



EDITORIAL

Land Rights News Central Australia is published by the Central Land Council three times a year.

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Contributions are welcome

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Land Rights News Central Australia subscriptions are \$22 per year.

It is distributed free of charge to Aboriginal organisations and communities in Central Australia.

To subscribe email media@clc.org.au or call 08 8951 6215

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Next publication date:
October 2017

Rates are available online at www.clc.org.au/land-rights-news OR email: media@clc.org.au OR call 8951 6211

COVER

Northern Territory delegates and supporters cheer the Uluru Statement at the constitutional convention in May.

Territory delegates met as a group and made it clear that constitutional reform must ensure there will be no repeat of the Intervention of 2007.



CLC MEETINGS

29-31 August
Mistake Creek

7-9 November
TBA

Real reform means a voice to power

POLITICIANS are mulling over their response to the Referendum Council's report from July 17.

The council's single recommendation for constitutional reform is for a parliamentary body giving Aboriginal people a voice about laws that affect them.

They want that voice to be enshrined in the constitution so it will be hard to abolish.

The Garma Festival near Gove, in August, will increase pressure for a response to this demand from the landmark constitutional convention at Uluru in May.

Convention delegates rejected symbolic recognition in the constitution in favour of real reform.

The Referendum Council also recommended a Declaration of Recognition by all Australian states and territories, but sitting outside the constitution.

Council co-chair Pat Anderson said the 'Uluru Statement from the Heart' (see p.15) has informed the council's report.

The statement called not only for the 'voice to power' but also for a Makarrata Commission responsible for treaty making and truth-telling.

However, the Referendum Council said such a commission was outside the constitution and therefore outside its terms of reference.

Makarrata, a Yolngu word meaning 'coming together after struggle', is the theme of this year's Garma Festival.

"The principles of makarrata outlined by Dr Galarrwuy Yunupingu at last year's Garma have guided the discussion around constitutional recognition and offer a framework for the next stage of that process," said Denise Bowden, CEO of the Yothu Yindi Foundation and organiser of Garma.

Ms Anderson, Megan Davis and Noel Pearson wrote in *The Australian* that the Uluru convention and the regional dialogue process leading up to it clearly showed that minimalist reform would not



"We're all linked by songlines and kinship and friendship. We hope we lit a fire in all of you, Balanda and Yolngu as one." Yolngu songman at the opening ceremony of the Uluru convention.

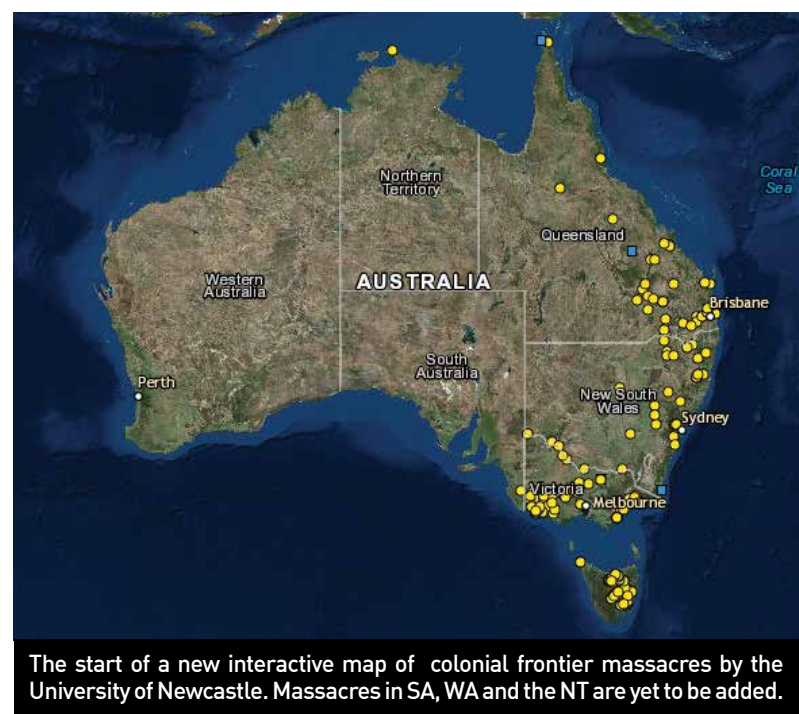
succeed because it would not result in real change.

The trio sees the Uluru Statement as the latest in a long line of Aboriginal demands for reform, ranging from Yorta Yorta elder William Cooper's 1937 letter to King George V, to the 1963 Yirrkala bark petitions, the 1972 Larrakia petition and the 1988 Barunga statement that triggered former Prime Minister Bob Hawke's broken treaty promise.

Since May, politicians from both major parties who favour mere symbolic change have pushed back against the Uluru Statement, while the Green Party has come out in support.

The model endorsed at Uluru is significant because it represents, for the first time, the views of Aboriginal people on constitutional change following six months of meetings around the nation, including at Ross River in April.

Apart from the constitutionally enshrined First Nations Voice - an elected representative body advising parliament - delegates want a Makarrata Commission to drive a process of treaty-making with Australia's First



The start of a new interactive map of colonial frontier massacres by the University of Newcastle. Massacres in SA, WA and the NT are yet to be added.

Nation peoples.

Treaty discussions have already begun in some states and territories.

They also want the commission to lay bare the bones of Australia's history and investigate the killings by soldiers, settlers, miners, pastoralists, police and militias during the frontier wars.

They see a serious nationwide reckoning of the number of Aboriginal people killed from invasion in 1788

until the Coniston Massacre in 1928 and even more recent mass-killings in the Kimberley as critical to reconciliation.

Finding the money for a truth and justice commission should not be beyond politicians who have spent tens of millions on the largely symbolic Recognise campaign.

It remains to be seen whether they can muster the political will to open up Australia's shocking and painful past to full scrutiny.

Hope and unity: as it happened

"THERE'S a lot of unity in that room. We know we've got to go forward as one."

Rubbing shoulders with the nation's bleary-eyed Aboriginal leaders, on the final morning of the Uluru Convention, Central Australia's Mischa Cartwright was not the only delegate feeling hopeful.

After two days of hard work on the floor of the conference room of the Ayers Rock Resort, facilitator Wayne Bergman took the early drizzle as a good omen.

So did Pastor Philip Wilyuka from Titjikala.

"I woke up early this morning and I rolled around in bed and I knew something new was going to happen."

It had been an exhausting and emotional couple of days for all, from the small group of vocal dissenters to the youngest delegates growing up without the experience of robust national gatherings.

"I don't know of any other

Continued p. 6



Philip Wilyuka and Pat Anderson front the media during the Uluru convention.



What does constitutional reform mean to you?



Sandy Marty
NPY Womens Council

It will recognise Aboriginal people as Australians. Hopefully it will improve relations with government and create an Aboriginal voice in parliament that's needed because it's government talking to the Aboriginal people from the top down instead of from the bottom up. We all need to come together and talk in this one voice for change, constitutional change.



Natasha Abbott
Wallace Rockhole

It'll mean that we'll continue our culture, our languages, our stories, our connection to land and that our laws and culture are really strong. Being recognised in the constitution will allow that stability. It'll be really strong. No matter whether the government changes our laws it would be embedded in the constitution and that would be the most powerful that we could ever aim for I reckon.



Craig Woods
Mutitjulu

It's one of those things that teaches the community of the bigger governance of Australia. We have our small governance and we are comparing them together. But it's recognising in the bigger governance the indigenous people of this country as original people from this land.



Barb Shaw
Alice Springs

All my grannies would be very happy. They fought so hard to get us so far and it is now my job to take us to that next level, towards the next 50 years. I feel very honoured to be elected as part of the [Uluru Statement] working group. I feel I can do the job of representing our people and moving us forward together. I won't let people down. Allowing our voices to be heard and educating people about what is happening and letting them know there is a way for us.



Sally Scales
Pipalyatjara

I hope it means we have a right to determine what happens in our communities, in most avenues. So whether it is that we have acknowledgement of or input in what is being taught, so our history is being taught both in our communities and in the wider Australia. I also hope that when recognition happens that we can determine what happens in our communities, whether it's mining companies or infrastructure, that we have that voice and that direction and we are important and involved in all processes and not just at the very end.



Vince Forrester
Alice Springs

Giving us a road map towards achieving our rightful place in the future of Australia. The whitefellas of Australia, our countrymen, they've got to give us this recognition. They don't know who we are. Now we've gotta get the whitefellas onside, so obviously we've gotta go out and charm 'em!



Damien Williams
Ntaria

Lots to get my head around! Haven't made up my mind yet. I'm just listening to everyone and getting all the information I can so I can make a good decision. It's a big task ahead of us but I think we'll get most of the things we want across, to figure out a way we can get our people a voice to government.



Connie Craig
Antulye

It doesn't mean much. I am still wanting to learn more about it. Is it gonna make any difference for us? We should have our own constitution because we have our own law and our own rules.



Working remotely: there's a better way, says APONT

THE TERRITORY'S peak Aboriginal organisations have told decision makers that there is a better way to get people into real jobs than the expensive failure known as the CDP, the government's Community Development Program.

What started last December as a forum of Aboriginal organisations discussing the top-down work-for-the-dole scheme has developed into an alternative model that could be phased in to create new part time jobs for 10,500 people.

That's about one third of CDP participants in remote communities.

The model by the Aboriginal Peak Organisations (APONT) draws on the old Community Development Employment Program (CDEP), but with important tweaks.

The part time employees would have normal worker's obligations, such as turning up for work and following directions.

Job seekers would get Centrelink

income as long as they worked the same hours as mainstream job seekers.

Both groups would have the same basic rights and penalties under Australian law, but local communities would decide what should happen to

The centrepiece is a Remote Jobs Investment Fund.

those who refuse to take part or break the rules of the proposed program.

The program's centrepiece is a Remote Jobs Investment Fund.

The fund would pay award wages for real work in service delivery, mostly with Aboriginal organisations and driven by the local community.

Anyone employed through the fund would work 20 hours per week and get help to find another, better job after five years.

Communities would be able to change the weekly hours to suit local circumstances but could not use the

fund to create full time jobs.

Employers would be able to 'top up' the fund, for example through income from commercial contract work.

Remote Job Centres, preferably Aboriginal organisations, would replace existing CDP providers.

Following plans agreed to by each community, these organisations would partner with others to increase the number of people in jobs, people earning a wage or people who otherwise contribute as best they can.

The centres would offer ongoing case management to help people find work, stay employed and find better jobs in the long term, thus freeing up their part time jobs for new workers.

Young people would benefit from 'local engagement strategies' and a national pool of 1500 paid work experience and training positions for school leavers.

These placements would last between six and nine months.

People with disabilities and other employment barriers would receive professional assessment and the right Centrelink payment while this is happening.

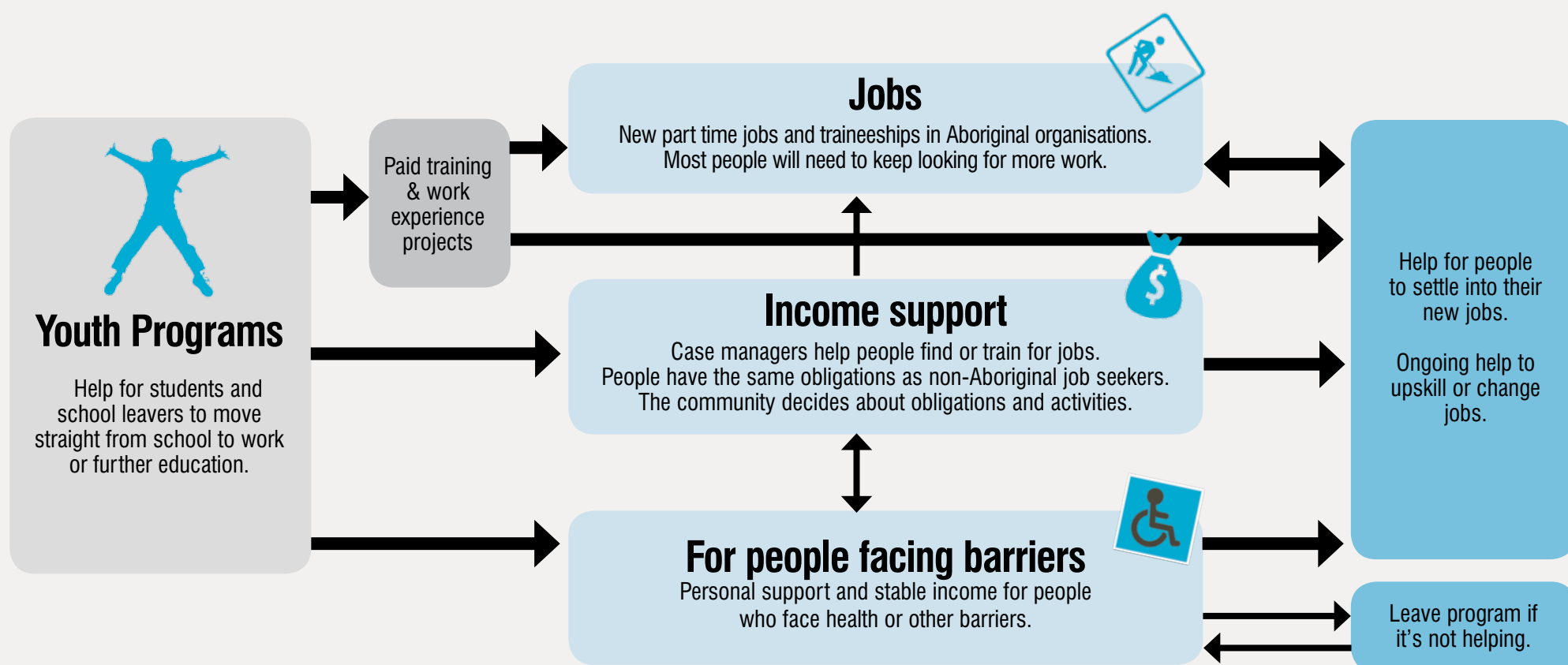
If they were assessed as unable to work they would not lose financial support and could take part in 'personal development activities'.

Managed by an independent body with an Aboriginal board, APONT's alternative model would respect regional decision-making structures where they exist.

The management body would share accountability with Remote Job Centres for the long term results of the program.

Decisions about improvements would be based on consultation and evidence, not ideology.

For more information go to <http://www.clc.org.au/Remote-Employment-Program/index.html>



CDP workers unite as inquiry prepares to go bush

CENTRAL Australian job seekers will get a chance to tell their stories as the Senate inquiry into the CDP scheme prepares to hold community meetings in Alice Springs and Papunya on August 28 and 29.

The inquiry into the government's controversial work-for-the-dole scheme is tipped to head out bush for meetings before it is due to report in September.

The inquiry has heard the CDP failed to address the main reasons for the high unemployment rate in remote communities and racially discriminates against Aboriginal job seekers out bush.

The Human Rights Law Centre and the North Australian Aboriginal Justice Agency (NAAJA) made the claims in their submissions to the inquiry, while the trade unions have launched a union to represent CDP workers.

The legal services said the program forced people into positions which should be fully paid real jobs, was vaguely defined, poorly regulated and punished them too harshly.

"The cultural, language and health barriers Aboriginal people in remote communities face are well known," the law centre's Adrienne Walters said.

"Taken with all the extra obligations under the program, [they] are being unfairly and disproportionately penalised and left vulnerable."

The organisations said the program not only failed to address the lack of jobs in remote communities, but made the situation worse by replacing paying jobs that would have workplace protections.

"People are doing activities which should be paid employment," NAAJA's submission said.

"If you live in a remote Aboriginal community, you can be doing three times more work for the same amount of money as someone living in town," NAAJA lawyer Harley Dannatt told *The Guardian*.

"People want to be employed to work, rather than receiving below-minimum wage payments through this

discriminatory program," she said.

Claims that the CDP has created a "pool of free labour" without basic workplace rights has prompted a hundred of the scheme's participants to join a new union free of charge, the Australian Council of Trade Unions said.

"We have put together the First Nations Workers' Alliance to be a collective voice for the workers in this scheme," the ACTU's Kara Keys said.

NAAJA said it sees clients every week who couldn't keep up with the demands.

The legal service said its clients were being punished with payment suspensions of up to eight weeks.

It said this measure was "harsh, unreasonable, and causes poverty".

The agency said while one good thing about the CDP was an increase in training and work-like activity, its clients nonetheless felt "a strong and compelling sense of unfairness".

The Minister for Indigenous Affairs,

Nigel Scullion, continued to defend the CDP against claims of racism.

He said the CDP gave people greater flexibility and empowered communities.

He said it would re-engage the majority of participants who left the previous remote job program, the RJCP, and ended up on 'passive welfare'.

Meanwhile, Senator Scullion told non-Aboriginal organisations delivering services in remote communities that the federal government will not renew their contracts from next July.

He said there would be "no exceptions".

He told the ABC that non-Aboriginal organisations were now asking him "how they could become indigenous".

He recently announced an extra \$4 million dollars for the Office of the Registrar of Indigenous Corporations in Canberra to help ORIC to better support struggling Aboriginal corporations.



Now for the verdict: NT Royal Commission concludes

THE ROYAL Commission into the Detention and Protection of Children in the Northern Territory held its final public hearing on July 11 months after Australia woke up to the horrors of youth detention in the NT.

More than 210 witnesses, 11 case studies, seven public hearings, 42 community and site visits, 480 written statements and more than \$50 million later, Territorians are now waiting for the verdict

the failing relationships between underfunded service providers, chaotic departments and governments blind to the virtues of prevention.

As Congress chair William Tilmouth said a few days after the commission's final hearing: "We're throwing all the money when the damage is already done, when the ambulance is at the bottom of the cliff. Not enough is spent at the preventative end."

"We're throwing all the money when the damage is already done, when the ambulance is at the bottom of the cliff. Not enough is spent at the preventative end."

of royal commissioners Mick Gooda and Margaret White.

The pair will report in September and recommend what should be done to protect children and keep them out of jail.

Aboriginal people are asking themselves whether their recommendations will fare any better than those of the Royal Commission into Black Deaths in Custody, 25 years ago.

That commission's recommendations and those of the 'Little Children Are Sacred' report, more than a decade ago, and of so many other reports since, remain largely ignored.

Their authors reminded the latest inquiry of what was already known but not acted on, such as the links between young peoples' health and welfare and offending.

As the commission progressed, its focus shifted from Don Dale to the well-worn gateway to detention - the child protection system.

The commission heard about the impact of policy changes,

Speaking during the ABC's recent Q&A discussion in Alice Springs, Mr Tilmouth responded to this question from former Don Dale inmate Dylan Voller about the successful Bush Mob program: "Why can't we have more young people being taken there "instead of going to a cell with no rehabilitation?"

With recommendations for more and better rehabilitation options almost certain, the testimony of Mr Voller and the many vulnerable witnesses who gave evidence anonymously was not in vain.

The question is whether the recommendations of this inquiry, unlike so many others before it, will be implemented.

"The evidence has challenged us to find a way to manage young people in crisis, which finds its expression in antisocial and criminal behaviour, and ensure the safety of the community and allow all children to be safe and nurtured," Commissioner White said on the last day of the inquiry.

A tearful Commissioner



Royal Commissioners Margaret White and Mick Gooda visited Don Dale with the media. Photo: AAP.



The Alice Springs Q&A panel agreed that prevention is the best cure for youth offending. Photo: ABC.

Gooda called the evidence "hard, distressing and very personal".

"Witnesses opened up to us some intimate parts of their lives, their struggles, and their challenges.

But we also heard stories of resilience, where out of some of the most dire circumstances were families, children and young people who tell us they see a brighter future."



Dylan Voller called for more youth rehabilitation services. Photo: ABC.

Elders drive reform of broken NT justice system



Kurdiji's Minawarra Japangardi Dixon (left) and Jerry Jangala Patrick (middle), testified before the NT Royal Commission into the Protection and Detention of Children. Photo: NITV.

LAJAMANU'S Kurdiji group of elders has celebrated some big steps forward, sitting in court with the judge for the first time.

Kurdiji also spoke up strongly to the Royal Commission into Child Protection and Youth Detention and visited prisoners in Darwin.

The group has long advocated a greater role in the justice system for elders.

Kurdiji elders sat in the Lajamanu circuit court with

Judge Elisabeth Armitage in June, helping her and the lawyers understand the circumstances of people before the court.

"We've got to bring this culture back to the children."

They discussed why these people did what they did, what the community thinks about it and how to help them back on the right path.

Kurdiji can also help to plan

counselling and support for offenders and make sure the community looks after them, teaches them the right way and keeps them out of trouble.

The group first wrote to the judge about the background of community members in 1998 and advised on what should happen to them.

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Call for help to cut high jail rates

"ABSOLUTELY fantastic, it's what we need."

That's how an Aboriginal legal service greeted the launch of a NT government unit consulting with Aboriginal communities and organisations about an agreement to lower the Territory's high Aboriginal imprisonment rates.

"Aboriginal people have been asking for this for generations and the government's always ignored it," the CEO of the North Aboriginal Justice Agency, Priscilla Collins, told the ABC.

The Aboriginal Justice Agreement is part of NT Labor's election promise to return local decision making and control to communities over the course of a decade.

The agreement aims to

"deliver on the government's commitment to reassert local power and increase the role of traditional leadership in our justice system," Leanne Liddle, the head of a new unit in the Department of Justice, said.

Ms Liddle's six-member unit leads the delivery of the agreement, which seems to be at least a year away.

She told Central Land Council members during the May council meeting at Tennant Creek the agreement would become the basis for communities and justice agencies to tackle the causes of crime together.

Delegates called for programs on outstations, especially for the young.

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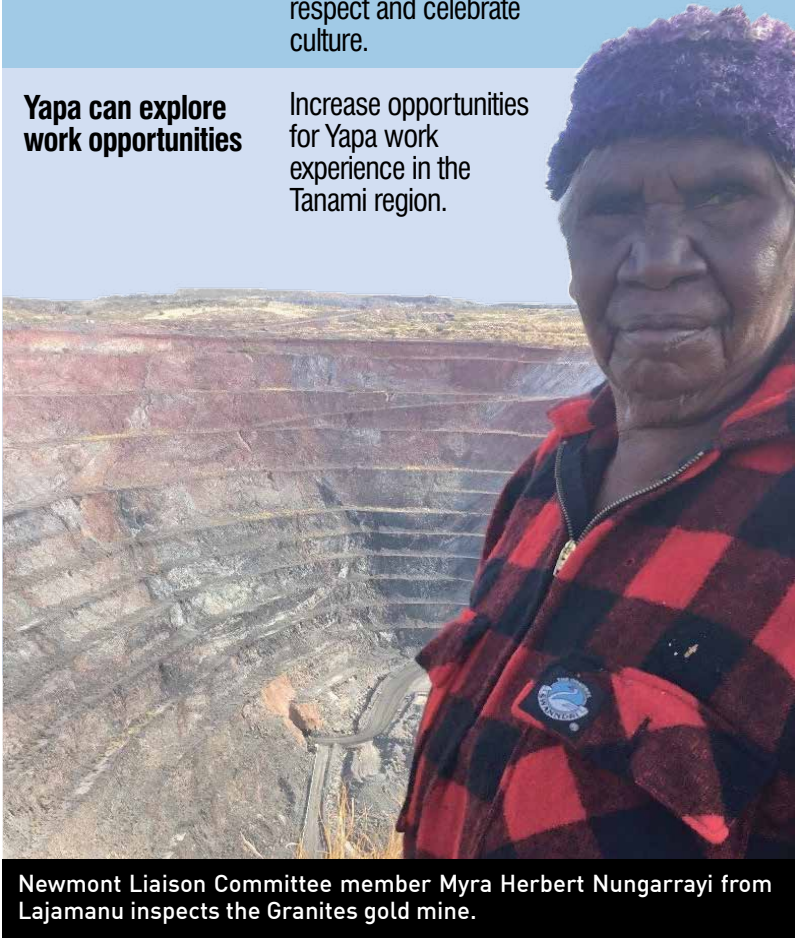
Planning for more Yapa mine jobs

“STRONGER Yapa voice, education and employment.” That’s how traditional owners, Newmont and the Central Land Council sum up their vision for the next decade of the Granites gold mine in the Tanami desert. It’s something the partnership had some success with over the years, for example the community development projects supported through WETT and GMAAAC and the Southern Tanami IPA Digital Storybook. Solid Yapa employment at the mine, however, has remained elusive. But with the mine’s future secure until at least 2026, according to Newmont, the partners are aiming higher. The 10 year plan they endorsed in late July at the mine site guides how they will work together to

achieve better outcomes for Yuendumu, Lajamanu, Nyirripi and Willowra. The CLC consulted communities affected by the mine and other interested parties during 2016. The partners plan to trial a prevocational training program in Lajamanu, as part of their action plan. Yapa want to contribute paintings and Warlpiri signage for the mine site, its visitor centre and airport. A Tanami road safety initiative helping travellers who break down on the isolated stretch of road is also under consideration. Also in the action plan is the development of a cross cultural training package, to be delivered by Yapa. They plan to start with an induction for senior Newmont staff in August.

The plan’s commitments:

Strong Yapa voice	Support Yapa authority and governance across the Tanami region.
Support Yapa leaders	Support Yapa leadership capacity and succession planning.
Kardiya support Yapa voice	Promote and support Yapa self-determination.
Good jobs for Yapa	Increase employment outcomes at the mine and in the Tanami region.
Yapa feel good in their jobs	Increase the confidence of Yapa.
Yapa businesses sustain themselves	Support the development of sustainable Yapa businesses and social enterprises.
Grow Yapa skills	Strengthen education opportunities that build the capacity and capability of Yapa to take on employment and other roles.
Support ‘two-way learning’	Support engagement of children and youth in educational activities that respect and celebrate culture.
Yapa can explore work opportunities	Increase opportunities for Yapa work experience in the Tanami region.



Newmont Liaison Committee member Myra Herbert Nungarrayi from Lajamanu inspects the Granites gold mine.

No money for Yapa asbestos cleanup



CLC delegates and supporters at the Tennant Creek council meeting witnessed more buck-passing about asbestos: Mary James, Valerie Martin, Barbara Shaw, Ngarla Kunoth-Monks and Raylene Silverton.

YUENDUMU’S Yapa Kurlangu Ngurrara Corporation won’t be cleaning up dangerous asbestos in the remote community any time soon. Indigenous Affairs Minister Nigel Scullion has knocked back the community-owned resource centre’s application for Aboriginals Benefit Account funds to pay local workers to clean up the mess. YKNAC manager Malcolm Wall believes the decision is a missed opportunity to make the community safer while creating meaningful work for Yapa. “ABA staff told us our application was late and that we didn’t explain why when they contacted us,” Mr Wall said. “But they sent their email asking for further information to the wrong email address,

not the correct one on the application,” he said. YKNAC was also told to attach three years of financial statements to their application, even though the corporation hasn’t existed for that long. The community set up the corporation two years ago, using its compensation money for the Intervention to create jobs and look after outstations. “We received ABA funding before and it hasn’t been an issue,” said Mr Wall. He plans to resubmit the application in July. It will also ask the NT Government to chuck in. Senator Scullion told CLC delegates at the Tennant Creek Council meeting in May that he had given the NT Government \$45 million

to clean up asbestos from communities, but Chief Minister Michael Gunner said there was only \$5 million left. Removing asbestos from NT remote communities is estimated to cost tens of millions of dollars. CLC delegates were fed up with the ongoing buck-passing. “They were just going round in circles about who’s going to fund it,” said a senior Yapa member. “I asked Scullion and he blamed NT Government. I asked NT Government... no answer there. I’m very, very concerned about the future of our kids,” she said. “We’ve got a resource centre there and our young people who are employed [at YKNAC] can do the job.”

Continued from P.2.

time we’ve all gotten together, all these different indigenous groups, to have a massive discussion. As a young person who has to take on this baton for the next generation I want to see the positives,” said APY delegate Sally Scales. As Ms Scales struggled with feeling “spiritually drained” and “a little bit afraid to talk because of cultural protocols”, delegates from the NT raised their own concerns. “We’re in a different situation because of the way they used the constitution against us in the Territory,” said Vincent Forrester. “We couldn’t go to court and say: ‘The Intervention is wrong.’ If they had done this to a state we could have gone to court. We all have the same objective but us Territory mob

have got to look at our political reality here.” The Territory’s concerns remained unresolved by the time Darwin union leader Tom Mayor outlined a roadmap for reform. Then constitutional lawyer Meagan Davis read out the Uluru Statement from The Heart, the labour of a sleepless night, and as the long applause died down Mr Bergman put it to a vote. The desire for unity proved overwhelming, much to the delight of self-confessed optimist Dickie Bedford from Fitzroy Crossing. “Since ATSIC we’ve not had a unified voice in the nation. I’m hoping for indigenous people from across the country to take this opportunity to re-unite,” said Mr Bedford, pleased that his Kimberley group’s singalong during the long night had inspired the authors.

Mr Wilyuka wrapped up the convention with a call to stay united and a thank you. “You have come here and supported us in the NT with the declaration we’ve put up here for all of us.” “We had some ups and downs at this forum,” he reflected. “But as a Pitjantjatjara Yangkuntjatjara man I feel so happy today that our brothers and sisters from all states and territories have come together as one.” In the long lunch queue outside Mr Forrester was already gearing up to rally the nation. “We’ve only got one chance at this and I believe the Australian population will support us,” he said. “It’s no Liberal Party thing, not an ALP thing, not a Green thing, it’s an Australian thing, ay?”



Traditional owners celebrate Watarrka mining ban

TRADITIONAL owners of the iconic Watarrka National Park are overjoyed that their country is now officially off limits for mining and fracking.

They found out at a meeting with the Central Land Council in the jointly managed park in

back and asking us the same question and we kept saying no to mining.”

The NT Department of Mines and Energy wrote to the Environmental Defenders Office: “The reserves will provide significant levels of

their appeals for years.

CLC Director David Ross congratulated the custodians on their victory.

“It just goes to show what can be achieved with a persistent, patient and united campaign,” Mr Ross said.

“The CLC told the Martin government 15 years ago that traditional owners were opposed to mining on their land.

It’s great to see that the Gunner government is fair dinkum about correcting the mistakes of the past.”

In 2012 traditional owners of the Watarrka Park Land Trust were notified of a proposed grant of two exploration permit applications to Palatine Energy over the entire park.

They unanimously opposed the grant of those permits and sought to protect the park from any future mining or oil



Custodian Julie Clyne and lawyer David Morris addressed the media at Parliament House in Canberra last year.

and gas activities, whether exploration or production.

The CLC and the EDO opposed the permits and campaigned for secure ongoing protection of Watarrka.

While this pressure swayed the Giles government not to grant the permits it ignored

the custodians’ requests for ongoing protection.

Watarrka, which includes the iconic Kings Canyon, continues to be subject to an application for federal heritage protection and is being assessed for National Heritage Listing.

“We’ve been fighting for a long time. They kept coming back and asking us the same question and we kept saying ‘no’ to mining.”

June that the NT government declared a mineral and petroleum reserve over the whole park.

The declaration protects the park from the grant of an exploration permit or licence.

“We are happy, this is a good thing,” said Julie Clyne from Ulpnyali, an outstation inside the park.

“We’ve been fighting for a long time. They kept coming

protection to the park that will exclude any future mineral or energy exploration and extraction.”

The EDO had helped the traditional owners to take their campaign against mining in the park to Canberra in November 2015, where they applied for emergency protection under federal heritage laws after previous Territory governments ignored

“Shitting on our culture”: Karlu Karlu custodians wait for justice



June Dawson, Brian Tennyson, Solomon Charles and Lisa Rex want to see the desecration punished.

TRADITIONAL owners of Karlu Karlu (the Devils Marbles) are still waiting to hear if and when those who shat on their sacred site and shared a video of the desecration will face justice.

The Central Land Council asked the Aboriginal Areas Protection Authority to take legal action against those responsible for the widely reported crime and offered its support.

Dr Ben Scambary, the CEO of AAPA, promised CLC delegates in Tennant Creek in May that the authority would do everything it could to prosecute them.

Three months on, AAPA is still investigating and told *Land Rights News* it was “too early to tell” whether it would

be able to mount a successful prosecution under the NT Sacred Sites Act.

“We haven’t spoken to all the witnesses yet,” an AAPA spokesperson said.

When the video of the desecration hit the media, hurt and angry traditional owners met with CLC chair Francis Kelly at Karlu Karlu.

They told Mr Kelly that they

see that video it is not only him shitting on our site but shitting on our culture. We see that and we think that he sees our culture as shit,” he said.

“He said: ‘In the old days he would have been speared in the leg’.”

The incident has opened old wounds for some of the traditional owners.

“There shouldn’t be any grog. The best thing would be for people not to have grog at all when they are at a sacred site.”

feel deeply distressed and upset about the incident that they say has demeaned their culture.

“One elder said: ‘When I

“Why do they hate us?” asked Sonny Curtis.

“Everybody knows we are strongly saying we would like to share our country. It’s here



Tommy Thompson and Donald Holmes are hurt and upset.

for everyone, all of us to enjoy. But somehow they want it all, don’t want us to have any say at all.”

The custodians also called for new signs telling visitors to respect their longstanding wish not to drink alcohol anywhere at the site.

The custodians have long asked for an alcohol ban at Karlu Karlu because

grog. The best thing would be for people not to have grog at all when they are at a sacred site,” said Mr Curtis.

Just enjoy the scenery, not drink grog because we all know grog brings lots of trouble.”

Traditional owners requested that new signage for Karlu Karlu should at least prominently inform visitors of their wish.

They also called on the government subcontractor who brought the perpetrators of the desecration to the Tennant Creek region to apologise to them both publicly and privately.

The maximum penalty for desecrating an NT sacred site is \$61,600 or two years jail.

they believe that drinking promotes disrespectful and unsafe behaviour but the NT government has resisted this.

“There shouldn’t be any

GMAAAC achieves perfect gender balance

NINE Tanami communities have elected new committees to decide how to invest gold mining compensation income.

The Granites Mine Affected Areas Aboriginal Corporation (GMAAAC) funds and plans community development projects in Yuendumu, Lajamanu, Willowra, Nyirripi, Yuelamu, Tanami Downs, Balgo, Billiluna and Ringers Soak.

Last financial year they allocated a record \$7,170,000 between them on community benefit projects.

Every three years, the communities elect GMAAAC committees to make all the decisions about projects such as support for local businesses, infrastructure and education.

Mr Ross congratulated the GMAAAC communities on their elections, most of which resulted in equal representation of men and women.

"The gender balance they have achieved sets a high bar for the next CLC elections," Mr Ross said.

"Another thing all committees have in common is that they prioritise activities for young people and culture projects," he said.

The GMAAAC committees will keep working with the CLC's community development team to turn their project ideas into reality.



Yuendumu's GMAAAC Committee Matthew Brown, Ashley Scobie, Eddie Robertson, Tommy Watson, Matthew Egan, Thomas Rice, Alan Dickson, Walter Lechleitner, Peter Tex, Lottie Robertson (second from left), Peggy Brown, Barbara Martin, Kirsten Egan, Yamurna Oldfield, Reva Dickson, Jean Brown.

Town camp housing contract back in Aboriginal hands

THE CENTRAL Australian Affordable Housing Company is open for business after winning back the contract for tenancy management of Alice Springs and Tennant Creek town camps.

A team of seven new workers, mostly local Aboriginal people, started in early July, working out of CAAHC's new Gregory Terrace office.

"We have been going out meeting tenants and attending Housing Reference Group meetings," said the organisation's CEO Sally Langton.

"We are now taking all enquiries, including maintenance requests, applications and all tenancy management," Ms Langton said.

She credited CAACH directors, staff and supporters for winning the tender.

"During the last 18 months CAAHC has worked hard to position itself as a quality, accredited and financially viable organisation providing housing for Aboriginal people in Alice Springs," she said.

The Aboriginal-controlled company started almost six years ago to deliver housing services to town campers in Alice Springs and Tennant Creek.

At the start of last year it lost its tenancy management contract to Zodiac Business Services, sparking protests in Alice Springs and calls for an inquiry.

CAAHC members, Tangentyere and the Central Land Council, were among the organisations that raised concerns that a cut-price contract would lead to



Executive members of Tangentyere Council are happy to see the Central Australian Affordable Housing Company back in charge.

a cut in services.

"This is exactly what happened," Tangentyere CEO Walter Shaw said.

"Service delivery declined to the

Independent audit finds no evidence of foul play in awarding of Zodiac contracts.

point where legal intervention was necessary to get the previous minister to act," he said.

However, Mr Shaw said the change of government has not resulted in

a changed approach to Aboriginal housing in the Territory.

"There are issues we hear from family and colleagues in remote communities about the operations and impact of tenancy management contracts there and believe the awarding of these contracts also needs scrutiny."

Meanwhile, an independent audit into the awarding of tenancy management contracts for the town camps released in May found no evidence of foul play.

The auditors investigated contracts awarded under former housing

minister Bess Nungarrayi Price to Zodiac, a company Ms Price joined only four months after her party's landslide election loss.

The auditors pointed out a number of areas where public servants did not follow 'best practice' guidelines.

The areas included pricing, the objectivity of panel members making decisions about contracts and a failure to properly investigate allegations of bias.

"We need to learn from this," NT Department of Housing CEO Jamie Chalker said.



Mabo anniversary: big year for native title

A BIG year for native title is set to get even bigger.

As Aboriginal people around the country celebrate the 25th anniversary of the High Court's Mabo decision, which debunked the 'terra nullius' lie and kickstarted the Native Title Act, the Central Land Council marked some milestones of its own.

By the time the Mabo anniversary rolled around in June, the CLC had already celebrated its fourth native title consent determination for 2017.

Another one is scheduled to take place at Philip Creek on August 3.

In May, Yangkuntjatjara and Matutjara speakers

on their land."

In early April, native title holders celebrated native title consent determinations over two pastoral stations and an area including a mineral lease north of Alice Springs at three special sittings of the Federal Court.

Justice Griffiths handed down two non-exclusive native title consent determinations on Aileron Station and one at the Harts Range Racecourse over the whole of Mt Riddock Station, an area of approximately 2,700 square kilometres.

The determinations of native title over the Aileron Station Perpetual Pastoral Lease and the area including the mineral

"They now have the right to negotiate about exploration, mining and tourism activities on their land."

celebrated the first-ever native title determination in the Territory's south.

At a special sitting of the Federal Court at Victory Downs, Justice Reeves handed down a consent determination over an area of approximately 12,500 square kilometres at the border with South Australia.

The claim area is the second-largest area in the CLC region to have native title recognised and includes Victory Downs, Mt Cavenagh, Mulga Park and Umbeara stations.

Native title holders are associated with significant places such as Ananta, Kalka, Watju, Wapirka and Warnkula, and travelled from far and wide to be there.

CLC chair Francis Kelly, who joined them for the celebrations, shared the joy of the successful claimants.

"I am very happy for the families," Mr Kelly said.

"They now have the right to negotiate about exploration, mining and tourism activities

lease known as Nolan Bore took place at Pretty Camp Dam.

They relate to an area of approximately 4,210 square kilometres.

The Aileron native title holders are of the Alhankerr, Atwel/Alkwepetye, Ilkewarn, Kwaty, Mpweringke, Ntyerlkem/Urapentye and Tywerl land holding groups.

Nolan Bore native title holders belong to the Kwaty and Tywerl land holding groups, while the Mt Riddock native title holders belong to the Atwele, Irrelerre, Ulpmerre and Wartharre land holding groups.

Mr Kelly said all the determinations recognise native title rights, such as the rights to hunt and gather on the land and waters and to conduct cultural activities and ceremonies.

These rights will co-exist with those of the pastoral lessees, who will continue to run the properties as cattle stations.



Dave Dolman, Justice Griffiths, Margaret "MK" Turner, Edward Neale.



Mathew Furber, Justice Griffiths, Magdalene Lynch, Alison Furber, Michael Gorey.



Justice Reeves with Reggie Kenny, Margaret (Kenny) Orr, Mary Le Rossignol, Julia Kenny, Peter Kenny and Dennis Kenny.



Yilpi Lewis, Keiran Roberts, Kathy Maringka, Renita Stanley, Eileen Hoosan, Amos Frank, and Tjulapi (Alison) Carroll. Back: Robert Doolan, David Doolan and Carl Roberts at the Victory Downs native title determination.



Justice Griffiths, Frederick Mulladad, Stanislaw "Shorty" Mulladad.



Community development: the

"WHEN we tell our story to Piranpa (non-Aboriginal people) we tell them a little bit, but when we tell it to other Anangu (Aboriginal people) we tell them the whole story," said Rita Tjinggo, a stalwart of the Central Land Council's Uluru Rent Money Project.

It was the first time Ms Tjinggo, an Uluru traditional owner and member of the project's Mutitjulu working group, spoke to a group of unfamiliar Aboriginal people about the projects her community funded with its share of the rent money from the surrounding Uluru Kata Tjuta National Park.

After some initial nervousness Ms Tjinggo was on a roll.

"Women and men here are strong," she told Northern Land Council members.

Ms Tjinggo, Evonne Taylor, Dorethea Randall and elders Johnny Tjinggo and Reggie Uluru glowed with pride as they explained how they invested four million dollars in a pool and upgrades to community facilities over the past decade.

The NLC members jumped at the chance to add a study trip to one of the projects that kicked off the CLC's successful community development program before attending the constitutional convention at Uluru in late May.

The NLC members were keen to hear first-hand what the locals have learned about the challenges of driving their own development with their own money and the satisfaction that comes from a job well done.

"We have been disempowered by governments for a long time," said Matthew Ryan from Maningrida. "Government has a top to bottom approach but we want to see what grassroots people like you are doing here".

Listening to the exchange between the two groups blew me away, and not only because the Mutitjulu group's confidence had grown so much since I'd seen them last.

Back in 2006, I was one of the CLC staff members working with traditional owners and residents of the community that would become ground zero of the Intervention.

I worked on the project for 10 years from when they started to invest roughly half of their income from the jointly managed national park into projects that benefit their whole community.

Mutitjulu's pool, now into its fifth year and the only pool in a remote community with secure operational funding until 2021, was always high on their agenda.

"We had our *tjitji* (children) playing in our sacred rock holes and the sewage pond," explained Dorethea Randall. She said the CLC's support during the planning phase was critical.

"We made sure that through our financial planning we locked in the future operational funding for a pool. We moved it aside so it collects interest."

In the early planning stages the pool project grew into an idea for a "youth precinct" to give young people better recreation options, reward them for



Mutitjulu Working Group members Rita Tjinggo (at the back with her grandson Jeremy) and Evonne Taylor (with her children Liam, Desmond and Justin) are working for the community's kids.



Mutitjulu Working Group members and Reggie Uluru (with wheel chair) with NLC representatives after inspecting the community operated swimming pool.

good school attendance and keep them healthy and active.

Over the years, the working group also upgraded their dilapidated recreation hall and basketball court and sourced co-funding for their projects from the Aboriginals Benefit Account and the Ayers Rock Resort's Mutitjulu Foundation.

The NLC members were impressed to hear how the community pushed through the hurt and demoralisation of the Intervention to see their plans through.

"This is the opposite of the Intervention. We make our own plans and use our own money instead of waiting for government to decide,"

"This is the opposite of the Intervention. We make our own plans and use our own money instead of waiting for government to decide."

said Ms Tjinggo.

More recently, Anangu have used their rent money to fix up the community oval, with the help of eight local people who worked on the fencing, and installation of change rooms and grandstands.

Members of the NLC have been talking about setting up a community development program like the CLC's for a few years. This was their first

chance to hear from the decision-makers, warts and all.

NLC member Wayne Wauchope said the NLC should consider re-introducing back gate money for Top End Parks and create an income stream for community driven development.

"I'm very proud to see the gate here because you are making money," Mr Wauchope said. "Balanda (white



The NLC learns from the Centre



"Witnessing the exchange [between NLC and Mutitjulu] was really interesting for me in terms of the similarities, but also some of the differences I think we're going to see in the Top End."

people) always tell us we're relying on the government and here you're showing them that you are doing your own development.

Up there, they took the toll away. We should look at bringing back the toll gates to get money to build things like this, put into projects."

Dorethea Randall, a traditional owner who has been on the working group since it was set up, made the point that it has taken a lot of hard work, patience and learning lessons along the way. For example, the pool, the community's highest priority, took seven years to plan and get approval from Parks to build.

The key has been Aboriginal decision-making at every step of the way combined with strong support from the CLC, which has built the governance and planning capacity of the group through the community development approach.

Ms Tjinggo summed up this productive working relationship saying, "Anangu have a lot of power. The CLC has power too, but they come along behind and support us".

NLC CEO Joe Morrison felt the visit was very worthwhile.

"We are just starting out in the NLC region with this work and we know it's going to be a journey. The initial response of council and around the traps shows there is a big appetite for this kind of planning and development.

It's the opposite of the Intervention. It's about asking Aboriginal people what they want to for their families and communities."

Sammy Bush-Blanasi, NLC Chair said, "It took a while to go through the Regional Councils and the Full Council and explain how the CLC does its community development program. It will take time to get it started but once people get the idea of putting aside some of their money and using it for projects like here in Mutitjulu they will be very interested.

The NLC has talked a lot about how it can learn from the CLC but also adapt the approach so it suits the Top End. Building from the ground up, based on local priorities and needs, adapting to fit the local context, and problem-solving and flexibility when the situation changes are all key ingredients in good community development. The NLC's work will be built on these core principles.

"It was a very good discussion today. We felt welcomed by the people and I am very impressed by the projects traditional owners have done here. I give it a big thumbs-up," Mr Bush-Blanasi said.

Witnessing the exchange between Aboriginal people involved in the CLC's and now the NLC's community development programs was really interesting for me in terms of the similarities, but also some of the



Reggie Uluru, Dorethea Randall, Rita Tjinggo and Johnny Tjinggo tell NLC representatives how they run their Uluru Rent Money Project.

differences I think we're going to see in the Top End. We're hearing a lot more interest in enterprise development and joint venture arrangements from traditional owners up here. There's no doubt the NLC's program will

be unique to this region but it will absolutely have informed decision-making and Aboriginal control at its heart.

Dr Danielle Campbell joined the CLC in 2005. She played a lead role in designing and delivering its community development program, which expanded rapidly across the CLC region. During this period Aboriginal traditional owner and community groups planned, funded and implemented hundreds of development initiatives using more than \$50 million of their own income from land use agreements.

Dr Campbell went to the NLC in 2016 to launch a similar program in the Top End.



CENTRAL LAND COUNCIL ONLINE

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www.clc.org.au

Digital archive

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You can also contact us : **FREECALL 1800 003 640** | info@clc.org.au



Mining royalties dig up education gold



WETT advisory committee members Maisie Kitson, Fiona Gibson, Valerie Patterson and Barbara Martin are guiding plans for the next 10 years of the Warlpiri Education and Training Trust. Photo: Chloe Erlich.

WARLPIRI Education and Training Trust members look to the future with confidence after their programs received a big tick of approval from an independent review by education experts.

The review found that WETT created more than 40 Yapa jobs, education and training programs that respond to Yapa priorities and that a group of highly committed Yapa are in control of well run planning and decision-making processes.

More than a decade ago, traditional owners decided to invest additional royalties from Newmont's Granites mine in the education and training priorities of four Yapa communities.

They invested more than \$20 million.

"It makes us feel really proud," said Valerie Martin.

Ms Martin, from Yuendumu, is a director of Kurra, the royalty association that decides about WETT funding.

The review team, Dr

Lajamanu and Yuendumu.

The interviews show that residents' priorities for education and training, such as maintaining culture and learning on and through country, align well with the WETT programs.

Yapa want more and better adult learning opportunities and employment pathways for locals, stronger families and youth leadership and development.

Older and younger people working together is also high on the wish list of the people who spoke to the review team.

In July, the team presented 32 recommendations to the WETT advisory committee and Kurra's WETT directors at their annual planning meeting in Alice Springs.

Maisie Kitson, from Willowra, chairs the committee.

It works through complex information to plan and oversee the trust's programs.

Ms Kitson said the review showed the trust has improved



Teacher and language worker Valerie Patterson told the Q&A panel that Lajamanu wants more support for Warlpiri language and culture programs.

partner agencies has made it all possible.

Ms Kitson said the review made her members more aware of WETT's potential.

"It has given us lots of good ideas to make WETT stronger," she said after the meeting.

Later that evening, fellow founding WETT member Valerie Patterson drew applause during the ABC's Q&A program in Alice Springs as she pushed for better support of bilingual and bicultural programs.

"There have been some good times at Lajamanu school with a strong bilingual program, but there are also teachers who don't listen to us Yapa teachers and don't respect

our language and culture," Ms Patterson told a national TV audience.

"It makes us go weak at the knees and feel really down, and not want to work at the school anymore.

"What will it take for the Department of Education to work side by side with us, and respect our language and culture being taught in our community schools?"

Ms Patterson and her colleagues plan to meet with the department in August.

They also want to create a fund to support early childhood services in the four Warlpiri communities, with professional development and training for Yapa staff and support for local early

childhood reference groups.

A new program supporting young parents and strong families is also in planning.

More Yapa will be offered jobs in the WETT-funded programs and there will be more opportunities for secondary students to go on excursions incorporating sports, music or science activities.

WETT commissioned the review on its 10th birthday to find out what was working, what could be better and what they could do to strengthen the program.

For more information go to <http://www.clc.org.au/files/pdf/WETT-review-report-2017.pdf>.

"What will it take for the Department of Education to work side by side with us, and respect our language and culture being taught in our community schools?"

Samantha Disbray and John Guenther from Ninti One and three community researchers, interviewed almost 130 residents of Nyirmpi, Willowra,

learning opportunities in the four communities.

The researchers heard that a good working relationship between WETT and its



THE WETT UMBRELLA

"IT'S A METAPHOR WHERE GOVERNMENT IDEAS ARE THE RAIN, AND ALL THOSE IDEAS ARE CHANGING ALL THE TIME, BUT WITH THE UMBRELLA WE CAN KEEP OUR GOOD IDEAS UNDERNEATH SO THE GOVERNMENT CAN'T RUIN THEM. WE WANT TO BE ABLE TO MAKE POLICY AND KEEP IT STRONG."

Barbara Napangardi Martin,
Warlpiri Education and Training Trust



WETT members told *The Australian* newspaper that WETT shields Yapa education initiatives from ever changing government policies.

Yapa youth programs roll on

TANAMI communities have been investing gold mining royalties in their young people for the past decade. Much of it has funded the youth programs of the organisation affectionately known as 'Mt Theo', an outstation near Yuendumu.

Their 10th birthday present to the Warlpiri Youth Development Aboriginal Corporation (WYDAC) is three more years of program funds.

In July, WETT gave WYDAC another \$2.7 million to improve training and education outcomes for young people in Lajamanu, Yuendumu, Nyirrpi and

Willowra.

"The new funding agreement recognises that WYDAC's youth program has achieved great outcomes for young people in the Tanami for 10 years," Barbara Martin, a founding member of the WETT advisory committee, said.

The agreement responds to the lessons learnt through the independent evaluation of WETT.

One of the review's authors, Dr Samantha Disbray from Ninti One, said the review confirmed the importance Yapa place on family, culture and education.

"The review shows that

formal training is not necessarily the best path to employment," Dr Disbray said.

"We need to target healthy relationships and bodies, as well as literacy, numeracy and other more traditional areas of learning," she said.

The WYDAC board and Jaru subcommittees will decide how the money is spent.

"We will deliver this education creatively, through a variety of workshops, including art and music as well as more formal courses by health professionals and educators," WYDAC's youth services manager, Sunaina Pinto, said.

Workshop for good workers

LAJAMANU is rewarding its best and brightest for good school attendance with a new treat: wood and metal work equipment for the school's trade learning centre.

The community has invested more than \$46,000 of its community lease money to buy power tools and equipment it hopes will boost student skills, confidence and employment prospects.

The students helped to set the workshop up and created an asset register to keep track of the new lathe, grinder, lifting equipment, cutting tools and personal protective equipment.

The 20 young men and women who will get to use the new gear for their projects are the chosen ones.

Only students with high attendance and great behaviour will be allowed to use the equipment.

It's a strong incentive for others to lift their game as,

by all accounts, the trade centre is the place to be.

"I like to use the drilling machine," Shemira Rose said.

"I like to fix things around the school."

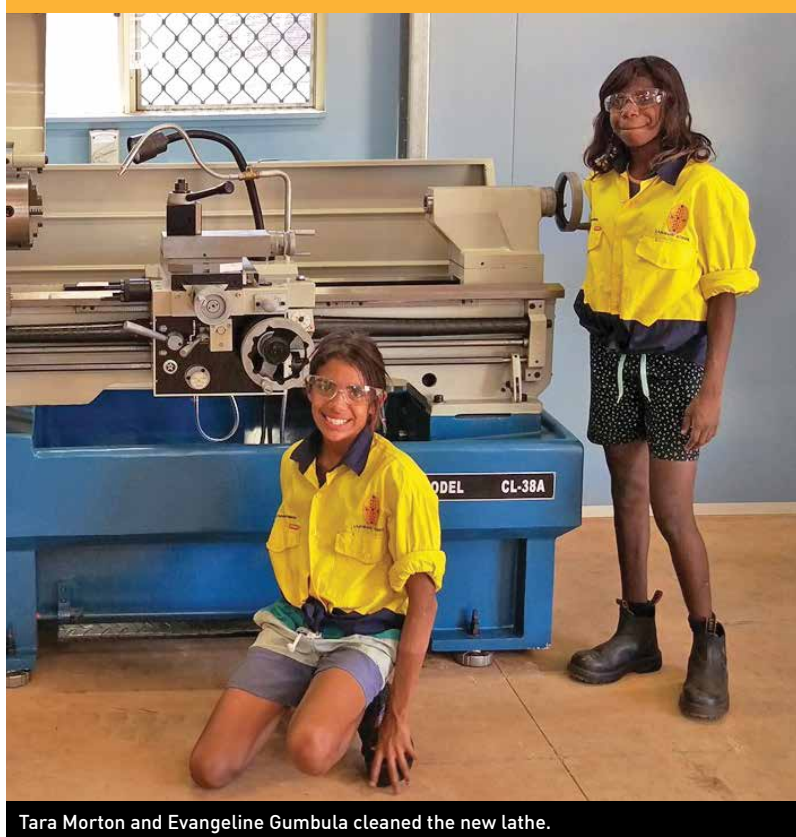
"I have enjoyed making the name plate on the mill machine," added Colleen Bambra.

Mona-Lisa Kelly's favourite is the band saw, where students also practice measuring.

"It's a helpful machine to cut things with. I like to learn more about how to use tools. We did some good work and make sure that things are safe."

Those aged over 14 can do VET certificate courses, while younger students have the option of pre-vocational training.

Newmont has also chipped in by funding some heavy equipment, such as a milling machine.



Tara Morton and Evangeline Gumbula cleaned the new lathe.



School bus with a difference

The remote Punmu community in the Pilbara prides itself on the good school attendance of its students. Community members hope their new barrel train will encourage even more children to get to school on time and stay there until the school day is over. Punmu co-ordinator John Reudavey said he is happy to share with Central Australian handymen and women how to build a barrel train for their community. For more info call 9176 9110.



More than 250 Indigenous delegates met near Uluru in May to talk about changes to Australia's constitution.

At 12 regional talks around the country before the Uluru meeting delegates discussed five possible changes: to acknowledge Indigenous peoples in the constitution, to give them a voice to parliament, to change the 'race power' so governments can't use it to cause harm, to ban racial discrimination, and treaty.

At Uluru, the delegates agreed on three priorities - a voice to parliament, treaty and truth-telling. They also considered a roadmap to get to these goals.

WHAT DO THESE THINGS MEAN?

Voice to Parliament - including in the constitution a new Indigenous body advising the Australian Parliament. It would force politicians to listen to Indigenous peoples before they make laws that affect them. Being in the constitution means this body could not be abolished without a referendum. Indigenous peoples from across Australia would elect representatives to this new body.

Treaty - a long-standing demand of Indigenous peoples. A 'Makarrata Commission' would guide agreement-making between them and governments.

Truth-telling - the 'Makarrata Commission' would also make sure that the true history of colonisation is finally told: the massacres, the wars and the ongoing injustices and discrimination.

PRIORITIES FROM THE CENTRAL AUSTRALIAN MEETING AT ROSS RIVER

The delegation from Central Australia supports the Uluru Statement, however it is worried that some important Territory issues have been forgotten.

The Territory is ruled by the NT Self-Government Act and Australian laws. The constitution's 'territories power' allows the Australian Government to make laws for the NT. This means it has a lot of power to make laws that apply only to the Territory.

Delegates at Ross River supported a constitutional guarantee to protect treaties and joining the race power with the voice to Parliament. They also strongly supported a ban on racial discrimination to prevent racist laws across Australia.

WHAT HAPPENS NOW?

At Uluru, each region elected two people to a national working group. Barb Shaw and Vince Forrester represent Central Australia. The working group will implement a roadmap for the Uluru Statement.

The Referendum Council reported to the parliament in June. Constitutional reform and will next be discussed at the Garma Festival in east Arnhem Land in August. The festival's theme is makarrata.



Central Australian delegates elected Barbara Shaw and Vince Forrester to progress the statement.



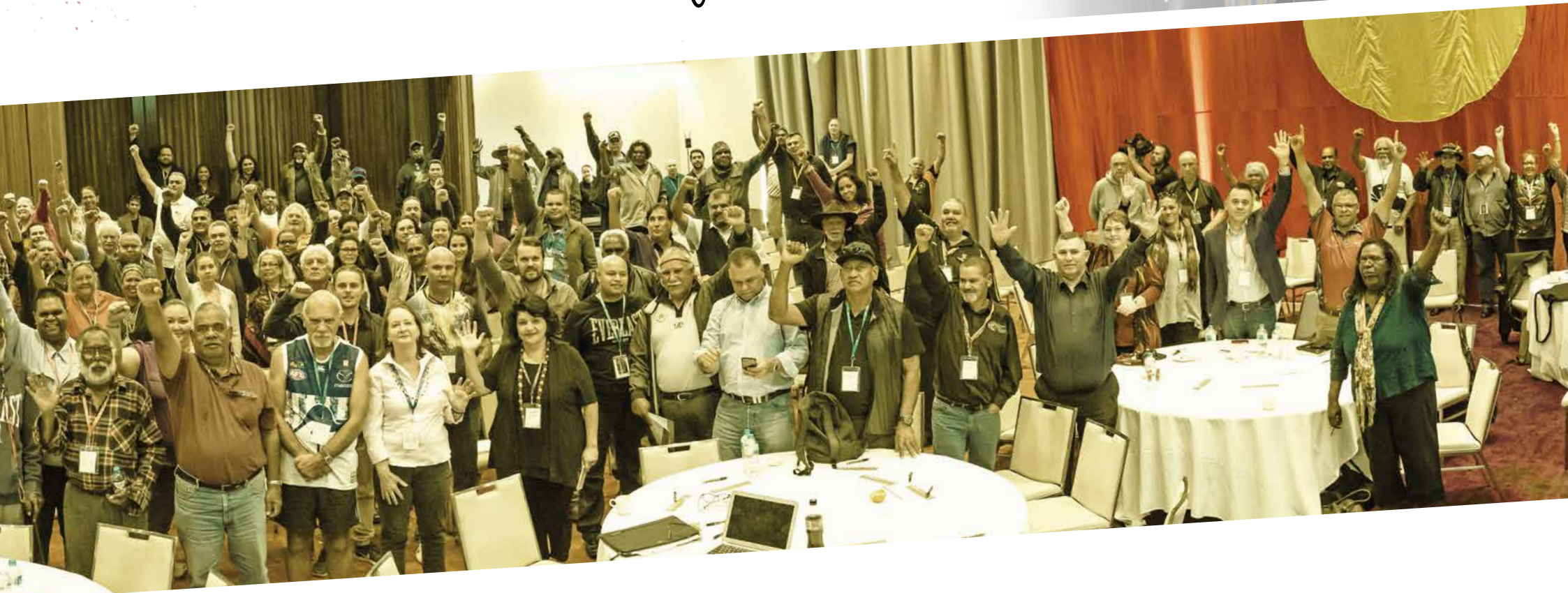
Peter Yu and David Ross take a break.



Sammy Wilson and Philip Wilyuka with NLC rep Bobby Wunungmurra from Gapuwiyak (center).

ULURU

Statement from the Heart



WE, gathered at the 2017 National Constitutional Convention, coming from all points of the southern sky, make this statement from the heart:

Our Aboriginal and Torres Strait Islander tribes were the first sovereign Nations of the Australian continent and its adjacent islands, and possessed it under our own laws and customs. This our ancestors did, according to the reckoning of our culture, from the Creation, according to the common law from 'time immemorial', and according to science more than 60,000 years ago.

This sovereignty is a spiritual notion: the ancestral tie between the land, or 'mother nature', and the Aboriginal and Torres Strait Islander peoples who were born therefrom, remain attached thereto, and must one day return thither to be united with our ancestors. This link is the basis of the ownership of the soil, or better, of sovereignty. It has never been ceded or extinguished, and co-exists with the sovereignty of the Crown.

How could it be otherwise? That peoples possessed a land for sixty millennia and this sacred link disappears from world history in merely the last two hundred years?

With substantive constitutional change and structural reform, we believe this ancient sovereignty can shine through as a fuller expression of Australia's nationhood.

Proportionally, we are the most incarcerated people on the planet. We are not an innately criminal people. Our children are alienated from their families at unprecedented rates. This cannot be because we have no love for them. And our youth languish in detention in obscene numbers. They should be our hope for the future.

These dimensions of our crisis tell plainly the structural nature of our problem. This is the torment of our powerlessness.

We seek constitutional reforms to empower our people and take a rightful place in our own country. When we have power over our destiny our children will flourish. They will walk in two

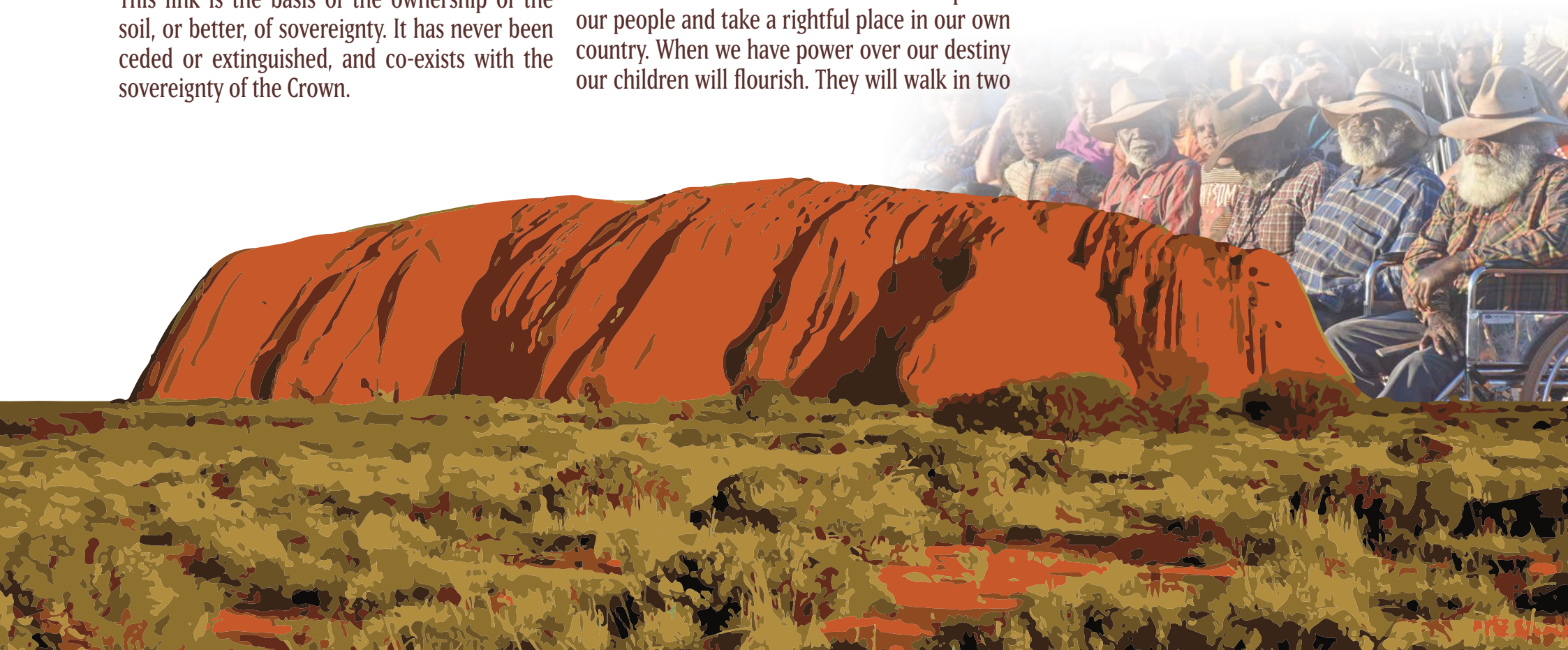
worlds and their culture will be a gift to their country.

We call for the establishment of a First Nations Voice enshrined in the Constitution.

Makarrata is the culmination of our agenda: the coming together after a struggle. It captures our aspirations for a fair and truthful relationship with the people of Australia and a better future for our children based on justice and self-determination.

We seek a Makarrata Commission to supervise a process of agreement-making between governments and First Nations and truth-telling about our history.

In 1967 we were counted, in 2017 we seek to be heard. We leave base camp and start our trek across this vast country. We invite you to walk with us in a movement of the Australian people for a better future.





Seed collectors want a hand to meet growing bush foods demand

FEMALE bush food harvesters from nine remote Territory communities have met for the first time in the Utopia region to share their experiences and learn about the wider bush food industry from traders, entrepreneurs, researchers and public servants.

The 35 Alyawarr and Anmatyerr-speakers, who gathered at Arlparra community for a week in June, have been described as the backbone of Australia's bush food industry because they have collected and sold seeds and fruit from their country for more than 40 years.

Demand for their wild harvest, which is used to make foods such as pickles and biscuits and to revegetate former mining sites, outstrips supply.

The NT Government and the Central Land Council teamed up with Batchelor Institute of Tertiary Education and Urapuntja Aboriginal Corporation to find out what the women need to grow their industry.

"It is good to meet together here, all the seed collectors," said Daisy Brumby [not her real name], a harvester from Ampilatwatja.

"We feel proud. We will get our story out to people who live a long way from here."

Veteran bush foods caterer Rayleen Brown, from Alice Springs, has been a link between the women and the wider industry.

Ms Brown said it is important for industry figures to understand and support the women.

"I've learnt so much this week. This workshop has needed to happen for a very long time. We need to hear about how they feel to be part of this growing industry. What do they need? What are their concerns? Do they want help to continue this wonderful work that they are doing?" she said.

While the wild harvesters may be our first and truest primary producers, they can't do it all on their own.

The women called for support for cultural burn regimes that maintain seed and fruit production, for more knowledge about how product prices are calculated and how to best clean and prepare their product.

They see better communication with traders, wholesalers, food manufacturers, supermarkets and shoppers as a key to growing their opportunities.

"These women are often invisible or ignored," said Ms Brown.

"Customers are not aware of their



Bush harvesters from Ampilatwatja discussing seed quality. Photo: Fiona Walsh.



Anaty (bush potato). Photo: Fiona Walsh.



Bush harvesters Jennifer and April adapt new equipment to an ancient method of making of Akatyerr (desert raisin) balls. Photo: Fiona Walsh.

"Customers are not aware of their hard work. They don't just collect for income. They love their country, culture and foods. You feel the love and care."

hard work. They don't just collect for income. They love their country, culture and foods. You feel the love and care. Each seed and fruit is hand-picked. They provide premium products that can't be matched by horticultural harvest."

Ms Morton agrees.

"I love to collect the seeds. I do it on weekends, after my work in the clinic. We go far away. It is hard work

to collect seeds. It is good work."

Not content to just follow in the footsteps of their ancestors themselves, the harvesters also used the workshop as a chance to pass on their knowledge to students from the Arlparra school.

"We went looking for bush potato, showing the school kids. It is good for school kids to learn. The kids need to learn," said Rosie Mulligan [not her

real name] from Ampilatwatja.

Not surprisingly, multi-media resources and support for the next generation of harvesters are also high on the women's wish list, as is including wild harvesting in community work programs and the sale of bush foods in stores and nutrition programs.

The harvesters are determined to make hay, or rather collect seeds, while the sun shines and plan a follow-up workshop when the next wattle seed crop is ready.

(The harvester names have been changed to protect them from unethical traders).



Areh ingkerr ntang iney-angker-rnem (the women seed collectors) with supporters. Photo: Else Kennedy/iTalk.



Alekarenge directors research a farming future

ALEKARENGE has a farming history and is travelling far to secure a farming future.

In years gone by the community had a farm that supplied its needs, and sold to Tennant Creek.

Drawing on this heritage, community members are taking steps to revive it.

"A long time ago we had a farm at Alekarenge," they recall in a new book.

"It grew all kinds of vegetables: cabbages, carrots, cauliflower, corn, tomatoes. Our fathers and mothers worked on that farm. We remember it. It was good."

The community's company, Lhurna Therrk, developed land for a melon farm and leased it to a commercial farmer.

It reinvests most of its lease income and uses the rest for community benefit projects, such as supporting a drug and alcohol worker "who will help our kids".

Not many young local people have taken up work opportunities at the farm, but the directors are not giving up.

Centrefarm and now the Aboriginal Land and Sea Development Agency (ALSEDA) are supporting them to look outside the region for answers.

Lhurna Therrk directors recently went on a horticulture study tour to South Australia and produced a book about what they learned.

The directors wanted to "to learn more about the business of farming so we can make good decisions".

Their book is an invitation to outsiders, including governments, "to work with our company to help our young people to be ready for jobs on these farms".



Jennifer Nelson, Julie Wauchope, Peter Corbett, Renee Long and Sabrina Kelly learn about supply chains at Parilla Potatoes.

The tour was part of a plan for another commercial farm to support employment pathways for local youth.

"We want some help to get a work experience farm for them to learn so they can get a job on the big farms," the directors said.

At Parilla Potatoes, the largest potato producer in the southern hemisphere, and the Costa Group's citrus and avocado orchard in Renmark they heard about supply chains.

A supply chain links the farm to transport companies, to wholesale markets, big supermarkets and restaurants and finally the customer.

The group visited sorting, packing and storage facilities, as well as the wholesale and retail markets in Adelaide.

They realised how many different jobs there are in the food production industry, and what it takes to get produce from the



Steve Burdette of Costa Group talks with Sabrina Kelly, Graeme Beasley and Peter Corbett about grafting trees.

paddock to the plate.

At the Gerard Aboriginal community on the Murray River, they discussed with Hartley Lindsay how to get young people involved in farming.

They also went to Ron Newchurch's business on the Yorke Peninsula.

Mr Newchurch is an Aboriginal man who grows herbs branded with the name of a tree that is sacred to his people.

Both men want to employ

Aboriginal people, but like Lhurna Therrk, they have found it difficult.

"We spend time thinking about this. We want our young people to have work but they need help. We want a work experience farm at Alekarenge for this," the directors write in their book.

"This is a big story. It is about our future and our kids' and grandkids' futures. This is what we are doing."



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 Vacant (Marty Darr), 8951 6255
	4. TANAMI Alan Dickson, 8956 4118
	5. WEST Michael Turner, 8956 8658
	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 Vacant (Marty Darr), 8951 6255

ALSEDA to drive Territory development

THE TERRITORY'S two big land councils are setting up a new agency to drive economic development and job creation on Aboriginal and native title land.

The Aboriginal Land and Sea Economic Development Agency (ALSEDA) will replace and learn from previous initiatives, such as Centrefarm in the Central Land Council region.

CLC executive member Michael Liddle voiced a video about ALSEDA that screened at the May council meeting.

Mr Liddle told delegates the new agency needed to get remote community residents to take the jobs it creates.



Michael Liddle speaks up.

He mentioned the melon farm near Alekarenge that struggled for local workers, saying it "was a great idea with great potential but Alekarenge didn't take advantage of it" because of "social issues".

Centrefarm's Vince Lang said ALSEDA's main goals were to increase the number of Aboriginal jobs and to lobby governments to improve employment and training programs in remote communities.

"The ABA funded only half of what the melon farm needed and no work experience environment. The federal government put millions into job services but didn't engage with

Alekarenge," Mr Lange said. "ALSEDA will have the political clout to make sure we get a job services system that does work."

He said the agency plans to work with landowners, industry and governments on six pilot projects.

Mr Liddle said the next step was to find one CLC region to start with, then "sit down with everyone and ask: is it just farming or more?"

"We've got to get it right – what you want and what's feasible, not as with the Utopia orange orchard that never happened because we didn't have a proper strategy."



Ross River Ranger Camp 2017

MORE than 70 Aboriginal rangers camping at Ross River in May woke to a novel sight – that of a tall, pale politician in their midst rolling up his swag at the crack of dawn.

Many of the rangers at the Central Land Council's annual ranger camp were surprised that Labor's federal environment spokesman

The shadow minister had "never been with so many rangers at the same campsite at the same time".

"It was an inspiration just to be there," Mr Burke said.

The highly anticipated week-long camp is the main professional development, networking

"Land is only truly protected when it's being managed by indigenous rangers who combine the latest environmental science with traditional knowledge."

Tony Burke rejected the homestead's cabins so he could spend more time with the men and women whose numbers his party has promised to double.

"I didn't even know who he was, but I sat down and had a little chat with him," said Petria Cavanagh, a CLC ranger from Santa Teresa.



Murrnkurrumurrnkurru ranger Willemina Johnson using the cybertracker.

and feedback opportunity for the CLC's 10 ranger teams working across the southern half of the Territory.

They teamed up with Aboriginal rangers from South and Western Australia and Parks and Wildlife Services for training courses such as all-terrain vehicle and chain saw operation. And some of them bonded while catching venomous snakes.

The healthy wok cooking competition over open fires on the last night, a highlight of every ranger camp, was won by the Yuendumu and Lajamanu rangers for their delicious barra with loads of veggies.

Mr Burke listened as the rangers presented about how they defend huge swathes of Aboriginal land from wildfires, feral animals and weeds and care for waterholes and sacred sites.

"Land is only truly protected when it's being managed by indigenous rangers who combine the latest environmental science with traditional knowledge," he said.

Ms Cavanagh said her community could do with more than nine ranger positions.

"We have people who really want to work as rangers and we need more rangers so we can get all our jobs done."

As for Mr Burke's job, she hopes he will 'fight for us, so we can keep on working'.



Above: Leon Davis from the Tjuwanpa rangers shows how it's done during the snake catching workshop. Below: Breaking Bad - NT Parks ranger Chris Ross and Arltarpilta ranger Robin Bloomfield learn how to mix chemicals safely.





Buffel grass soldiers protect the endangered Slaters Skink



Charles Lechleitner, left, and Craig Le Rossignol with a Slaters Skink bred at the Alice Springs Desert Park. Above: A Slaters Skink in its natural habitat. Photo Dr Claire Treillibis.

CLC RANGERS have collected more than 12 years' worth of information about the threatened Slaters Skink, a lizard that survives in just a handful of places in Central Australia.

Their findings are now informing efforts to protect the shy skinks, who prefer to wait at their burrow entrance for a feed of termites or ants to wander past.

One of their biggest enemies is buffel grass, and the cattle that feed on it, trampling their

burrows as they graze.

Craig Le Rossignol from the Tjuwanpa rangers and Charles Lechleitner from the Ltyentye Apurte rangers told a recent land management forum how their teams defend the remaining skinks by spraying buffel and fencing out cattle.

Three skinks they donated to the Alice Springs Desert Park eight years ago have bred successfully and their offspring are now ready for release back into the wild.

The forum held at the park combined the rangers' monitoring data with the latest scientific research so a gathering by scientists from around the country in June can use it to work out how best to protect threatened reptiles.

Territory Natural Resource Management and the CLC hosted the forum with support from the National Landcare Program, the Alice Springs Desert Park and Desert Wildlife Services.



Jerry Jangala Patrick (left) tells Lajamanu students about the site of the old Talbot Well during a visit to Jiwaranpa with the North Tanami Rangers. Country visits such as this trip in May are a great chance to teach Warlpiri language and culture and learn about ranger work. The Warlpiri Education and Training Trust (WETT) funds the Lajamanu school to support elders and students to organise one week country visit every year.

MEET OUR RANGERS



Cleivlan Stokes

What projects have your ranger group been working on? "Looking after the burial sites of old people who passed away before. We cleaned them up and fenced around them, make sure it is visible so people can know where old people are."

What is the type of work you do as a ranger? "Mostly outdoors work like water monitoring, dust monitoring, fencing, machinery maintenance."

What are you getting out of this ranger camp? "I want to become more confident to speak up. I want to be like one of our senior rangers who went to speak in Canberra to speak out to the ministers."

What would you say to the Prime Minister? "Get other rangers more infrastructure so they can work more easily with more tools so they can do their job properly. Some rangers don't have what we have (in Tennant Creek). We have facilities like a shed and offices, some rangers don't have that."



Rangers are burning to make money for k

CENTRAL LAND COUNCIL rangers from Kalkaringi, Daguragu and Tennant Creek have helped the region’s first Aboriginal carbon business to make money from seasonal burning – income that is reinvested in jobs for the locals.

The rangers and 20 custodians of the remote Karlantijpa Aboriginal Land Trust near Elliot combined their knowledge of traditional and aerial fire management

“There are some communities like Elliot where they don’t have a ranger program,” Ms Johnson said.

She said helping with the burn “makes me feel proud, we are doing something for the country”.

Cool season burns not only help to combat climate change, but they are also a chance to learn about different country.

“I come from a big river, the Victoria River,” she said. “It’s

“It is good to burn country to get rid of old grass and get new ones. It is very good for animals like bilbies and night parrots. It’s very hard to find them.”

during the cool season to earn carbon credits for the new Karlantijpa North Kurrawarra Nyura Mala Aboriginal Corporation Aboriginal Corporation.

Traditional owners and nominated young people were paid to ‘clean up’ more than 80,000 hectares of savannah country, before it could fuel a dangerous uncontrolled bushfire.

Penny Williams was among the elders who supervised the controlled burn.

It’s the country of her grandfather, who first told her about it when she was a teenager.

“He gave me the permission to look after this country before he passed away,” she said.

Now aged 61, she had to wait more than 30 years to visit it for the first time.

“After that we taught the young ones,” she said.

Murnkurrumurnkurru ranger Willemina Johnson travelled all the way from Daguragu to take part in the burn.

really good to come here and see different water and keep it safe.”

The discovery of a soakage that custodians only knew of through stories caused much excitement.

Last visited by her grandparents, this country was at risk of becoming “lost” before the CLC helped to set up the carbon abatement enterprise in 2016, one of the new corporation’s directors, Belinda Manfong, said.

“It does help us to come out here to burn the country with the rangers,” she said.

“They show us the map to go to the right place for burning and looking after sacred sites,” the 46-year-old from Tennant Creek said.

She said making money from carbon credits is a way to fulfil her duty to look after country.

For ranger Phillip Jimmy, the trip was a return to his father’s country.

Mr Jimmy was born half a century ago on a station on his mother’s Gurindji country.

When his parents heard



Penny Williams and Belinda Manfong want the corporation to “earn more money to do more burning.”



Dereck Weston, Jeffrey Foster and colleagues are planning the burn on a fire map.

about the Wave Hill Walk Off they joined the strikers with their newborn.

Mr Jimmy was keen “to meet people, especially my family out here, giving them a hand. It’s all about Aboriginal people coming together and working together”.

The former teacher, carpenter and painter from Kalkaringi “joined the rangers to show the next generations where things are.

“I can’t be nowhere else than in my country, looking after it,” he said.

He wants the new business to invest in employing more young people on country.

“It would be good to show on TV what we’re doing so they can decide for themselves [and to get] more funding for more training and more young people to join us,” he said.

“Ranger groups need to be put in every community to

look after their country.”

Ms Manfong’s ranger son John Carl O’Cleary knows cool season burning protects native plants and animals threatened by wildfires.

“It is good to burn country to get rid of old grass and get new ones,” he suggested. “It is very good for animals like bilbies and night parrots. It’s very hard to find them,” Mr O’Cleary said.

For Randall Morrison it was



Randall Morrison applied to become a member of the new corporation.



Proud Karlantijpa custodians at a soakage they rediscovered during the burning trip.



Karlantijpa North



Ranger Krisilla Patrick tries out some weather-proof matches.

his first burning trip with his family.

The 26-year-old former volunteer at the Tennant Creek youth centre applied for membership of the corporation at its first annual general meeting in May.

"I prefer being out bush because I feel more peaceful and free," Mr Morrison said.

He worried about young people who don't get support from their parents.

"They are lost and their parents don't care," he said.

"At the youth centre we were taking the kids out bush, but the government wouldn't give it enough money so they had to close down."

To him, success for the new corporation means having more kids carrying out burning alongside their elders.

"They would come if they see a familiar face, if there is family there," he suggested.

Douglas Crowson, from Kalkaringi, asked whether the coming generations lack

interest in passing on the culture.

"When I was young I got taught that my father's father's country was this way and I always wanted to have a look. I came for the first time because of the corporation.

"What if something happens to me? There will be nobody to carry on. I am wondering what will happen in five years' time."

He said earning money from carbon abatement allows "more young people to be involved and to understand more about their country.

"I hope it gets easier for the traditional owners to access the country."

Corporation member Derek Weston, from Tennant Creek, agreed.

He also wants the corporation to outgrow its reliance on the CLC: "They are supporting us now but in two or three years' time we can maybe do it ourselves."



Ranger Philip Jimmy returned to his father's country.

Land council chick spreads her wings



Riding high: Becky Mack spent most of her adult life at the Central Land Council.

A FEW strong Aboriginal women can claim the right to call themselves a Central Land Council baby, but none more than Becky Mack.

Becky joined the CLC straight out of school, as a trainee administration officer in the anthropology section. Over the next 15 years she was a mainstay of three sections.

Many of her colleagues

conference with Gina Howard on the Pastoral Futures Program. We talked about working alongside the schools and Clontarf to introduce students from Alice Springs, Santa Teresa, Hermannsburg, Lake Nash, Harts Range and Tenant Creek to rural operations, horsemanship and cattle handling. We travelled with the students to Mistake

weather and road conditions to get home safe and in one piece. I had many handy hints from my work mates and traditional owners: who was connected to country I was travelling through and how. I also learned a lot about my family connections with other families and places.

I learned that short cuts weren't always short cuts

"The best thing was to assist young Aboriginal men and women find meaningful employment."

and constituents were crestfallen when she decided to flee the nest and join the human resources team at the Central Australian Aboriginal Congress.

Land Rights News was curious about how Becky is getting on and started by asking her why she chose the land council back in 2002.

"One of my teachers said it would be a good opportunity. I had no idea of the doors that would open up over the next 15 years!"

How has that decision affected your life?

"I pretty much grew up at the CLC. I was a few days off my 18th birthday when I started and left just after turning 32. I made some lifelong friends at CLC and miss them very much.

Working at CLC was amazing. I had the privilege to work and learn alongside so many different people doing all sorts of different work, from mustering cattle to recording songs and stories. I was a part of land claims, travelling to almost every corner of the CLC region and places in-between.

After attending many National Native Title Conferences I eventually presented at the 2012

Creek Station to learn about low stress stock handling and getting a feel for what it's like working in a stock camp and living on a station."

What jobs did you do at the CLC?

"I was in the anthropology section for three years and moved on to the native title admin officer role, working with anthropologists and lawyers working on native title claims. From there I moved into the employment unit as a mining and employment officer, then the real jobs mentor and project offer. I enjoyed every position I have worked in at CLC."

What was the best and what was the most challenging thing you did?

"The best thing was to assist young Aboriginal men and women find meaningful employment in various industries. The most challenging thing for me was being back in the office after so much time out and about."

Would you do it all again?

"Definitely. There are a few things I would do differently, knowing what I know now.

Travelling to remote locations I learned to get myself out of lots of sticky situations, how to respect the

at all - sometimes the exact opposite! One of the biggest things I've learned is that people will always remember you and what you were doing when they met you. Word travels fast in the bush and hard work really pays off."

What advice would you give your 17-year-old self?

"Have the confidence and believe in your ability. Don't let people talk down to you, especially when you know what you're talking about or doing."

Why did you leave for Congress?

"I needed to try something different. CLC was my home and my comfort zone. I wanted to know what it would be like to work for another Aboriginal organisation and to widen my knowledge and skill set. It took me many years to make the move and all my experiences at CLC allowed me to grow as a person and finally have the confidence to do so."

How has it been so far?

"It's been very different, interesting, challenging but I'm learning so much."

What do you like doing outside of work?

"Relaxing, going out bush, travelling and visiting friends."

Stars line up to support anti-suicide app

LAJAMANU'S suicide prevention app will go ahead after a successful crowd funding campaign.

The *Kurdiji 1.0* app, a mobile phone app based on Yapa stories, ceremonies and law, has attracted support from celebrities and financial backing from everyday Australians.

Kurdiji is the Warlpiri word for to shield or protect and the name given to the app the community hopes to develop.

The online crowd funding campaign raised almost \$240,000 within three months.

Elder Wanta Jampijinpa Patrick is pleased with the public response to the campaign.

"It shows the community cares," he said. "So far, so good. It's all about teaching. Tackling all these problems Yapa way, not waiting for the government to do it."

We're trying to tackle youth suicide with the app like Milpirri did because Milpirri started with a suicide and it worked."

Ever since a young man killed himself, in 2005, Lajamanu has been determined to prevent a repeat.

After the suicide, the elders decided to take matters into their own hands and began to fight for every single life in their community.

They established the Milpirri festival that borrowed from traditional ideas of *Kurdiji* to foster a sense of belonging and support young people to maintain resilience and self worth.

The idea of the app is to take



A crowd funding campaign will see the app developed. Photo montage: CLC.

that concept into the digital age, so all Aboriginal lives can be fought for, not just those in remote communities.

Rock star Nick Cave threw his support behind the plan, writing on the 'gofundme' crowd funding page: "A group of elders are creating an app based on ceremony story and law."

"Join them in fighting for

"I know they're suffering, but I also know that even when we feel broken, healing is possible."

the lives of young Aboriginal people and let's show Aboriginal Australia we believe in them."

Actor Jack Charles, of *Cleverman* fame, fronted a video about the app in which he came straight to the point:

"There's something we need to talk about, it's not easy, but I know you're brave enough to

listen," he said. "Our young people are hurting and we cannot ignore their pain any longer."

"Young Aboriginal people are four times more likely to take their own life than their non-Aboriginal peers and the suicide rate of young indigenous men is the highest in the world."

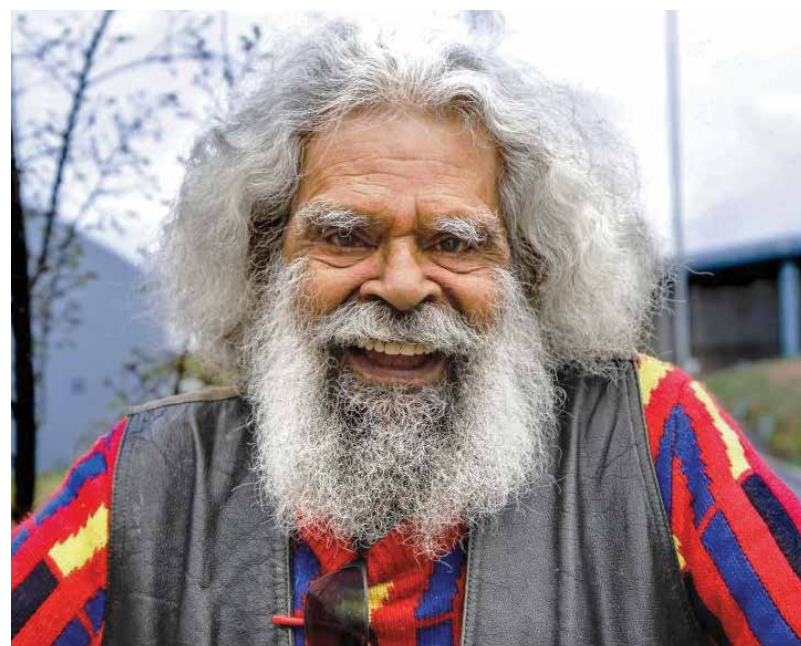
I know they're suffering, but

I also know that even when we feel broken, healing is possible."

Mr Charles has confidence in the Lajamanu elders.

"They know life is changing fast and they also know that there is so much their law and culture has to offer their children," he said.

"For thousands of years the



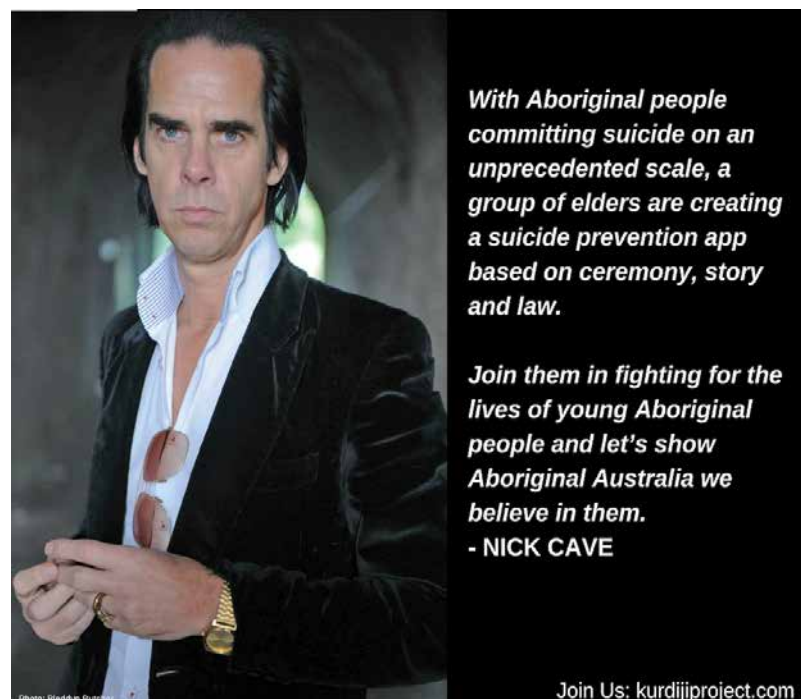
Cleverman star Jack Charles is a fan of the app. Photo: Jeremy Story Carter.

idea of *Kurdiji* has been used to empower young people.

"This will be a true community effort with elders guiding the creation and young people working with an expert team to create the app, learning new skills and

learning from their elders."

A team of technicians, photographers and a leading clinical psychologist from The Black Dog Institute are working on the project with the community.



With Aboriginal people committing suicide on an unprecedented scale, a group of elders are creating a suicide prevention app based on ceremony, story and law.

Join them in fighting for the lives of young Aboriginal people and let's show Aboriginal Australia we believe in them.

- NICK CAVE

Join Us: kurdijiproject.com

Starts P.5. It has been doing this with the help of legal aid and the CLC, learning more about kardiya law along the way, as well as explaining yapa law.

The group also told the Royal Commission in Darwin that government workers need to talk to *Kurdiji* before taking children away.

"We know people. We know their background," *Kurdiji*'s Minawarra Japangardi Dixon told the commission.

Minawarra said extended family members could look after children who cannot stay with their parents.

"Instead of welfare taking the kid, we can give it to our own sister or brother. As long as they stay in the community, not taken away," Minawarra said.

He said sometimes the children do not come back, and those who do have often lost their culture.

"Welfare not only is taking away that kid, it's taking his songline and land."

The Bunawarra dispute resolution group from Maningrida also testified before the commission.

"Kids being taken away, it's like you're taking his whole soul, whole

future, whole identities, culture, the skills, family, relations, neighbours, communities. They won't be there," said Maningrida Elder, Andrew Dowadi.

"We've got to try and bring this culture back to the children," Mr Dowadi said.

He said that welfare workers ignore the Bunawarra elders.

"They just fly in, looking at the children, no respect. They don't come and let us know."

While in Darwin *Kurdiji* members also visited around 30 prisoners from communities in the region.

They reminded them that their families are thinking and worrying about them, that they should remember them and become part of their communities again when they get out of jail.

They told them to come back to their country, their dreaming and their ceremony and not follow grog and trouble.

It's all part of *Kurdiji*'s mission to stand strong for their community and keep it safe for everyone.

Starts P.5. "Once the young people go into the system they lose their family."

When they come back out we try really hard to stop them from going back in. It's really hard," said one delegate.

"When people come out [of jail] they have nothing to do and they start getting back in trouble," said another.

Ms Liddle asked for expressions of interest from communities that want to trial diversionary programs for people at risk of offending.

Each pilot program would be carefully evaluated.

Delegates also complained about the many police stations set up during the Intervention which are now sitting empty.

"A lot of communities don't have their own police station and the ones that do have a police station they are not manned all the time," a delegate said.

At the new unit's launch in July, Attorney General Natasha Fyles said the agreement would "set out how the government and Aboriginal

people will work together to make justice work in the NT."

The minister said consultants would spend the next 12 months listening out for practical solutions from community members to the Territory's "unacceptably high rates of incarceration" and the revolving door of its prisons.

Interpreters and "cultural brokers" will help to make sure community members get their ideas across.

Victoria made an ongoing Aboriginal Justice Agreement in 2000, when Robert Hull was Attorney General of the state's Labor government.

Mr Hull said the Territory has the opportunity to "lead the nation", telling the ABC a number of developments made it ready for change.

"All the stars are aligning: You've got a royal commission ... you've got a new government that has a real passion to make a difference and I think that now's the time to be in the Territory."

For more information call 8935 7665.



Spiky *Tjilkamata* design wins awards for Tangentyere



Julie Clyne, Bruce Breaden and Hubert Pareroultja (with Watarrka ranger Amber Clarke) are working group members who contributed ideas and designs for the visitors information shelter at Watarrka.



An echidna was the model for the winning design of the visitors shelter.

TANGENTYERE Design and the traditional owners of Watarrka (Kings Canyon) National Park are proud of their successful collaboration on a striking new visitor information shelter.

The shelter, which won two gongs at the NT Architecture Awards, is based on a *tjilkamata* (echidna) story,

“He took notice of us. We knew what it could look like. He could understand and see the shape of the *tjilkamata*.”

“not a big story, not a men’s story, more a children’s story about food”, as one of the

custodians put it.

She said the countrymen and women on the joint

management committee were pleased with Andrew Broffman’s draft design and enjoyed working with him: “He took notice of us. We knew what it could look like. He could understand and see the shape of the *tjilkamata*.”

Forming steel to that shape was not the easiest or cheapest option, but he pursued it

patiently and helped Parks and Wildlife Services, who footed the bill, see the bigger picture the traditional owners were after.

They will celebrate the success of their two year collaboration with Tangentyere at their joint management meeting in August.

ICTV’s Top Three



Barkly artist Lindy Brodie is the subject of a doco on ICTV.

BARKLY Regional Arts' Media Mob have profiled visual artist **Lindy Brodie**. Lindy grew up on Alroy Downs Station, east of Tennant Creek. She and her sister would watch the stockmen for hours as they mustered the cattle and the burnt orange backgrounds of her paintings capture some of these moments. Exhibited across Australia, Lindy is part of the Tartakula artist group and identifies with the Kaytetye, Warumungu and Warlmanpa language groups.

Storm on the Horizon is an educational short film by Ninti Media that documents the devastating

spread of buffel grass across the Anangu Pitjantjatjara Yankunytjatjara lands. The weed has been blamed for destroying the country’s biodiversity and damaging cultural sites.

The 50th anniversary of the Wave Hill Walk Off captures the essence of the Gurindji Aboriginal Corporation’s Freedom Day Festival last August. Set to iconic songs 'From Little Things Big Things Grow' and 'Solid Rock', the film celebrates the birth of Aboriginal Land Rights.

For more information about ICTV programs go to ictv.com.au

We don’t need a map



Warwick Thornton’s documentary about the Southern Cross opened the Sydney Film Festival. Photo: SFF.

IN 2009 Alice Springs film maker Warwick Thornton was being hailed for his celebrated movie *Samson and Delilah*.

It won the Camera d’Or at Cannes and he was nominated for Australian of the Year.

Then, in early 2010, he said he feared the “Southern Cross is becoming the new Swastika”.

Mr Thornton was referring to the growing trend of far right groups in Australia adopting the constellation as a symbol of hatred and bigotry. The reaction to his comments from some sections of the community shocked him.

One racist site ran a comment starting with “Well Mr. Dickhead filmmaker”

and used racist terms for Aboriginal people to make their point, apparently unaware that they were simply proving Mr Thornton’s.

“People got very upset, and that scared the hell out of me,” he recently told the ABC.

“I went and hid in the cupboard for a little while, and then over a couple of years, I got angry.”

He has poured that anger into a documentary film, *We Don’t Need a Map*, a journey through Australia’s cultural and political landscape to examine the issue.

In North East Arnhem Land, Katherine and the Central Desert he hears from Aboriginal people about the spiritual significance of the

Southern Cross.

He visits its appearance on the Eureka Flag, the war flag of the famous 1854 Eureka Stockade in Ballarat, Victoria.

The Southern Cross flag became a symbol of democratic protest and defiance after more than 30 miners were killed during the historic miners’ rebellion.

Mr Thornton’s doco examines why the Southern Cross has more recently come to represent the dark and ugly side of Australian nationalism, and why one man regrets having one tattooed on his body.

We Don’t Need a Map opened the Sydney Film Festival and aired nationally on SBS and NITV in July.



Asia leads in the Indigenous World 2017



The Copenhagen-based International Working Group for Indigenous Affairs (IWGIA) has launched its report "The Indigenous World 2017," marking the 10th anniversary of the United Nations Declaration on the Rights of Indigenous Peoples.

The IWGIA report heard from 70 contributors about the state of indigenous peoples worldwide. It was released during the UN Permanent Forum on Indigenous Issues meeting in May.

The largest number of indigenous peoples on Earth live in Asia. The continent is home to an estimated 260 million of a total of 370 million first peoples worldwide. In spite of their huge number - equalling half of the population of Europe - they are often denied their rights and discriminated against.

With its 4.4 billion inhabitants, Asia is one of the most culturally diverse regions in the world.
Inter Press Service

Deadly environmental activism



Honduras is the world's most dangerous place for environmental activists such as Felipe Benitez - people battling big business to save their ancestral lands from mining, dams, logging, tourism and other mega-developments.

"In Honduras, one of the ways to get you out of the way is murder," said Benitez from his home in the Honduran mountain top village of Santa Elena.

Benitez fears he could be next - along with his wife and children - as he leads opposition to Los Encinos hydroelectric dam on land he claims for the Lenca people.

Four activists have been killed since 2013, including one whose dismembered body was found in a river in 2015, said Benitez, and campaigning has stalled dam construction.

UK-based watchdog Global Witness named Honduras the deadliest place on earth for environmental activism. It reports about 120 activists killed since 2010, with most of these crimes going unpunished.

The latest victim, land rights defender Jose Sanchez, was shot dead in February in his home.
SBS News

Chilean apology to Mapuche



Chile's President Michelle Bachelet has said sorry on behalf of the nation to the Mapuche tribe for the "horrors" of post-colonial abuse.

Considered the earliest inhabitants of parts of Chile, the Mapuche fought against the Spanish conquerors and later the Chilean army after the country's independence in the 19th century.

Their numbers dwindled to only 700,000, a fraction of Chile's current population of 17 million.

"We have failed as a country," the socialist president said in a speech.

"I therefore wish to apologise to the Mapuche people for the mistakes and horrors that have been committed or tolerated in our relations with them and their communities."

Her speech marked the launch of a development scheme for impoverished Mapuche communities.

Ms Bachelet said a ministerial committee would review indigenous land rights in the region.

Agence France Press

New twist in Dakota pipeline struggle



A field medic protesting against the Dakota Pipeline. Photo: Avery White (Flickr @146536172@N07).

THE LONG running and controversial Dakota Access Pipeline struggle has taken another turn.

Members of the Standing Rock Sioux tribe have fiercely opposed construction of the pipeline as it runs through their only water source and significant Native American sites.

The \$3.8 billion pipeline started full operation on June 1, but had its first leak before that in April.

The Obama administration delayed the pipeline by denying a key permit, but after being elected president Donald Trump ordered that it proceed.

Now, a new court ruling in the United States has put the immediate future of the pipeline into doubt.

US District Judge James Boasberg found on June

14 that the Army Corps of Engineers didn't adequately consider some matters important to the Standing Rock tribe, such as how their hunting and fishing rights would be impacted by a spill and whether they'd be disproportionately affected by a spill.

The judge has ordered the Army Corps of Engineers to reconsider parts of its final environmental analysis.

Cheyenne River Lakota community organizer with the Indigenous Environmental Network, Joye Braun, said the decision is vindication for their claims that the process for approval was inadequate.

"We've been saying the environmental analysis was not in line with the law, and that based on treaty rights, this project should never have been built," she said.

"We on the ground are excited to hear that this is moving forward. While we wish the flow of oil would be stopped until the hearings are completed, we trust that through prayer and continued vigilance we will stop the flow of oil and make Energy Transfer Partners and this (Trump) administration keep fossil fuels in the ground."

Supporters of the pipeline though, said the ruling wouldn't change a thing in the short-term at least.

Associated Press reported the president of the North Dakota Petroleum Council, Ron Ness, as saying "it's business as usual" and the company behind the pipeline, Energy Transfer Partners, issued a statement saying: "Pipeline operations can and will continue as this limited remand process unfolds".

Push on for indigenous observer status at the UN

AN AUSTRALIAN Aboriginal leader wants indigenous peoples to have observer status in the United Nations general assembly.

Les Malezer, a representative at the 16th session of the UN Permanent Forum on Indigenous Issues and a former co-chair of the National Congress of Australia's First Peoples, said this would give indigenous peoples greater say in issues affecting them.

Speaking at a press conference during the forum, Mr Malezer said his own experiences in Australia had seen indigenous people shut

out of important negotiations.

"I had this experience myself in Australia with the five-year peer reviews that look at the overall performance of a state on human rights.

"I participated very strongly in the lobby groups to present reports," he said.

"I couldn't speak or take the floor when Australia was being examined because I was number 11 on the list of NGOs (non-government organisations).

"So one third of the 150 recommendations were about Aboriginal and Torres Strait Islander peoples of

Australia, but no Aboriginal or Torres Strait Islander representative was able to speak at all under that process."

It's 10 years since the UN Declaration on the Rights of Indigenous Peoples was adopted, but Mr Malezer said even when UN member states are positive in their dealings with indigenous peoples, the end result of a negotiation process may not be.

"We've been fortunate that we've been involved in a very positive way by member states to a certain point," he said.

"But then the doors close

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Brazil – where land claims can be deadly



PROPOSED changes to land rights laws in Brazil have indigenous peoples fearing not only land loss, but for also their physical safety.

President Michel Temer's government is proposing a constitutional amendment that would transfer the power to make decisions over the borders of indigenous lands from the executive arm of government to the legislative arm.

In Brazil, land can be "demarcated" to indigenous groups, giving them ownership and control over it.

The problem with the

allegedly not delivering "agile and efficient management".

Costa claimed he was dumped for standing up to big landholders and neo-Pentecostal churches.

He told the G1 news website that he was sacked "because I'm honest and I defend the Indian cause against the agribusiness lobby".

He was replaced as FUNAI head by an army general, Franklimberg de Freitas.

The agency answers to the Justice Minister and the recently appointed justice minister, Osmar Serraglio, was the legal coordinator for

Over the past 15 years, Brazil has seen the highest number of killings of environmental and land defenders of any country.

government's proposed changes, according to indigenous groups, is that the legislative arm of government, or the Congress, is currently dominated by APF, a party opposed to giving more land to indigenous people.

A founding member of the non-governmental Social-Environmental Institute (ISA) and former president of the National Indigenous Foundation (FUNAI), Marcio Santilli told the Inter Press Service news agency that the agricultural lobby drives decisions.

"President Temer, who is very unpopular, is hostage to the Congress and vulnerable to the pressures of the parliamentarians," Mr Santilli said.

FUNAI, the government agency responsible for indigenous policy, has recently been under siege on a number of fronts.

The government has cut more than half of its funding, according to some estimates, and in addition to this, FUNAI's current president Antonio Fernandes Toninho Costa was dumped for

the APF until February.

If the president of the APF, Nilson Leitão, has his way, dozens of leaders of non-government organisations, anthropologists, public prosecutors and government officials could be prosecuted for alleged fraud in the demarcation of indigenous lands.



A protester in front of the Brazilian parliament. Photo: Mídia NINJA/MNI (Flickr @apiboficial).

and there'll be a period of negotiation with member states only and that often involves a negative impact.

"It's to the detriment of indigenous peoples in that changes occur that states were not going to introduce while indigenous peoples were present and that's a bit of problem."

The Permanent Forum on Indigenous Issues earlier this year strongly supported giving observer status in the UN general assembly "to indigenous peoples' representative institutions" in order to give them "a voice equal to States".

Observer status may include the right to speak at meetings, to vote on procedural matters or serve as signatories on working

papers, but not to propose or vote on resolutions.

An estimated 370 million indigenous peoples of the world live in 70 countries, more than 400 groups with distinct languages and cultures in Latin America alone.

The biggest concentration is in Asia and the Pacific— with an estimated 70 per cent. Their traditional lands guard over 80 per cent of the planet's biodiversity.

"So it's not as though Indigenous peoples are looking to go above their status," Mr Malezer said.

Indigenous peoples make up less than six per cent of the global population, but they speak more than 4,000 of the



Protesters during the gathering at the Brazilian parliament. Photo: Mídia NINJA/MNI (Flickr @apiboficial).

Apart from leading the APF Mr Leitão is also rapporteur for the Parliamentary Commission of Inquiry on FUNAI and Land Reform.

He's accused FUNAI of being too paternalistic and preventing Brazil's indigenous people from profiting from their land.

"There are Indians who want to become miners and producers, and they should have the freedom to decide for themselves," he said.

In response to his recommendation that participants in some land demarcation processes be prosecuted, Mr Santilli said: "It is a paradox that he intends to criminalise those who want to comply with the constitution" by ensuring indigenous access to their traditional lands.

Meanwhile, recent violent clashes between indigenous people and large landowners have highlighted the physical threat to indigenous groups who pursue claims on their traditional lands.

The Indigenous Missionary Council said members of the Gamela tribe were leaving

land recently claimed from cattle ranchers in the northern state of Maranhao when they were attacked by dozens of men armed with guns, knives and clubs.

Three people were hospitalised with severe gunshot wounds. Claims that one person's hands were cut off during the attack were refuted by the Maranhao state government.

In April, indigenous protesters and police clashed in the capital Brasilia as they called for an end to the violence.

The deteriorating security and political conditions for indigenous people has led to 59 non-government organisations to write in an open letter that President Temer's government is behind "an unprecedented setback in the entire system of protection of the environment, native peoples and farm workers".

In June, three United Nations experts and a rapporteur from the Inter-American Commission on Human Rights joined forces to denounce attacks on indigenous and environmental

rights in Brazil.

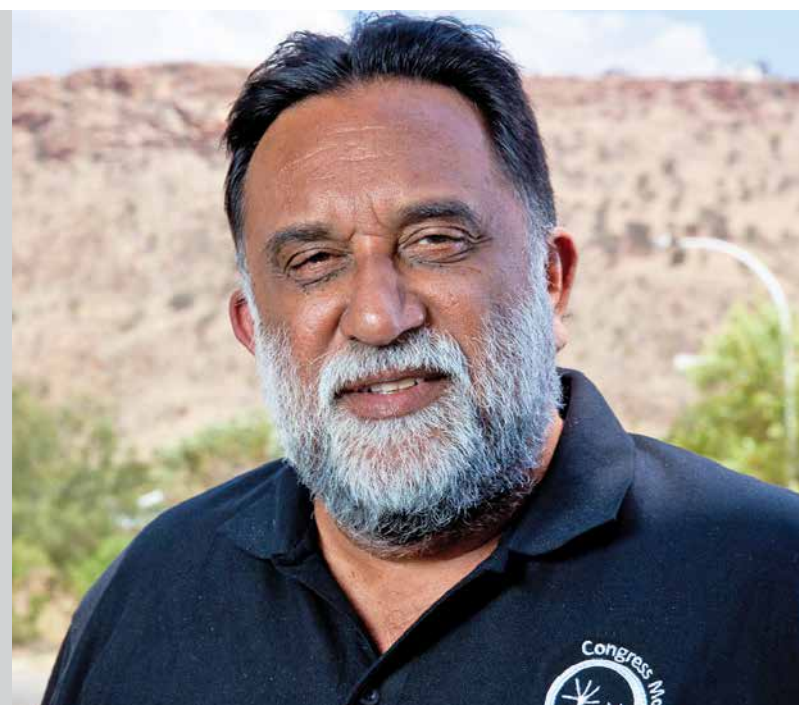
The UN Special Rapporteurs on the rights of indigenous peoples, found: "The rights of indigenous peoples and environmental rights are under attack in Brazil".

The experts noted that over the past 15 years, Brazil has seen the highest number of killings of environmental and land defenders of any country. They estimated that one person has been killed every week, with indigenous peoples especially at risk.

"Brazil should be strengthening institutional and legal protection for indigenous peoples, as well as people of African heritage and other communities who depend on their ancestral territory for their material and cultural existence," the experts said.

"It is highly troubling that instead, Brazil is considering weakening those protections."

The ISA said there are currently 252 indigenous peoples, speaking 150 different languages, a huge drop from the 1,200 that were spoken when the Portuguese colonists arrived in 1500.



Les Malezer. Photo: National Congress of Australia's First Peoples.



Willy Lane, Shane McMasters, Craig LeRossignol and Will Foster at Ross River.



More boys in blue: Francis Kelly (centre) with Warren Snowden and Tony Burke.



Damien Ryder welcomed Wardekkien ranger Dean Yibarbuk to Ross River.



"Me time" at Ross River camp ground, after a tiring day of training.



Tangentyere women's family safety group led a march against family violence in Alice Springs in July.



Proud of the first carbon credits they earned for burning at Karlantjpa North: traditional owners and CLC staff.



NAIDOC Day in Alice Springs: Thea Dunkley with Cooper and Dysen Drew and Bella Foster.



Jezabel Moketorinja, Lance McDonald, Lena Taylor, Janet Turner and Letitia Bartlett interpreted at the regional dialogue about constitutional reform at Ross River in April (with Pat Anderson, Megan Davis and David Ross).



Terrence Abott, Farron Gorey and Jade Kudrenko with Dean Yibarbuk.



Barbara Petrick had the best view.



Sam Kendal, Craig LeRossignol, Chris Garth and Dominique Michel.



Snake loves strokes from Mr Stokes.



Renee Blunden and Willemina Johnson are having a break at ranger camp.



A day to remember



THEY CAME from across Central Australia in May to remember loved ones buried at the Jay Creek cemetery or to remember their own times at the abandoned community 50 kilometres west of Alice Springs.

Around 300 people flocked to Old Jay Creek to celebrate Remembering Day.

Past residents spoke fondly of their time at Jay Creek, a ration depot set up in the 1930s.

"We were all living in humpies. Houses with dirt floor. Made of sticks, iron, old blankets, calico, everything," Doreen Carrol McCormack said. "Sometimes rain got in there. People who could afford canvas, they got canvas. Always a dirt floor. But we were happy."

Ms McCormack moved to Jay Creek as a young girl and stayed until the late 1950's, when former Central Land Council chair Bruce Breaden arrived.

"I wanted to go [to Jay

Creek] because not enough tucker. Can't feed the family. At Jay Creek I been driving government vehicle. Running to town to get tucker and rations, pick up some meat and all that," said Mr Breaden, who lived at Jay Creek until to 1984.

They remembered how hard times were in Central Australia when the government set up Jay Creek.

As there was plenty of food and work at the community, it grew to 200-300 Central Aranda, Pitjantjatjara, Luritja and Walpiri speakers.

In the early days, residents received rations twice daily. When rations were cut back people bought staples from the Mission Store and Lutheran Pastor Albrecht.

"Ingkarta Albrecht, the old one, he had a big black car. Used to sell everything - dried fruit, tea, sugar, clothes, cough medicine, tin of butter. Used to drive around to stations and at Jay Creek. The son, Paul, he was also a hawker,"

said Doreen Carrol.

Some people created their own businesses.

"We used to take tourists from Jay Creek to Standley Chasm. A private thing. Sometimes the tourists would go with a horse and sometimes they would go with a wagon. Tourists came from all over. My daughter Marjorie was working there at Standley Chasm in that little shop," Mr Breaden recalled.

Remembering Day was the idea of traditional owner Glen Sharpe.

Mr Sharpe wanted to fix up the cemetery, pay respects to the families buried there, and give past residents the opportunity to reflect on the early days.

The Lutheran Church held a memorial service and the prison crew slashed the buffel grass around the cemetery.

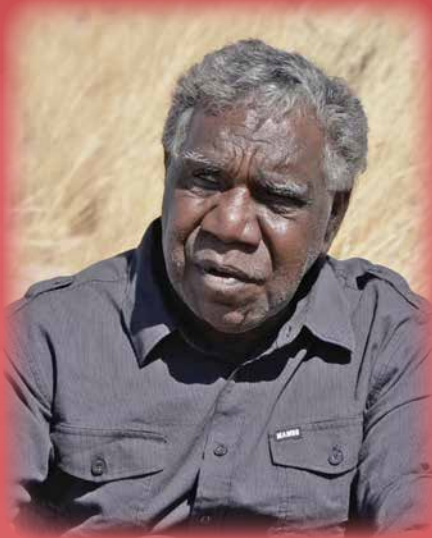
The CLC put crosses on the graves and continues to work with former residents to identify all who are buried there.



Trudy Inkamala unveils the information sign.



'YOU WANT THE LOCAL GOVERNMENT? YOU CAN RUN YOUR OWN PLACE.'



I wasn't aware of what the government was doing in this country, all I was doing was working. I never heard about politics or anything. All we done was when the referendum came, we vote. So we didn't know what the hell they were going to do about it when they got to parliament, what policy, what rules, we just lived here and worked.

It changed over from Welfare, to superintendent, to self-determination. Local government, community government they had before – I joined up with community government in 1968 – Yuendumu was already under its own local government, under Welfare. But by the 80s there was the community government [under self-determination], we tried that. I don't know [whether] the government seen the self-determination as being too dangerous for them – we got smarter or something – [because] then they changed it back.

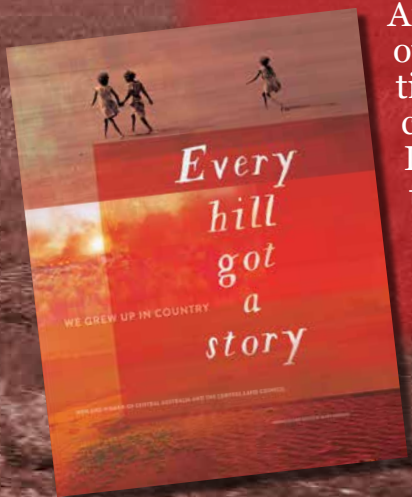
They voted for me in '89 to be chairperson for this community [Yuendumu] so we started cleaning the community up. Then I started to know what politics were, when I really got into being a council chairman. We had a field officer coming in from

Alice Springs talking to us about all the changes – 'You can do this ... you can't do this. If you're a council you have authority for all these things and not this one.' So I got a hold of it, and government from Darwin came and taught us how to run the community council.

And later on other government members came and said, 'You want the local government? You can run your own place.' So from '89 I was the [council] chairperson, then '91 I was chairman of the community government till '93. Then in '93 we started up the local government and I worked in this community for seven years as chairperson.

I had really good councillors: Thomas Rice, Harry Nelson, Tommy Watson, Richie Robertson. We just ran this community really really good. We wanted to do it our way and we done it.

~ Eddie Robertson Jampijinpa ~
Excerpt from *Every hill got a story*



For more information go to clc.org.au/every-hill-got-a-story



Eddie Robertson from Yuendumu addresses the Strong Aboriginal Governance Summit in 2013.



Governance training session with CLC members from the Tennant Creek region.

Central Land Council

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