangka. Milimili-la yuwanana nguwula yunparnupkaji-lu jaruwaji-lu. Ngulu karu-ngku karrwawu."

said Samantha Smiler, the granddaughter of one of the ceremonies' composers.

"We sing them on Freedom Day for kids and adults to dance to and to show *kartiya* [white people] our culture. It makes me feel proud and happy when I watch them dancing."

The songs tell stories about the lives of Gurindji people who worked at the station - owned at the time by British Lord William Vestey - before they left it in protest against poor conditions in 1966.

Gurindji elders feel a sense of urgency about passing their knowledge on to children in the community.

"When they're grown big, we mob might have passed away, you know?" Ms Dodd Ngarnjal said.

"We're just learning the young girls to know culture."

Elder Violet Wadrill said: "We've got to keep our language, singing and culture

to help the community record more than 80 Gurindji songs, including public ceremonial songs and private women's songs.

She said most songs dated back to the 1940s and 50s - including a song called "Freedom Day".

Although Wave Hill Station has become known for its harsh treatment of Aboriginal station workers, it was also a meeting place of cultures.

Station workers from many different language groups travelled a lot between cattle stations, teaching the Gurindji songs from across a vast region.

"Wave Hill station was a real hub of multiculturalism - we're finding songs in Mudburra, we're finding songs in Nyininy, so songs coming from the west, songs coming from the east and songs from the north and Warlpiri songs coming from the south," Dr Meakins said.

She believes performing ceremonies in



Kalkaringi elders singing *Wajarra*. Photo: Brenda Croft



Violet Wadrill paints up Nazeera Morri ready for *Wajarra*. Photo: Brenda Croft

the evenings made the harsh station life more bearable.

Musicologist Myfany Turpin, from the University of Sydney, has been helping the community record the song notes, rhythms and dance moves.

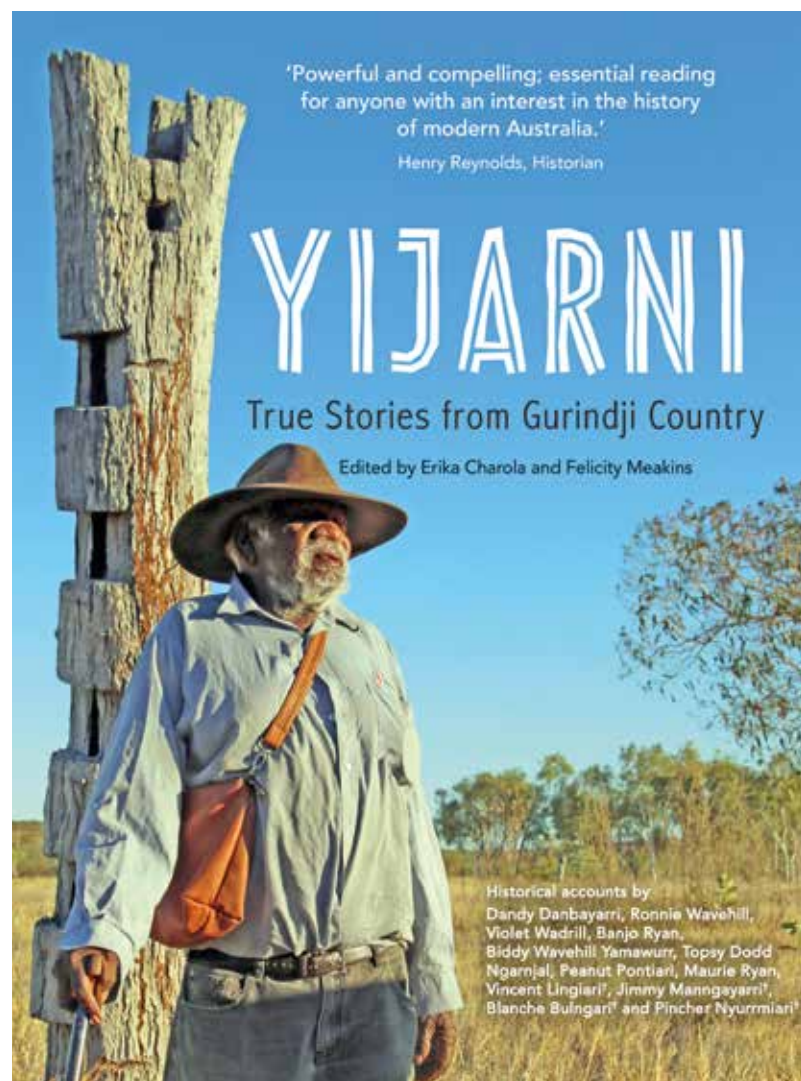
She said the memory of the older singers was "extraordinary" and not something often encountered in cultures that rely more on reading and writing

than word of mouth.

"Many of these songs have never been heard by a lot of adults in the community. These songs probably haven't been performed for a long time," Dr Turpin said.

The songs are being recorded on DVDs and in a film for the community. A documentary about the project will air on NITV later this year.

Oral history book brings Gurindji stories to life



WHEN AUSTRALIANS hear 'Gurindji' most think about Vincent Lingiari leading the workers and their families from Wave Hill Station, 50 years ago this August.

The 1966 Wave Hill Walk Off helped to bring on the equal wages case in the pastoral industry and Aboriginal land rights in the Northern Territory.

Much fewer would know about the time before the walk off - the decades of massacres, stolen children and other abuses of power by the early settlers.

Yijarni: True Stories from Gurindji Country is one of the first books to bring these tales to life in the words of Gurindji elders.

To be launched by singer Dan Sultan during this year's Freedom Day Festival, the Gurindji oral history book also tells tales of co-operation, with many funny anecdotes of every day life, and fascinating stories of life in the bush before Europeans arrived.

Ronnie Wave Hill said he was telling stories handed down to him by his father and his grandparents.

"They told me 'keep these stories here and pass them on to anyone, whitefellas and all. Tell the stories! Don't keep them to yourself!' So it's true what I'm telling you here, it's still true today."

The oral histories are accompanied by historical

"I yurrk this story, they bin yurrk la me, ngayiny-ju jawiji-lu, father-ngku, kaku-ngku-ma nyampa - you know anything. 'Nyawa karrwa nyawa - you wanna look la any kartipa, or, anyone-ku manyja-yina, kula-n karrwa nyuntu-rni.' Yijarni ngurna marnana nyawa, jalarni yijarni."

Ronnie Wave Hill Wirrpngayarri Jangala

and contemporary photos, paintings, police records, newspapers, biographies of early settlers and other published oral histories of the Victoria River District.

Yijarni brought together Gurindji knowledge holders, artists of Karungkarni Arts, the Murnkurrumurnkurru Central Land Council rangers, photographers and linguists.

Midnight Oil frontman and former federal education minister Peter Garrett said that even though the Wave

Hill Walk Off was a seminal moment in Australia's history Gurindji voices have been notably absent.

"Up to now, few Gurindji voices have been heard, especially on the period preceding the walk off. The 'new' history contained here

does much to fill the chasm in our understanding of the circumstances preceding that fateful moment when Lingiari and Gurindji stood their ground," he said.

"I highly commend this intimate, heart wrenching, and informative account of one of the single most important events in our recent past."

***Yijarni: True Stories from Gurindji Country.* Aboriginal Studies Press <http://goo.gl/XesuOq>.**



Picking winners in the Vincent Lingiari Art Award

MEMBERS of the Central Land Council will be the first to choose a winner from the art works shortlisted for the Vincent Lingiari Art Award.

Between them, Aboriginal artists from the CLC region and beyond submitted one work for every year of the Aboriginal Land Rights Act, which celebrates its 40th birthday this year.

Judges Brenda Croft and Stephen Gilchrist have put together a shortlist from collaborative works and creations by individual artists in a range of media.

Land Rights News Central Australia has published a sneak peak of a few entries below.

The CLC delegates will vote for the \$2,000 Delegates' Choice Award when they gather in Kalkaringi in August to celebrate the anniversary with the other Territory land councils.

But they'll have to be a little patient to find out who has won the main \$15,000 prize.

A closely guarded secret, the winner of the Vincent Lingiari Art Award will be chosen by art curator Hetti Perkins.

Charlie Perkins' daughter Hetti will chose the winner of the main prize.

Desart and the Central Land Council will announce the winner at the opening of the *Our Land Our Life Our Future* exhibition at Tangentyere Artists Gallery in Alice Springs on the 7th of September, leading into a packed weekend of Desert Mob events.

The choice of exhibition venue is a

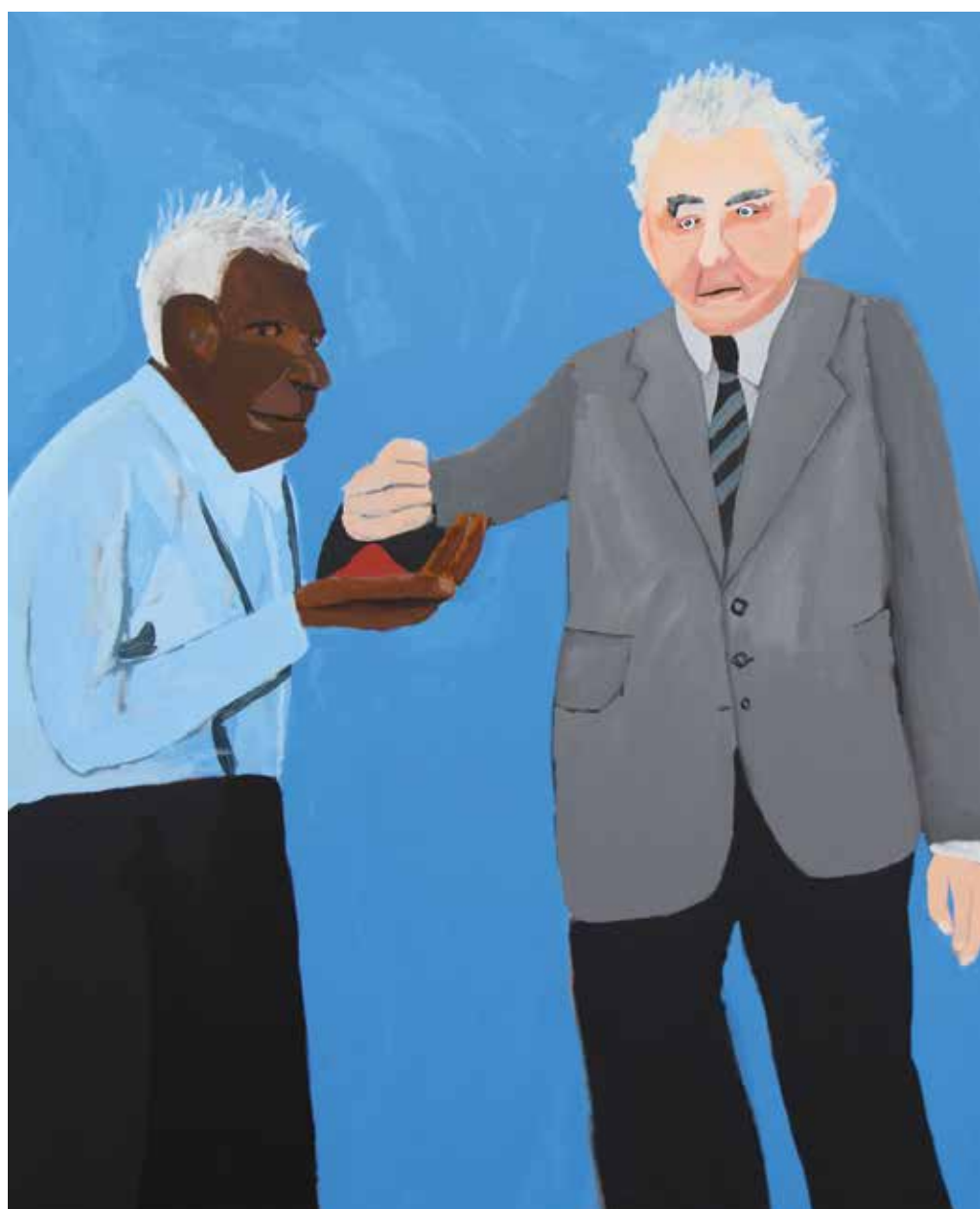
nod to the important role town campers played in the early days of the land rights history.

The exhibition, which will run for a month, is also an opportunity for Aboriginal workers from Desart member centres to gain on the job experience in all aspects of curatorial practice.

The CLC and Desart created the award to commemorate the Aboriginal Land Rights Act.

Still the high water mark when it comes to Aboriginal rights in Australia, the law was passed in 1976, one year after traditional owners elected Hetti's dad, the late Charlie Perkins, as the first CLC chair.

Financial support from the Peter Kittle Motor Company and Newmont Australia made the award and the exhibition possible.



Vincent Namatjira's painting pays homage to his namesake, who "made Australia and the politicians sit up and hear the truth about this country: that this land belongs to us and it also owns us."



Margaret Boko painted a land rights demonstration: "We all marched through town, biggest mob of Aboriginal people, while all the whitefellas locked themselves in their houses. We was angry! We was sick of all that humbug from whitefellas, just telling stories about who owns country. We always knew who owned it! We always knew where we belonged. And in the end, government said so too when they made that new piece of paper [the Aboriginal Land Rights Act]."



Dianne Ungulapi Golding's work *Helicopter chasing camels* celebrates Aboriginal rangers: "The rangers use the helicopters to muster the camels into yards. The camels are then herded onto big trucks and into town for meat."

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Canada adopts United Nations Indigenous Rights Declaration



Indigenous Canadians march in support of the UN Declaration. Photo: Susanne Ure

CANADA has agreed to support, without qualification, the United Nations Declaration on the Rights of Indigenous Peoples.

Minister of Indigenous and Northern Affairs Carolyn Bennett said the decision means the new Canadian government will adopt and implement the declaration in accordance with the Canadian constitution.

At the time of the announcement, Ms Bennett said the decision is “an important step in the vital work of reconciliation. Adopting and implementing the Declaration means that we will be breathing life into

Section 35 of Canada’s constitution, which provides a full box of rights for indigenous peoples”.

The minister also said Canada will work with indigenous groups on how to implement the principles of the declaration including engagement with provinces and territories to advance the vital work of reconciliation with indigenous peoples in the country.

Canada’s Human Rights Commission welcomed it as an important moment in the nation’s history.

“The commission applauds Canada for its decision to adopt and implement the UN Declaration on the Rights of

Indigenous Peoples within the laws of Canada,” chief commissioner Marie-Claude Landry said.

“This important moment in history is a key step towards supporting and rebuilding the nation-to-nation relationship between Canada and indigenous peoples.

“Canada’s decision to acknowledge the unique and inherent rights of Canada’s indigenous peoples sends a strong message to Canadians and the world.

It will contribute to reconciliation and help to set out a path to eliminate

see the 46 articles provide guidance for every aspect of our lives.

“It is only when we can see these articles being translated from abstract concepts to practical improvements in our lives that the spirit and intent of the declaration will be realised.

“The declaration is the most comprehensive tool we have available to advance the rights of indigenous peoples,” he said.

The declaration describes both the individual and collective rights of indigenous peoples around the world.

“Canada’s decision to acknowledge the unique and inherent rights of Canada’s indigenous peoples sends a strong message to the world.”

individual and systemic discrimination facing First Nations, Métis and Inuit peoples in Canada.”

The former conservative Canadian government, along with the former conservative Australian government of John Howard were joined by the United States and New Zealand as the only four countries to vote against the declaration in 2007.

Australia’s Labor government reversed that decision in 2009.

At the time, Australia’s Aboriginal and Torres Strait Islander social justice commissioner, Mick Gooda, said, “The declaration is comprehensive and as you go through this document you will

It covers co-operative relationships between indigenous peoples and states, the United Nations, and other international organisations, based on the principles of equality, partnership, good faith and mutual respect.

It addresses the rights of indigenous peoples on issues such as culture, identity, religion, language, health, education and community.

A United Nations declaration is not legally binding however, unlike a treaty or a covenant, and they are not signed or ratified by states.

Declarations only represent political commitment from the states that adopt them.

Vietnam’s ‘hill tribes’ fight for rights and against poverty

OFFICIALLY at least, they don’t exist.

The Vietnamese government prefers to call the indigenous people living in the country’s northern and central highland minority groups.

Tourists know them as hill tribes or montagnards [mountain people].

International human rights organisations say some of the estimated 50 minority groups that make up around 14 per cent of Vietnam’s population of 90 million face state persecution.

They campaign for the groups’

“The government has outlawed the use of tribal languages in schools.”

recognition and for their rights under the United Nations Declaration on the Rights of Indigenous Peoples.

Both Vietnam and Australia have signed up to the UN declaration and have been subjected to international criticism for their treatment of their indigenous peoples.

The UN declaration includes the right of indigenous people to be educated in their indigenous mother tongues.

But the languages of groups such as the Red Dao, Degar and Khmer Krom are not taught in Vietnamese schools.

“The government has outlawed the use of tribal languages in schools,” said Raleigh Bailey from the University of North Carolina who works with montagnard refugees in the United States.

“Many have limited schooling and have lived in isolated conditions and, as a result, do not speak Vietnamese.”

On average, indigenous Vietnamese are

also much poorer than other Vietnamese, according to the International Work Group for Indigenous Affairs (IWGIA).

IWGIA said the average income of ethnic minority households is only one sixth of the average national income and in some places in the northern mountains and central highlands up to 70 percent of the population lives in poverty.



continued from p. 11

“We can learn from projects in Papua New Guinea because there are indigenous groups dealing with mining on their land.”

“Or from Afghanistan, another desert country where women are often left out of decision making and which made real progress on including women in community driven development,” she said.

Mr Ross has taken a step towards greater international collaboration.



Indigenous children around Sapa help their families to survive by selling handicrafts to tourists.

“We have invited the World Bank to Central Australia to look at the projects we support and to give us some feedback,” he said.

The conference also introduced his team to a world of advice, including the considerable resources and networks of the World Bank.

“For example, we’ll be able to call on a ‘brains trust’ there that can quickly pull together information from everywhere to help the decision makers in our

communities to solve practical problems on the ground,” Dr Campbell said.

It’s a win-win, according to DFAT’s spokesperson.

“The CLC is now connected to a regional and global community of practice on community driven development.”

“Its participation at the conference was highly valued and delegates from other countries were eager to continue to exchange lessons.”



Justice for activists incomplete without land rights: UN

"WE HAVE NO OTHER SPARE OR REPLACEMENT PLANET. WE HAVE ONLY THIS ONE, AND WE HAVE TO TAKE ACTION."

Berta Cáceres - 1973 - 2016



Berta Cáceres. Photo: Goldman Environmental Prize

ONE INDIGENOUS person was killed almost every week last year because of their environmental activism. That's 40 percent of the 116 people killed for such protests, according to the anti corruption organisation Global Witness.

All around the world, indigenous people are murdered, raped and kidnapped when their lands fall in the path of deforestation, mining and construction.

The murder of Honduran indigenous woman Berta Cáceres is only too familiar to Victoria Tauli-Corpuz, the United Nation's Special Rapporteur on the Rights of Indigenous Peoples.

"We shouldn't forget that the death of Berta is because of the protest that she had against the destruction of the territory of her people," Tauli-Corpuz told the Inter Press Service.

Cáceres, who was murdered at the beginning of March, had long known her life was in danger.

She experienced violence and intimidation as a leader of the Lenca people of Rio Blanco who protested the construction of the Agua Zarca dam on their traditional lands.

Cáceres' activism received international recognition, including through the 2015 Goldman

"We shouldn't forget that the death of Berta is because of the protest that she had against the destruction of the territory of her people."

Prize, however this was not enough to protect her.

She knew she was going to die, she had even written her own obituary, said Tauli-Corpuz who met with Cáceres during a visit to Honduras in 2015.

Four men were arrested in relation to Cáceres death.

Tauli-Corpuz has witnessed accounts of violence against many other indigenous activists around the world.

Their experiences have startling similarity. Indigenous peoples are subjected to rape, murder and kidnap, whenever they stand in the way of access to lands or natural resources.

"You cannot delink the fight of indigenous people for their lands, territories and resources from the violence that's committed against indigenous women (and men), especially if this is a violence that is perpetrated by state authorities or by corporate security," said Tauli-Corpuz.

She also said that a look at the bigger picture reveals the increasingly international nature of the problems experienced by indigenous peoples.

"A very crucial part of the problems that indigenous peoples face is that many of the things happening in their communities are happening because of the investments that are coming in from these richer countries," she said.

"You see a situation where the state is meant to be the main duty bearer for protecting the rights of indigenous peoples, but at the same time you see investors having strong rights being protected and that is really where a lot of conflicts come up," she said.

Tauli-Corpuz also noted that for Indigenous peoples, justice is incomplete if their lands are protected but they are denied access to them.

"(The land) is the source of their identities, their cultures and their livelihoods," she said. If the forest is preserved but people are kicked off their lands, "then that's another problem that has to be prevented at all costs".

In other cases, indigenous peoples are forced off their lands when their food sources are destroyed.

Tauli-Corpuz said that it is important to remember that indigenous peoples are contributing to environmental solutions for challenges such as climate change by continuing their traditional ways of forest and ecosystem management.

Ancient DNA shows settlers wiped out early Americans



The DNA of the Doncella [maiden] Incan mummy, found in Argentina in 1999, was used in the study. Photo: Johan Reinhard

RESEARCH that may change how we study the impact of settlers on Aboriginal Australians has confirmed that European colonisation devastated America's first peoples.

The research is the first large scale study of ancient DNA from early American people and was led by the University of Adelaide's Australian Centre for Ancient DNA (ACAD).

DNA (deoxyribonucleic acid) is a molecule (building block of cells) that carries most of the genetic information about the growth, development, function and reproduction of all beings.

Researchers reconstructed a genetic history of indigenous American populations by looking at the DNA of human remains aged between 500 and 8,600 years – before the Spaniard Christopher Columbus 'discovered' America.

The study shows that modern indigenous Americans have none of the genetic lines found in the ancient remains.

This suggests that these lines died out after the Spanish arrived in the late 1400s.

scenarios to try and explain the pattern."

"Shortly after the initial colonisation, populations were established that subsequently stayed geographically isolated from one another and a major portion of these populations later became extinct following European contact.

This closely matches the historical reports of a major demographic collapse immediately after the Spaniards arrived."

The research team used bone and teeth samples from 92 mainly South American pre-contact mummies and skeletons to study their maternal genetic lines.

The ancient people they studied came during the last Ice Age from Asia over a land bridge between the Asian and American continents.

"The first Americans entered around 16,000 years ago via the Pacific coast, skirting around the massive ice sheets that blocked an inland corridor route," says Professor Alan Cooper, Director of ACAD.

"They spread southward remarkably swiftly, reaching southern Chile by 14,600 years ago."



During the ice age global sea levels dropped as much as 100-150 metres, revealing the floor of the Bering Sea and creating a connection of land between Alaska and Siberia. Source: The New York Times

"Surprisingly, none of the genetic lineages we found in almost 100 ancient humans were present, or showed evidence of descendants, in today's indigenous populations," says joint lead author Dr Bastien Llamas, Senior Research Associate with ACAD.

"This separation appears to have been established as early as 9,000 years ago and was completely unexpected, so we examined many demographic

For around 2400 to 9000 years the small group of founding people was isolated on the land bridge.

This long isolation brewed the unique genetic diversity observed in the early Americans, according to the researchers.

They believe the methods used in the South American study could be applied to research into the first Australians and what happened to them following European settlement.

Mighty Roosters kick goals for 'No More'



Ti Tree Roosters coach Wayne Scrutton is proud to support 'No More'.

THE TI TREE Roosters are back in the Central Australian Football League and scoring wins on many levels.

"The Ti Tree Roosters Football Club is all about family and friends," said Roosters coach Wayne Scrutton.

"The goal is to try to get younger fellas to step up and become role models. We want to be role models for the whole Ti Tree area."

Despite it being their first season back in the competition the Roosters made it all the way to the CAFL grand final.

It almost didn't happen because the club didn't have money to register the team.

Into the breach stepped the traditional owners of the Nolan's Bore mine, who chose the club as one of 12 community development projects to benefit from income from the proposed rare earths mine.

Their Nolan's Bore Community Development Working Group planned a project that included not just the players' registration fees but also helped the team with uniforms and equipment.

It wasn't just their footy that resonated with the fans, however.

Just as impressive was the team's support for the No More campaign to end family and domestic violence.

The Roosters were the first team in the CAFL area to join the campaign.

"We want to stand behind mums, daughters, sisters and grandmothers. Good to support them for a change," coach Scrutton said.

He said there are early signs that the players and fans have taken the No More message to heart.

"The young fellas involved are not seen fighting on the football field or outside."

The Nolan's Bore project began when traditional owners decided to spend \$360,000 of their mining exploration compensation on community projects, with support from the CLC's community development unit.

The working group chose the Central Desert Regional Council to manage the footy project.



Ti Tree sports carnival 2016. Photo: Maria Rosa Rodner



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Missing Danielle already

ONE LAND council's loss is the other's gain as the manager of the Central Land Council's innovative community development (CD) program moves on to set up the Northern Land Council's new CD program.

When her colleagues farewelled Danielle Campbell after more than a decade, they celebrated her inspirational and courageous leadership.

As one put it, Danielle won hearts and

minds because she refused to play it safe, growing the CD team from a two person outfit into a busy unit of 13 that supports one of the most successful Aboriginal driven development programs.




Thankfully members and staff won't have to miss her for too long.

The CLC crew is looking forward to catching up at the joint land councils meeting at Kalkaringi to celebrate the land rights that made the CD program possible.



Any questions about CLC business?

Call your regional officers:

	1. ALICE SPRINGS Nigel Lockyer, 8951 6264
	2. SOUTH WEST Allan Randall, 8956 2119
	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, 8956 9955
	8. EASTERN PLENTY Richard Dodd, 8956 9722
	9. CENTRAL Lawrie Liddle, 8952 6256



Out on a high: Danielle Campbell lunches with Red Dao women during a recent community development conference in Vietnam's mountainous north [see also story p. 11.]



Gina and Chongy Howard from Blue Bush Station were the fabulous hosts of this year's CLC ranger camp.



The cross border Waru Committee met at Kaltukatjara. The CLC's fire project has supported it since 2011.



Blue Bush Station's VET students felt right at home at the ranger camp.



Rangers Lisa Rex and Shirley Lewis camped together at Blue Bush.



CLC chair Francis Kelly farewells Danielle Campbell and Amius Lennie.



Rangers and VET students had a ball.



Vincent Lingiari's granddaughter Desley Rogers (left) brought her family to the CLC's April council meeting.



Information services officer Kymberley Ellis shares out the cakes to celebrate eDIS, the CLC's new electronic data management system.



David Ross congratulates CLC records officer Teresa McCarthy on winning the 2016 Loris Williams Memorial Scholarship which includes mentoring from a professional archivist.



Juanita Rogers and baby James from Bamboo Springs.



Trephina Presley and her baby Kealan.

“BECAUSE KARTIYA NEVER GIVE US FAIR GO, THAT’S WHY WE BIN WALK OFF FROM WAVE HILL STATION.”



I bin working out there all my life at Wave Hill Station, Jimparrak. After our boss he got crippled ankle, he went to Darwin and he sit there for a couple of week. Then Dexter Daniels, from Roper, run into him in Darwin and Dexter Daniels bin ask question of Vincent Lingiari. ‘How Vetsey bin treating all you mob at Wave Hill Station?’

We bin work, work, work until Vincent Lingiari came back from Darwin. Old Vincent, my brother-in-law, get us and have a meeting in camp and Vincent said, ‘I got a good news. Tomorrow we going to walk up to the manager and tell that manager, “we finished from Wave Hill Station, we walk off from Wave Hill Station”. Because kartiya [whitefellas] never give us fair go, that’s why we bin walk off from Wave Hill Station.

Then next morning they bin load up and get all the swag and everything and follow the fence line right up to Gordy Creek. Little bit of water was there, and then we came from there right to Victoria River Downs. And when we get on that old crossing out there, then a lot of

bloke come up and ask us to go back and work on the station, but old Vincent said to them, ‘No, we had enough with all you mob now, we bin working real hard with all you mob, but never get pay. We only bin work for tea, flour and sugar, and sick of tobacco, that’s all.’

~ Jimmy Wave Hill ~

Excerpt from *Every hill got a story*



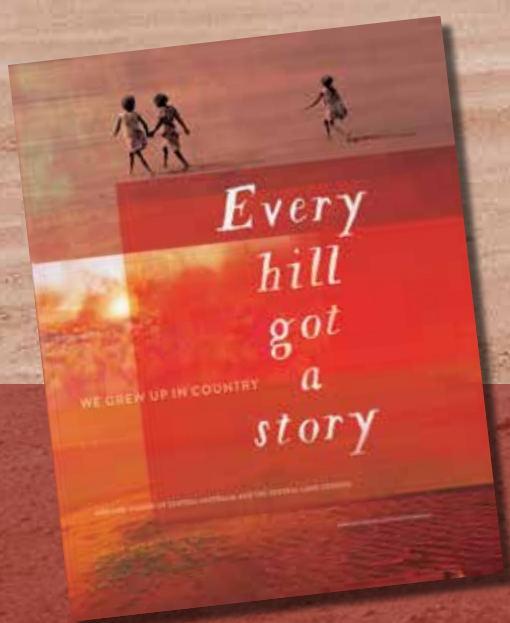
‘We started building Wattie Creek’, Wattie Creek’s communal kitchen, 1967, National Archives of Australia : F/1/80, 60184841.



Dexter Daniels who supported Gurindji people at Wave Hill Station. NT Library, NT Government Photographer Collection.



Vincent Lingiari in front of his bough shelter, Wattie Creek, 1967. National Archives of Australia : F/1/80, 60184851.



Learn more about the book
and listen to the stories online

<http://www.clc.org.au/every-hill-got-a-story>