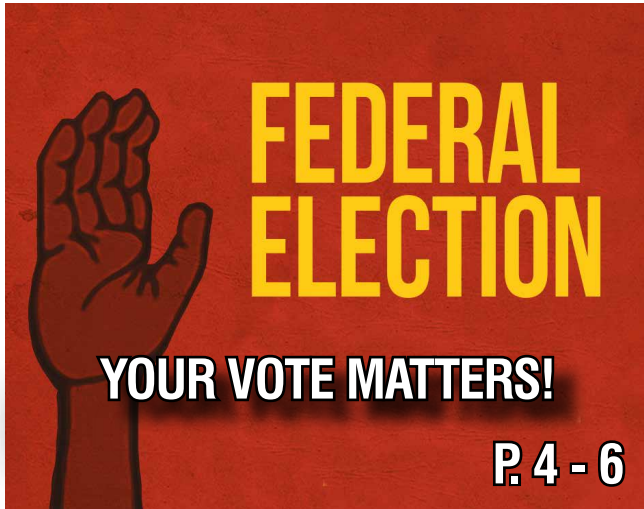


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COVER



Emaciated horses, like these animals desperately seeking water near Kaltukatjara have become a distressing sight in recent hot seasons.

CLC MEETINGS

13-14 March
Executive, Alice Springs

9-11 April
Council, Yulara Pulka

15-16 May
Executive, Alice Springs

12-13 June
Executive, Alice Springs

30 July-1 August
Council, place to be confirmed

Management plans needed to prevent future animal suffering

THE Central Land Council has called for funding for longterm management plans for Aboriginal land trusts in order to prevent future mass deaths and emergency culls of feral animals.

It has also made clear to traditional owners that if they ask for support to muster or water feral animals they become their legal owners.

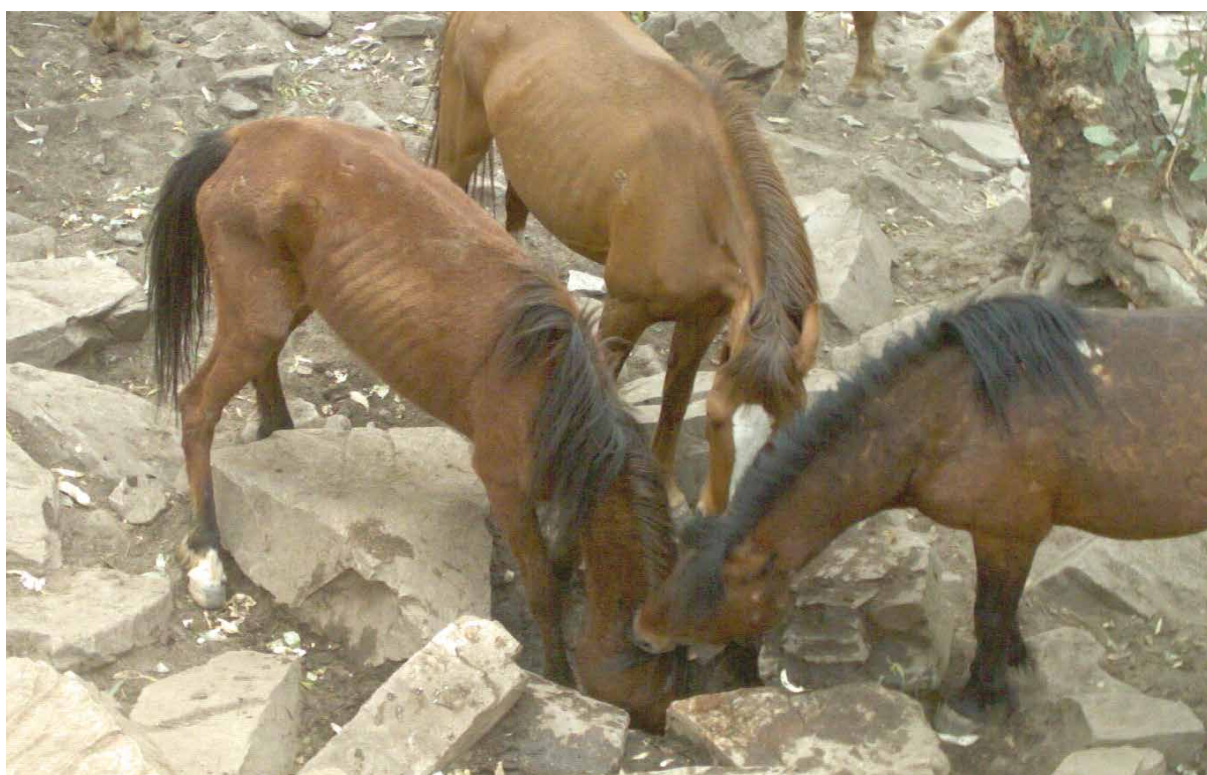
That means they become legally responsible for the welfare of the animals and need to get involved in these management plans.

The CLC's call comes after its rangers' discovery of around 100 dead and dying horses at the Apwerte Uyerreme water hole, approximately 20 kilometres from Ltyentye Apurte (Santa Teresa), made international headlines during the extreme New Year heat wave.

Last year the CLC sought additional resources to help traditional owners in the Ltyentye Apurte, Ntaria (Hermannsburg), Tennant Creek and Ti Tree regions to develop the plans with the relevant traditional owners and local Aboriginal ranger groups.

The CLC has asked the NT government to contribute \$200,000 towards 'Healthy Country' management plans for four regions.

The plans are needed to help Aboriginal rangers manage feral animal numbers and enable traditional owners



to muster and sell healthy animals.

Even as the shocking pictures of the perished horses on the Santa Teresa Land Trust went around the

around Ntaria, it also sought and received consent from traditional owners to carry out emergency culls there.

"The traditional owners were very concerned about

further suffering."

In the first week of February, more than 600 feral animals were culled on the Ntaria, Rodna, Roulpmaulpma and Ltalaltuma Aboriginal land trusts but more work remains to be done.

The aerial cull across a 3,182 square kilometre area cost more than \$19,000, with the CLC providing ground support to the Parks and Wildlife Service.

The mercy mission is unlikely to be the last emergency cull of the season.

Mr Ross said that putting suffering animals out of their misery is the only humane and lawful action to take.

Continued on p.13.

"The traditional owners were very concerned about the feral horses' poor condition and their impact on native animals, country and infrastructure."

world, the CLC organised an emergency cull of 55 horses that had not yet died of thirst and hunger.

Alerted to the fact that many more horses were close to death in the region

the feral horses' poor condition and their impact on native animals, country and infrastructure," CLC director David Ross said.

"They told us to go ahead as soon as possible to minimise

Land councils meat in the housing sandwich

A FEDERAL government promise to fund housing in remote communities is bogged down in negotiations with the Territory government and the land councils appear to be the meat in the sandwich.

The five year funding was meant to flow to communities through a national partnership agreement on remote housing from early this year, but disagreements about the details mean the Territory's housing crisis is set to drag on.

"We hope that the negotiations between the federal and NT governments about the agreement will be sorted out soon," the Central Land Council's policy manager, Josie Douglas, said. "This national partnership could help solve the housing crisis in Central Australia and deliver a new model for remote housing."

While the two governments don't see eye to eye about a



Lucy Kunoth expressed her frustration about remote housing at the last council meeting.

number of things, including the role the land councils should play in the partnership, the NT land councils have made their views clear.

At their last council meeting at Arlparra in November 2018 CLC delegates endorsed 14 principles for developing a housing model that works for

their communities.

The other three land councils also support the principles.

"By sticking to our principles governments could ensure that this funding supports a remote housing system which prioritises peoples' physical and mental health and gives them greater control over decisions about housing," Dr Douglas said.

"Housing continues to be one of the most critical issues for all our communities and things can improve if we work together" she said.

At Arlparra, delegates voted to support land council involvement in the national partnership agreement.

The NT's population projections show that housing pressures in remote communities will only get worse.

The Aboriginal population is set to increase dramatically over the next 25 years - from

around 74,000 in 2016 to 108,000 in 2041.

The land councils point to research that shows that the funding promised by both governments - \$550 million for five years - is not enough to meet the existing need for remote housing, let alone to house many more Aboriginal people in the future.

The CLC is working with the Aboriginal Peak Organisations NT (APONT) and Aboriginal Housing NT (AHNT) to develop models for community controlled housing.

Five CLC delegates were nominated to AHNT last year to help executive member Barbara Shaw to represent the housing interests of communities in the CLC region.

Those delegates are Mathew Palmer, Norbert Patrick, Valerie Martin, Douglas Multa and Kenny Martin.



If you could tell the government one thing - what would it be?



Shirleen Campbell

Alice Springs

We are sick of the government telling us what to do and making us feel low. I want the government to hear us, to listen to us and for that, they need to spend time here with us. So, come out bush, not in communities or town camps, out bush, sit down around the campfire, have tea, damper and jam, and listen to the story. Put yourself in our own shoes and feel what it is like to be an Aboriginal person.



Frank Lenny

Alpurrurulam

I would ask them to respect the land and share culture all together. Black and white people. Mining companies should ask permission to come on our land. I would also ask to fix our houses and fences.



Regan Morton

Ampilawatja

We need more jobs in remote communities. We need to track down young fellas. We need them to turn up every day at work, to represent the community and keep it clean. I see nothing happening.



Colleen McCormack

Alice Springs

I would ask for equal opportunities in terms of employment. For fairness and justice for all. I would suggest they ask us what our needs are and talk about the housing issue.



Jarvis Downs

Alekarenge

Some people keep fighting about the land and I want the fights to stop because they make us look bad. Alekarenge has four different tribes so we need to share the land and be equal, together as a team.

We need more leadership within communities. Community driven leadership by elders from all tribes, from both sides in Alekarenge, Warlpirri and Alyawarre.



Pamela Brown

Kunayungku outstation

My outstation hasn't been recognised for over 30 years. There is no decent houses as they were built in 1980. Can you get my outstation rebuilt again? My sister regularly comes from Adelaide with her children to spend time in the bush, away from big communities where kids usually get into trouble. It gives them the opportunity to learn about the bush life after a whole year in the city.



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Land council to elect its leadership team



CLC delegates met at Brumby Plains in September 2017. Will the 2019 elections result in more women and young people on the land council?

THE Central Land Council is getting ready to elect a chair, a deputy and nine members of the executive committee in early April.

The votes will be held at the council's first council meeting of the year, from the 9th to the 11th of April at Yulara Pulka near Uluru.

Members of the Aboriginal Benefits Account (ABA) advisory committee will also be elected by the 90 delegates at the meeting. The delegates were themselves elected or

re-elected in February and March, following a series of community meetings across the CLC region.

The elections were supported

the council.

Professor Mick Dodson, one of the judges of the Indigenous Governance Awards, encouraged

"Girls and women are smart. They get it a lot quicker than most blokes, most of the time. If they can do the job, give them the job and don't deny them."

by a media campaign encouraging women and young people, both of whom are not well represented on

communities to support female candidates.

"Don't waste half your brain power and fall for the trap

of isolating 50 per cent of your peoples' skills and knowledge," he told *Land Rights News*.

"Girls and women are smart. They get it a lot quicker than most blokes most of the time really. If they can do the job give them the job and don't deny them and give them the opportunities to learn and train.

"I can see, going around the country and looking at what's happening with training and education and skilling up, building capacity – the

women are dominating. Why educate that generation of women and not use them?"

Once the elections are out of the way at the Yulara Pulka meeting, skilling up will be the first item of business.

The more experienced members will meet with the new delegates for a one day induction and governance training workshop ahead of the elections.

Elections for leadership positions will be run by the Northern Territory Electoral Commission.

Failed CDP in bush voters' crosshairs

HOW does the Coalition government expect to win seats such as Lingiari when its own review of its Aboriginal work-for-the-dole scheme admits it is failing voters in the bush?

It's a question many Territorians are asking themselves following a report that shows that most participants in the remote 'community development' program (CDP) believe it is either failing their community or has not made any difference.

"As the government's own review shows, the CDP is hurting many people in remote communities, it is deeply unpopular and will undoubtedly play a role in how our constituents will cast their votes in the federal election," the Central Land Council's new CEO, Joe Martin-Jard, said.

In February, the federal government released a review of the scheme that found more than one third of participants say their communities are worse off under the scheme while another third said it had no effect.

Of the 1,000 surveyed

participants, 21 per cent felt their community was better off since the CDP was introduced, but 36 per cent said the community was worse off and 32 per cent said nothing had changed since it began in 2015.

The review found that Aboriginal CDP participants – the vast majority of people under the scheme – were three times more likely to be

people being punished more often.

The report showed that the group copping the most penalties were men under 35 who had "poor English-language proficiency, lower education levels", and limited access to transport, phone and computers to deal with Centrelink.

"The program ignores the

"A new Aboriginal-led model centred on creating fair and decent jobs and treating people with respect is needed."

penalised for non-attendance and were punished more often than non-Aboriginal people.

They went without income for longer and were less likely to be exempted on medical grounds "despite a much higher burden of disease in remote Aboriginal and Torres Strait Islander communities".

Poor mental or physical health, disabilities or other personal problems all contributed to Aboriginal

tragic realities of poverty," the CEO of the Australian Council of Social Service, Cassandra Goldie, said.

"People are having their income support cut off because they have mental or physical health problems, limited online and phone access, no access to transport and lower education levels.

"The government should join the opposition and agree to abolish this discriminatory

program that is widening the gap."

Labor and the Greens have both promised to scrap the CDP, with Labor senator Pat Dodson describing it as "discriminatory, punitive and ineffectual".

Greens senator Rachel Siewert said the review confirms reports of almost 6,000 people who were

of the people missing out are young people.

"They are being left behind as citizens of this country, they are missing out on the social security safety net. They are the forgotten ones in all of this," he said.

"We are hearing from people that they don't have enough money to buy food," CLC policy manager Josie Douglas said.

"As a resident at Santa Teresa told me he wants a 'fair go for food.' This is simply unacceptable that people are going hungry."

Mr Paterson called for the CDP experiment "to be abandoned and replaced with a positive Aboriginal-led model that ensures a better future for our people".

"The government's reforms have taken almost four years, but the discrimination and harm of CDP were apparent years ago and in 2017 we delivered a new model for fair work and strong communities to (Aboriginal affairs) minister Scullion's door. But the government refused to listen to us.

"It's about treating people

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ELECTIONS

‘Special envoy’ in fierce election battle

AUSTRALIA’S ‘Special Envoy for Aboriginal Affairs’ finds himself in the fight of his political life as he battles to stop votes leaking away to a high-profile challenger in the next election.

Mr Abbott, who has represented the wealthy Sydney beachside seat of Warringah for a quarter of a century, is in danger of losing his seat in parliament to independent candidate and former Olympic ski champion Zali Stegall.

A February opinion poll of Warringah voters had Ms Stegall leading the former ‘Prime Minister for Aboriginal Affairs’ by eight points on a two-party-preferred basis.

The barrister and former Olympian was leading the former prime minister 54 per cent to 46 per cent, according to a poll commissioned by activist group GetUp.

Aboriginal voters may have their own thoughts about Mr Abbott’s performance as their prime minister-appointed champion, but voters in his seat are more concerned about his views on climate change.

Mr Abbott, who has described the scientific consensus about man-made global warming as “absolute crap”, has run a strong negative campaign against effective action to stop climate change.

He has accused his opponents

of negativity.

“These people just can’t help themselves. They are all negative,” he said.

“They don’t know what they’re for, but by God, they know what they’re against.”

Independent candidate Zali Stegall is fighting for a more effective climate change policy and has challenged Labor to stop Adani’s Carmichael coalmine.

“The attention should be with renewables, technology, clean transport, clean energy – not projects like Adani,” she told *Guardian Australia*.



Tony Abbott. Photo: Foreign and Commonwealth Office.

fairly and compassionately and not taking money away from mums and dads trying their best to make ends meet,” Mr Paterson told *The Guardian*.

The government’s review included a survey of “community voices and stakeholder perspectives” in eight remote communities.

It found social problems had become worse since the CDP began, including:

- More break-ins to steal food, mostly by children and young people
- More domestic and family violence
- More humbugging and family fighting, and
- More mental health problems, feelings of shame, depression, sleep loss and hunger.

It said the CDP was meant to get people off “sit-down money” but had the opposite effect.

It found no proof that penalties are a good way to get people to work for the dole.

“In fact, this research found that for some jobseekers, penalisation has the opposite effect: it demotivates and disempowers them so they may attend but do not engage in the activities or they view CDP as

‘sit down for sit-down money’,” it said.

The report also said trying to find their way around the Centrelink system was “contributing to increased stress, anxiety and mental health

problems for jobseekers”.

“All my mob want to do is work, do a real job that helps their people,” one of the people in the survey said.

“Let them do things they know need doing in the



CLC policy manager Josie Douglas reported to council about APONT’s plan for a better remote employment program.

community so they can be proud. Stop making people feel like they are the criminal for not having a job or having to look after their family and business [culture].”

Researchers found no proof that the CDP helped people find a 13-week job placement and said the number of people who found 26-week placements has barely gone up.

Also weighing in against the CDP is a National Audit Office report from 2017 that shows the scheme costs almost twice as much as the previous remote jobs and communities program.

It costs almost \$10,500 per person to deliver the CDP, while the abandoned RJCP only cost a little over \$5,000 per jobseeker.

In January, Nigel Scullion announced changes to the CDP that he said would lift attendance and cut penalties.

He said the reforms would start in March and give job seekers more flexibility, cut participation hours to 20 hours per week or less, change the way job providers are paid, set up a capital investment fund and build “community engagement” through 1,000 subsidised jobs in Aboriginal

organisations and businesses.

“This is because Indigenous organisations are better placed to engage with the community and respond to community priorities,” Mr Scullion said.

But Dr Douglas said the whole scheme should be replaced with an alternative model supported by the Fair Work, Strong Communities Alliance made up of Aboriginal organisations and peak bodies from around Australia

“The CDP’s very foundations are flawed and no amount of tinkering around the edges can change that,” she said.

“A new Aboriginal-led model centred on creating fair and decent jobs and treating people with respect is needed,” she said.

In November, just as the CLC was meeting in Arlparra, news broke that Labor and the Greens had joined the independents in the Senate to defeat CDP changes that would have brought in an even tougher penalty regime.

The vote followed strong lobbying by APONT and other peak organisations around Australia.



Big miners back Uluru Statement as PM continues to obstruct

THE coalition government is campaigning for the Aboriginal vote with its leader opposing the landmark Uluru Statement and his leadership team divided.

Prime Minister Scott Morrison dismissed the recent support of mining giants BHP and Rio Tinto for the statement as well-meaning and said he was sceptical about an Aboriginal voice to parliament in the Australian constitution.

The mining corporations announced in late January that they back the proposed constitutional change, with BHP chief executive Andrew Mackenzie declaring the change would "create a rightful place for and empower Indigenous people".

Mr Morrison said he was not convinced that the proposal would help address Aboriginal disadvantage and his government would instead focus on efforts to protect children and boost education and employment.

This puts him at odds with his aged care and Aboriginal health minister, Ken Wyatt, who wore his support for the Uluru Statement from the Heart on a T-shirt in February.

The T-shirts worn by Mr Wyatt, former Liberal indigenous affairs minister Fred Chaney and their friend David Collard at a Perth concert were printed with the words "We support the Uluru Statement".

Continued on p.15.



From left: Health minister Ken Wyatt, David Collard and former Aboriginal Affairs minister Fred Chaney.

Professor Dodson to start Territory treaty talks

CENTRAL LAND COUNCIL chair Francis Kelly has invited the Northern Territory's treaty commissioner, Professor Mick Dodson to the CLC's council meeting in early April near Uluru.

"I can't think of a better listener and advocate for our people than Mick Dodson," Mr Kelly said.

"The Barunga Agreement the four NT land councils negotiated with the government will be his roadmap for the treaty consultations."

"When we signed the agreement, last June at Barunga, we said we only



Mick Dodson. Photo: Jillian Mundy.

bounced the ball," he said. "Now it's time for all Aboriginal people to run with the ball and have their say about treaty." Territory-born Professor Dodson's appointment on 18 February cleared the way for treaty talks with Aboriginal Territorians.

The academic, lawyer and former Australian Of The Year will be responsible for consulting with Aboriginal people and communities to find out if they want a treaty or multiple treaties with the NT government.

He will also be in charge of determining what would be covered by a treaty or treaties and the negotiation process.

"I am concerned with what I call the unfinished business,"

Prof Dodson said following his appointment.

"A treaty is a good place to start with addressing this unfinished business. We as a nation must come face to face with our dark and traumatic history," he said.

"We must confront the impact of colonisation and begin the process of acknowledgement, recognition and healing."

At Barunga, the land councils signed a memorandum of understanding with the NT government that sets out the principles for progressing a treaty or treaties.

"It was the result of much hard work on the part of the CLC and the other land councils," said CLC chief executive Joe Martin-Jard.

The agreement, which marked 30 years since the Barunga Statement, took only a few months to negotiate.

"When you consider that these processes in other jurisdictions have taken years this was a significant accomplishment," Mr Joe Martin-Jard said.

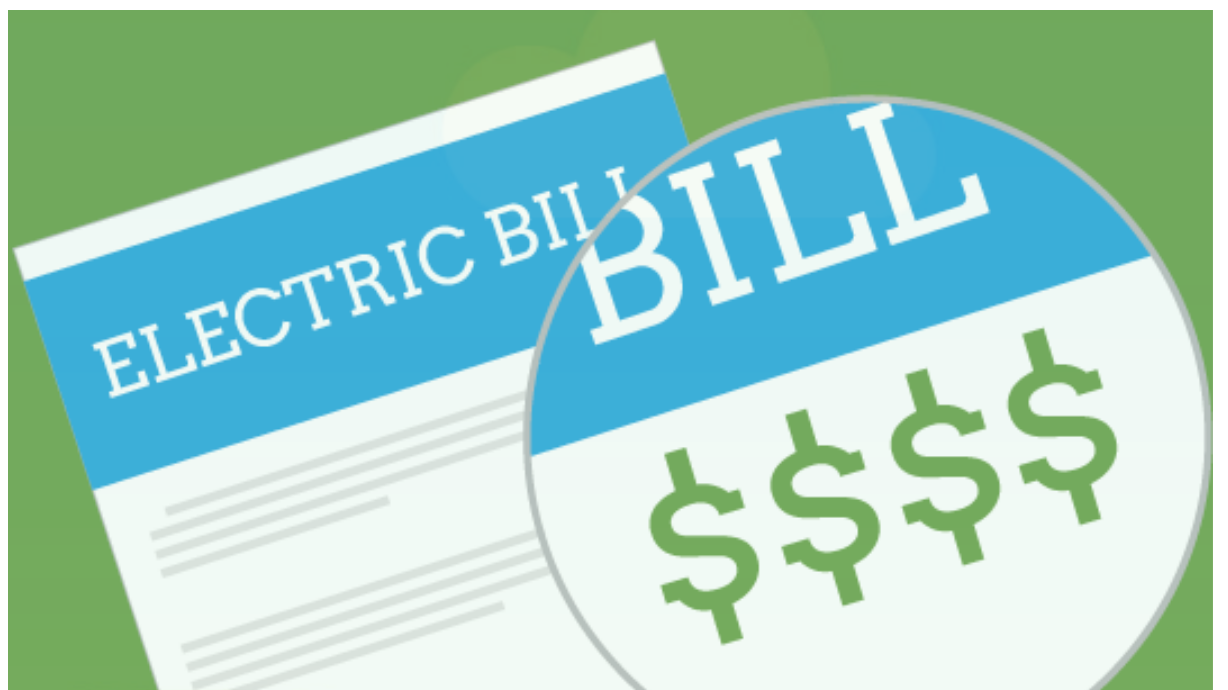
The CLC made sure that the treaty commissioner is independent and adequately resourced to consult widely.

"I have no doubt that Mick's report to the NT government will reflect the informed views of the Territory's Aboriginal peoples on this complex issue," Mr Martin-Jard said.

"We will hold the government to its commitment to give him the time and resources he needs."

He said the grass roots deliberations leading up to the Uluru Statement were a good model for informed decision making around a complex set of questions.

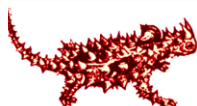
"We have maintained throughout that it is not up to the land councils alone to negotiate with the government, but a matter for all Aboriginal people."



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Rossy's 40-year chapter nears its conclusion

ONE of the Central Land Council's key figures will soon depart the organisation.

The CLC's director David Ross will retire from the organisation in mid-2019 after four decades of service, almost 30 of them as director.

Joe Martin-Jard, who took over the reins in early February after being appointed the CLC's first chief executive officer, will be supported by his predecessor, Mr Ross, for some time yet.

Mr Martin-Jard said Mr Ross is contracted to the CLC until his retirement and he is glad to have his support and wealth of experience available until then to assist with the transition.

"It's a decent handover period that will ensure a smooth transition during a busy time when the CLC's constituents are also electing a new council," he said.

A senior federal public servant, who was born and raised in the Northern Territory, Mr Martin-Jard was appointed unanimously by the CLC Executive in November last year.

The former regional manager in the Alice Springs office of the Department of Prime Minister and Cabinet is only the fourth

projects between 2001 and 2004 that created jobs and business opportunities for locals.

Of Kamilaroi descent, he holds tertiary qualifications in international and public sector management.

Indigenous leaders welcomed his appointment, including West Australian Labor Senator Pat Dodson, himself a former CLC director.

"Mr Martin-Jard's impressive career, from community development to Indigenous medical services and the public service, speaks to his capability to excel in this role," Senator Dodson said.

"I look forward to working with Mr Martin-Jard to both honour the past achievements of David Ross and create further opportunities for the CLC."

Aboriginal Social Justice Commissioner June Oscar acknowledged those opportunities as she congratulated Mr Martin-Jard on his appointment.

"I wish him all the very best, as there is still an enormous amount of work to be done," Ms Oscar said.

Anyinginyi Health Aboriginal Corporation CEO



Long serving former CLC staff member Alan Drover, affectionately known as Yellowshirt, welcomes the new CEO Joe Martin-Jard during his first week on the job.

went on to play a significant role in national Aboriginal policy, particularly in relation to land rights and native title.

Mr Kelly said two recent highlights of his leadership were the expansion of the CLC's successful Aboriginal ranger and community development programs.

"Rossy enjoys enormous respect across the nation, as well as the trust and confidence of his team. The elected members and the staff look forward to carrying on

Central Australia, and I am proud to be his friend and supporter," he said.

"A lifelong fighter for land rights, he will be sorely missed. Thank you Rossy for your outstanding work, and welcome to the team Mr Martin-Jard."

Ms Shaw said Mr Ross is "a man of honesty, integrity, resilience and personal stamina" who is "his own person, not swayed by fickleness. A man who tells it how it is."

"David is loyal to the ethos of the Land Council, loyal to the team he led and loyal to his council. It always makes a difference when one has the opportunity as I have over the many, many years to work with someone like him," she said.

"He has contributed enormously to Aboriginal Leadership across the Northern Territory and nationally. He has done the hard yards, worked through the challenges and has not been fazed by the political turmoil that quite often the organisation has to manage because of the nature of its

business—
he just

worked it! Thank you for what you have contributed towards a better understanding among us all."

Senator Dodson's brother Mick, the Territory's new treaty commissioner, was working with the Northern Land Council in 1981 when he first met Mr Ross.

"David was kind of understudy to Pat," Mick Dodson said.

"I loved working with David, he has a good character, he is tough, and he just gets it done. He's a wonderful indigenous leader."

"David always had a great wisdom in relation to people. He has always been considerate of the wellbeing of people, traditional owners, the culture, the language and the land."

His message to the director?

"Enjoy the yarn, mate, and smell the roses."

**"A lifelong fighter for land rights,
he will be sorely missed.**

**Thank you Rossy for your outstanding work,
and welcome to the team, Mr Martin-Jard."**

administrative head of the CLC in more than four decades.

"We are very happy that Mr Martin-Jard has accepted our offer," said CLC Chair Francis Kelly, a member of the executive's selection panel.

Mr Kelly was part of a selection panel made up of three members of the CLC executive.

"He has a good sense of humour, shares our values and is someone we can all work with."

Mr Martin-Jard's most recent focus as a public servant has been on Aboriginal employment, economic development and community services.

He also brings experience from the private and non-government sectors.

He held leadership positions in Darwin's Danila Dilba Health Service and the Aboriginal Medical Services Alliance of the NT and managed a Top End labour hire company.

CLC constituents in the Barkly remember Mr Martin-Jard as ATSIC's regional manager in Tennant Creek, where he oversaw major housing and infrastructure

Barbara Shaw has known and worked with Mr Martin-Jard for a very long time and described him as "much grounded".

"He has a wealth of Territory knowledge and experience across the NGO and government sector. His familiarity with legislative requirements is a value add to the CLC. I wish him well," she said.

The CLC conducted a nationwide search for a successor to Mr Ross, who has led the land council since 1989, interrupted by a few years as ATSIC commissioner and executive chair of the Indigenous Land Corporation.

Mr Kelly thanked Mr Ross for his four decades of excellent and dedicated service.

"Rossy has done so much for the CLC. We can't really thank him enough. We will all miss him, but he really deserves a break," he said.

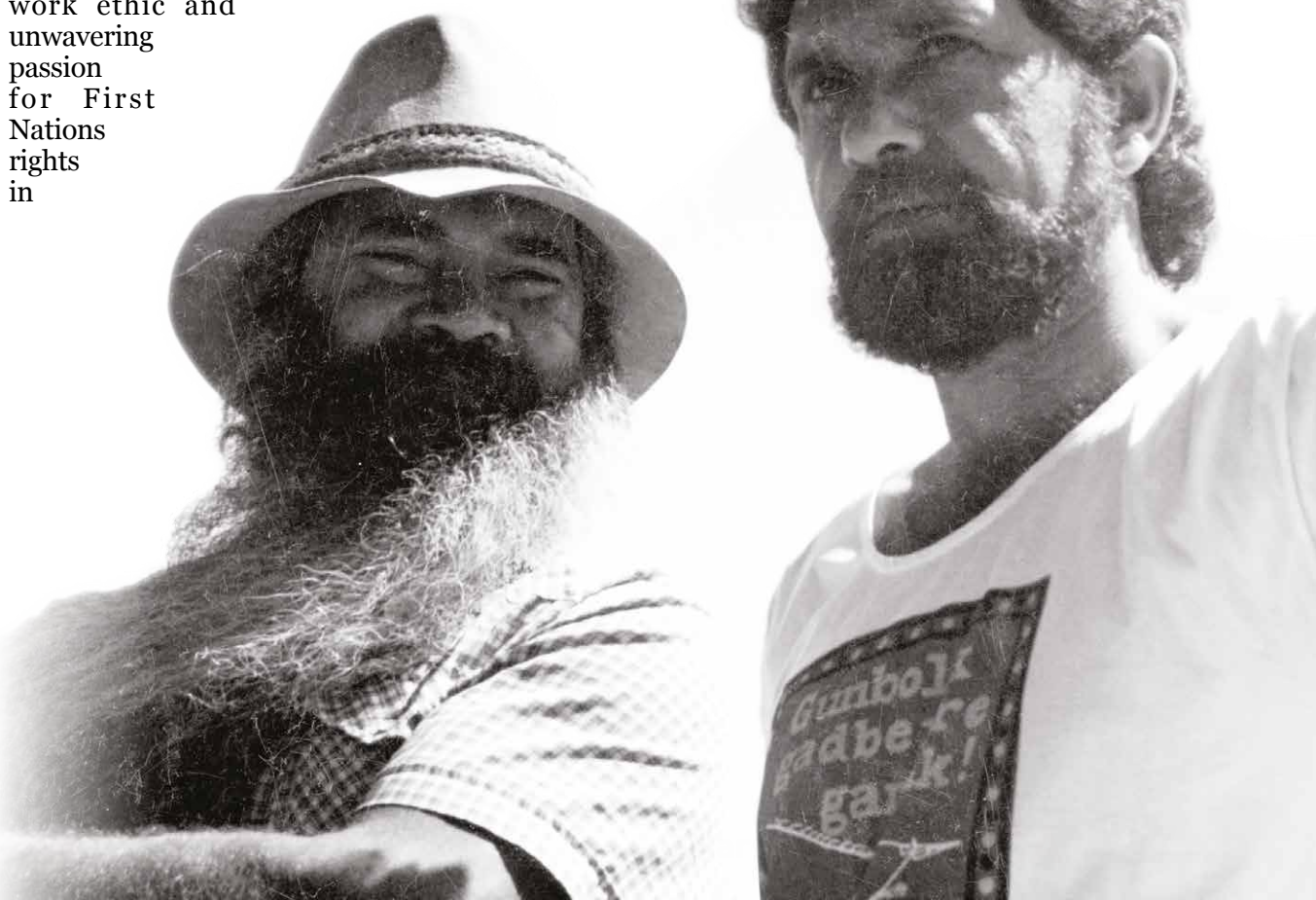
"He is not just an outstanding director, he is also our longest serving employee."

Mr Ross started at the CLC in 1979, in a position then called council clerk, and

his legacy by supporting his successor," he said.

Senator Dodson paid tribute to Mr Ross' time in the CLC's hot seat.

"I greatly enjoyed working closely with David when we were both at the Central Land Council. I have always had a deep respect for his dedication, work ethic and unwavering passion for First Nations rights in



Awards recognise communities' education efforts

THE Warlpiri Education and Training Trust has won the Central Land Council's first Indigenous Governance Award and a CLC-supported working group in Alekarenge was highly commended at the same ceremony.

The WETT advisory committee won the non-incorporated organisations category of the award for its outstanding bilingual and bicultural education and lifelong learning programs.

The committee advises the WETT about how to invest gold mining royalties in community-driven initiatives supporting the education and training priorities of four remote Tanami communities.

Fiona Gibson, a retired teacher from Nyirrpri and a founding committee member, has helped plan and monitor some of the CLC's most successful community development programs since 2005.

Ms Gibson accepted the award on behalf of her colleagues in Melbourne in late November.

"We are very proud of what we have achieved working together and of our young people, who are now working with us on the WETT advisory committee," she told the award night crowd.

"They are keeping education strong in our communities."

Accepting the award with Ms Gibson was Cynthia Wheeler, the committee's new chair and a Yuendumu teacher.

"Our message for everyone is that education is the key," Ms Wheeler said.

"Our vision is for Yapa to be strong in their knowledge of culture, country and language and to stand up for our communities."

"Our voices will be heard. We will have the same opportunities as everyone else. Our children will be confident, knowledgeable, disciplined, healthy and respected. They will have good roles and jobs, as will the



Fiona Gibson, Kirsty-Anne Martin and Cynthia Wheeler from the WETT. Photo: Jillian Mundy.

generations to come."

Both women thanked the traditional owners of Newmont's Granites gold mine and paid tribute to CLC director David Ross, one of the WETT's first and most enthusiastic supporters.

"We are very proud of what we have achieved working together and of our young people, who are now working with us on the WETT advisory committee."

The WETT started when Ms Gibson and her colleagues from Lajamanu, Yuendumu and Willowra asked Mr Ross to help them invest royalty payments in projects to improve education and training outcomes in their communities.

Since then, it has spent almost \$32 million on projects such as community learning centres, school excursions, early childhood and youth leadership programs, bilingual education resources and a Yapa curriculum.

The trust kicked off the CLC's community development program through which dozens of Aboriginal groups in Central Australia have invested a total of around \$100 million from various land use agreements

in projects they themselves drive.

One of them, the Alekarenge working group, was highly commended at the awards ceremony.

Since 2012, the community has invested almost \$800,000 of its lease income in youth media, driver training and school holiday initiatives, as well as sports facility upgrades.

The group unites traditional owners and residents from four language groups and of all ages and has recently committed a further \$265,000 for new projects.

Alekarenge elder Peter Corbett explained to the Melbourne audience how their group works.

"We address problems and get on with the job of finding holistic solutions for our community, because doing the right thing is never wrong," he said.

"We consult widely, we get a consensus, then we make decisions. Our community believes in keeping culture strong. These values inspire us to be the best that we can be, both as a community and as a humble individual."

The judges from Reconciliation Australia

visited all award finalists late last year to check whether they "carry out the wishes of the community and all of the decision making comes up from the community", as long-time judge Professor Mick Dodson put it.

Professor Dodson said what sets both groups apart is that they are working mostly with Yapa money.

"That's part of their innovativeness," he said.

"We are noticing that more and more organisations are self-generating income. If

you have your own money you can be pretty flexible. That's got a lot of advantages, people deciding how to spend the money, not the government.

"But that's not to say that government doesn't have a role.

"It still has an obligation to deliver services to all its citizens, including Aboriginal people who are living very remotely and miss out on the services that people expect in towns and cities," he said.

WETT leaders hand over to new generation



THE Central Land Council has thanked Willowra educator Maisie Kitson (above) for chairing the Warlpiri Education and Training Trust's advisory committee since 2012.

One of the founding members of the trust, Ms Kitson has overseen the independent WETT review following its first successful decade, the recent growth of the committee to include four new young members and its recognition as a winner of the Indigenous Governance Award.

She was also a driving force behind her community's learning and early childhood centres and has led WETT's succession planning.

In October, the committee elected Yuendumu teacher Cynthia Wheeler as its new chair for the next three years.

Ms Wheeler is one of the younger members on the committee and is being mentored by its deputy chair and founding member, Barbara Martin.



Peter Corbett and Derek Walker from the 'highly commended' Alekarenge working group. Photo: Jillian Mundy.



Yapa bi-lingual approach the “best way forward”

YAPA educators have challenged remote community schools to follow the example of Yuendumu's school.

The Warlpiri Education and Training Trust's new chair and Yuendumu teacher Cynthia Wheeler wants all schools in the Tanami region to adopt the yapa curriculum, and WETT are funding a project to support this.

Also known as the Warlpiri theme cycle, the curriculum is a learning guide that covers 12 themes – from warlaja (family) to jukurra, kuruwarri (stories) to kuyu (animals). Five themes have been prepared so far.

“The theme cycle project is very important to our communities,” Ms Wheeler said. “Teachers are learning how to teach through Warlpiri as well as English.”

“It's helping our kids to learn to read and write in Warlpiri. They are learning on country through bush trips. They really like it, they want to come to school and learn more. Teaching two ways is the best way forward.”

The initiative is uniting Yuendumu's school community and grabbing the attention of education champions around the country.

A WETT workshop at Yuendumu's Pina-Pina-Jarrinjaku learning centre has brought together school staff, elders and parents with non-Aboriginal teachers to further develop the Warlpiri theme cycle.

“We are all learning, and teaching those young people and other teachers, both yapa and kardiya,” WETT founding member Barbara Martin

explained. “We want to grow them up with this project.”

“We want to make sure other Warlpiri communities are part of this project too. It's not just for Yuendumu community, it's for all four Warlpiri communities and their children.”

The workshop late last year was the first in a series to be delivered in all four communities of the ‘Warlpiri Triangle’ over the next two years.

“There needs to be fresh thinking about education, particularly bilingual education. The evidence points to kids learning better at first in their mother tongue.”

Following the workshop, an ABC TV report about Yuendumu's approach to bilingual and bicultural education was widely shared and applauded online.

Comments ranged from “Well done Yuendumu for showing the way forward” to “Why isn't this practice across the country in every school with a high percentage of indigenous kids?”

In the report, Yuendumu teacher Alice Martin described her relationship with her non-Aboriginal colleagues.

“We are together, helping one another. If she's doing English reading writing I'm there to help her. When I do my Warlpiri teaching she is there on the side to help me out,” she said.

“It's better for the kids because they learn both ways.”

Professor Mick Dodson from the Australian National University agreed.

“There needs to be fresh thinking about education,

particularly bilingual education. The evidence points to kids learning better at first in their mother tongue,” he told the ABC.

During his visit to Yuendumu, Professor Dodson heard how the \$100,000 royalty-funded Warlpiri theme cycle project links in with the Northern Territory school curriculum and other WETT initiatives, such as country visits for students and

elders.

“It's not government money, it's not company money, it's money that they've got and they're spending it wisely and they're thinking generations down the track,” Professor Dodson told the ABC.

Alice Martin talked about how her son benefitted from a bilingual education.

“He's got a really good job now and I'm really proud of that too,” she said.

The Central Land Council's community development program is supporting the production of a curriculum handbook and a web page with user-friendly documentation of the Warlpiri theme cycle for Yapa and non-Aboriginal teachers.

Efforts to develop a Warlpiri curriculum date back to the 1980s and were echoed in an independent review of WETT in 2017.

“The WETT review

recommended alignment of the Warlpiri theme cycle to the achievement standards of the Framework for Aboriginal and Torres Strait Islander Languages, the Australian Curriculum, and the new NT Indigenous Languages and Cultures curriculum,” CLC policy manager Josie Douglas said.

Dr Douglas said the Yuendumu school's support in the initial stages of the project has been invaluable.

“We hope the education department encourages schools in Lajamanu, Willowra and Nyirripi to support WETT's curriculum development activities so that all Warlpiri Triangle communities can enjoy the benefits of a bilingual and bicultural education.”

Community support is the key for the success of the Warlpiri theme cycle, according to Ms Martin.

“We want to make our bilingual program really strong and involve more young women and men,” she said.

Yuendumu resident Ormay Gallagher agreed.

“We need more people from different organisations in Yuendumu that are working with children to join us and contribute”.

Photo: Yuendumu's Enid Gallagher and Della White practise reading during a WETT funded professional development workshop.



“No other people have a dictionary like it”

LONG-AWAITED rain pelted the Museum of Central Australia as a slightly sodden crowd witnessed the launch of Carl Strehlow's 1909 Heritage Dictionary.

In a glass display case inside, Strehlow's 109-year-old handwritten manuscript lay open on a page where the head of the Hermannsburg Mission had neatly copied local words for water: *kapi*, *ngapa* and *kwatja*.

Random or remarkable –

“It's a monument in scholarship to Anna and her collaborators, the Aranda and Luritja speakers around here.”

the rain felt like a baptismal blessing for the largest and most comprehensive collation of Australian language words from the turn of the 20th century.

Among the museum's collection of animal skeletons, Professor Nic Peterson explained what made the

dictionary so unique.

“It was the most detailed record of a single [Aboriginal] language at that time and although it's taken 109 years before it's been published, that doesn't diminish its significance because today it gives a historical perspective of the changes that have taken place in the Aranda language,” he said.

Professor Peterson said Strehlow compiled the dictionary to show that there were lots of Aboriginal

languages in Central Australia.

“Luritja and Aranda were quite different languages even though those who spoke them lived quite closely to each other,” Professor Peterson explained.

“No other people in Australia have a dictionary like it.”



Mark Inkamala worked on the dictionary with Strehlow's materials on his country. Photo: Trevor Frost.

Making Strehlow's handwritten notes accessible to modern speakers of Aranda, Luritja and Dieri was a six year labour of love for Central Land Council consultant Dr Anna Kenny and her dozens of collaborators from remote communities.

“She's had to master three

languages: her native language German, English of course and have a good understanding of Aranda,” Professor Peterson said.

“On top of that Carl Strehlow took some of his notes in a rather obscure German shorthand which she had to

go to Germany to learn so she could decode his notes. So in fact it's three-and-a-half languages. Very few people have those skills.”

Dr Kenny transcribed and translated Strehlow's notes and checked the translations with dozens of Aranda and Luritja speakers, especially the family of Inkata Kwementjaye Inkamala.

“It's a monument in scholarship to Anna and her collaborators, the Aranda and Luritja speakers around here,” Professor Peterson said.

One of Dr Kenny's main supporters, Mark Inkamala, said the book will help future Aranda and Luritja speakers.

“We need to bring these old languages back,” he said.

“It'll bring our families back together and they might start talking in their own languages again, not the English mixed modern ones.”

Continues p.17.



Outstation project applications underway

MORE than 100 outstations in the Central Land Council region – roughly one third – are getting a chance to apply for upgrades worth up to \$150,000 each.

“Until June 2019, CLC workers will visit all 105 outstations the council has chosen,” CLC director David Ross said.

“They will plan infrastructure repair and upgrade projects with outstation families and help them to prepare funding applications for the Aboriginals Benefit Account.”

More than 40 applications are already underway.

Mr Ross said work on the applications is the final step the CLC will take in support of the federal government’s ABA outstations project.

“The government will take the next steps of checking whether the applications tick all their boxes and comply with the rules they have made for this project,” he said.

“It will also contract the organisations that will do the work with the successful applicants.”

The government has promised one-off funding of \$15.75 million for the project, just enough to benefit around a third of the outstations in the CLC region.

It has left the CLC to make some tough choices.

In October, the CLC’s executive decided how many outstations in each of its nine

consider which outstations had the best chance of meeting the government’s criteria, such as ‘benefit’ and ‘capacity’.

“Benefit is about whether the outstation contributes to jobs, local business, education, health and safety,” consultant project manager David Jagger explained.

“The government will take the next steps of checking whether the applications tick all their boxes and comply with the rules they have made for this project.”

regions would get a chance to apply for the funds.

The unanimous decision allowed the Alice Springs region, the largest with 96 outstations, to choose 22 outstations, while the smallest central region around Ti Tree was able to pick eight of its 14 outstations.

Two weeks later, at the November council meeting at Arlparra, the CLC’s delegates met in regional groups to

“By capacity they mean outstation people can work on the things they want and are able to look after them.”

A week after the delegates chose their priority outstations, Mr Jagger’s team started planning projects with the outstation families.

Once the applications have been sent to the ABA, the CLC’s work on the outstations project will end and the government will take over.



Above: Region 2 delegates chose 14 of their outstations to apply for the ABA funds.



CENTRAL LAND COUNCIL



LOOKING FOR WORK?

The CLC’s employment support team helps job seekers to write **resumes and job applications** and to **prepare for interviews**.

We **support employers** to develop strategies to find and keep Aboriginal workers.

We also **talk to schools and community groups** about job opportunities.

Contact the CLC on **8951 6211** or employmentunit@clc.org.au

Next steps

After priority outstations are chosen to apply for funding, the CLC will:

Work with people of the priority outstations to plan the things they want the project to fund.

Help write funding applications to the Canberra Government for these things.

The CLC’s work on the project then finishes and the Canberra Government takes over:

The Government will check the applications against the eligibility rules and funding criteria.

It will give the applications it agrees to fund to organisations like outstation resource centres to do the work.

The Government will tell the people whose application is not successful.

Billiluna art centre to become key tourist stop

BILLILUNA'S Granites Mine Affected Area Aboriginal Corporation, or GMAAAC, committee has funded an upgrade of the community's art centre.

In a joint project with East Kimberley Job Pathways costing more than \$80,000, six local women and one man painted and tiled the centre and helped to install a new kitchen.

CDP supervisor Katie Darkie said local workers Rita Brown, Sylvia Sambo, Ricki-Ann Hunter, Vanessa Surprise, Serina Samuel, Corina Darkie and Rhys Carlton have developed new skills by working on the project.

"This was the first time for us tiling," she said.

"All of us ladies are so happy to be fixing up our arts centre with our own sweat. It is good to learn how to use all the hand tools so if something

breaks we will know how to fix it up ourselves," Ms Darkie said.

Billiluna is near the top of the Canning Stock Route, meaning tourists travelling the popular 4WD tourist route and the Tanami Highway will have a chance to meet local artists when the centre opens its doors.

But first, the community is planning how the centre will be managed.

Billiluna's Mindibungu Aboriginal Corporation would like to operate the art centre with the support of Halls Creek's Yarliyl Arts Centre.

Its directors have sought a proposal from Yarliyl and are looking for ways to support the operational costs for the start-up of the business.

But regardless of how the centre will be managed, Ms Darkie said it will continue to offer jobs for the locals.

Relief follows construction of Alyarpere ablutions block

THERE are some things that people don't miss out bush, such as the hassles of the rat race, and then there are some things that people do miss, such as a functioning ablutions block.

And now, the people of Alyarpere outstation won't have to long for the latter as they're escaping the former.

Using almost \$38,000 of their East Macdonnell Ranges National Park rent income, the Ryder family have built the vital structure at Alyarpere.

The work included the installation of a new Colorbond-cladded shower block with a septic tank, flushing toilet and 5,400 litre water tank to supplement existing water sources.

"Alyarpere is part of our grandfather's and Dad's area. It's where the good drinking water is," Chis Ryder said.

Tangentyere Contructions employed Mr Ryder on the project.

"I worked on it and learnt as well as we were going along," he said, "So I can do it myself."

Mr Ryder said the build, which started before Christmas and was completed in January, will enable people to stay at the outstation for longer.

"We'll be spending most of our time out there now," he said. "It's going to be there for good."

He said investing their own

money made the group extra proud of the job.

"The project was done through our parks rent money. It was our project," he said.

Not afraid of hard work,

the Ryder family have built a house, fenced the neighbour's cattle out and built a stockyard for their horses.

It's all part of their plan to create jobs on country.



Katie Darkie hopes tourism will bring jobs to Billiluna's art centre.



Chris Ryder cuts to the chase.

NT land councils swap community development tips

THE community development teams of the Central and Northern land councils have met for the first time to exchange ideas about how best to support communities that invest their collective income in community-driven projects.

The CLC's team, with more than a dozen years of experience under its collective belt, hosted the exchange in Alice Springs.

"The CLC has a depth of

"Both organisations are committed to community-led development."

knowledge in doing community development work, so for us, as a fairly new program operating for about two years, it's really good to see the different tools and methodology they use. Particularly for more complex meeting situations where groups have been running for



Different styles, same goal: community development workers from the CLC and the NLC swap ideas.

say five or 10 years," the NLC's Kath Sale said.

Alex Gyles started out in the CLC's team and recently moved to the NLC's Kununurra office.

"We do very similar work, but we also work with groups that can be very different," he said. "We often use the same

kind of approach in term of the framework that we use though.

"Different styles, and methods are required so it is really good to put our heads together and talk about those different challenges. There is lots of learning going on," he said.

The CLC's new community

development manager, Ian Sweeney, said the groups had enjoyed "a very productive two days."

"Both organisations are committed to community-led development and we exchanged a number of strategies to help communities

to implement projects that help meet their aspirations," he explained.

"The NLC has some great ways of explaining finances and concepts that we look forward to trying out."



Ranger fact-finding mission accepted and accomplished

SOME rangers go to great lengths to learn more about the animals they are protecting.

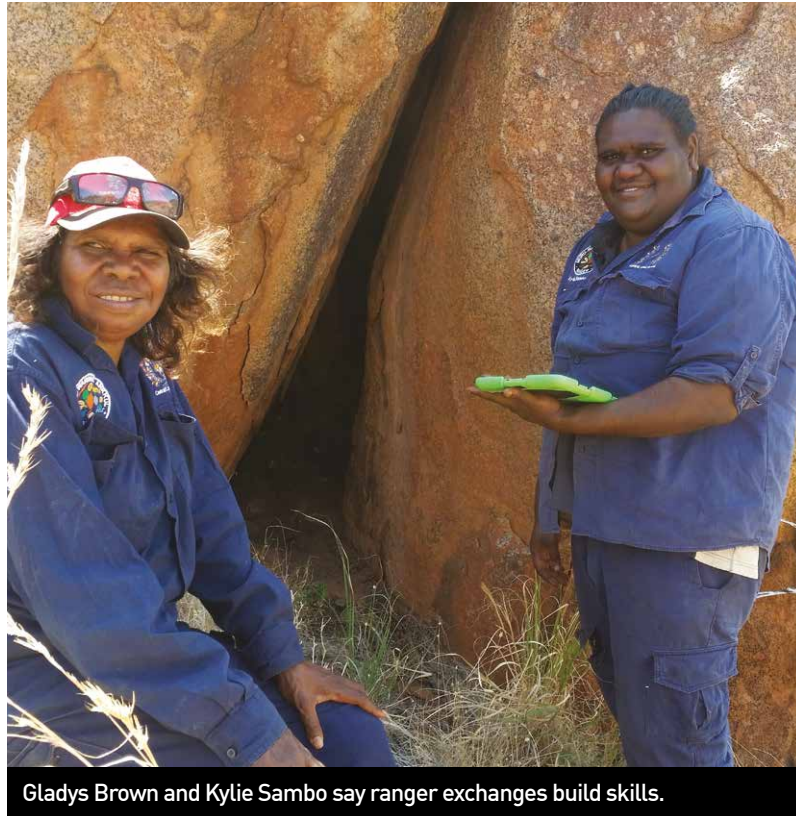
Take Muru-Warinyi Ankkul ranger Kylie Sambo, who travelled a long way south with her colleagues in search of the specialised knowledge she needs to do her work.

Ms Sambo was part of a group of Central Land Council rangers from Tennant Creek and Ti Tree who recently returned from a 10-day fact finding mission.

After a night time visit to the Alice Springs Desert Park and a threatened species workshop with Traditional Owners they visited the Uluru Kata Tjuta National Park to see how the team there studies two threatened species, the brush-tailed mulgara and the great desert skink.

“CLC joint management officer Martin Campbell uses radio telemetry to track both burrowing species,” she said. “He holds a receiver and an antenna to pick up signals from transmitters implanted in four skinks and four mulgaras.”

The signals show how often



Gladys Brown and Kylie Sambo say ranger exchanges build skills.

they use their burrows and what their home range is. The transmitters also record their body temperature and provide useful information about their behavioural patterns.”

The rangers all had a go at radio tracking.

Ms Sambo said the Tjakura

ranger group in Mutitjulu, the CLC’s newest, joined their elders for the field work.

“This allows senior Anangu to teach younger people about threatened species,” she said.

The next stop was Kalka in South Australia, where the APY rangers showed the two groups and the CLC’s

Kaltukatjara rangers how they survey for black-footed rock wallabies, a threatened species the northern ranger groups also look after.

“APY rangers and traditional owners took us to a sacred place up in the hills where

“It’s really good to get ideas from other ranger groups and to learn from one another.”

they are surveying black-footed rock wallabies,” Ms Sambo said.

“Everything looked very big - the rocks, the trees and even the wallabies looked fairly large from a distance,” she said.

“We are already using camera traps to survey the wallabies, but the soft caged trap and scat quadrants they were using were new to us.

“They use the soft caged traps with a metal frame and cloth walls. Captured wallabies provide information such as breeding and size and they tag them so sensor cameras can

identify them,” she said.

“Scat plotting is done by drawing a large circle on a rock with white paint. APY rangers check the scat quadrants every month, then count and size the scats and record them to figure out the wallaby sizes.”

Ms Sambo said her team would like to work with traditional owners and use the scat quadrants method in the rocky ranges south-east of Tennant Creek.

The APY crew also showed their Territory colleagues a camel yard and the three ways border of the Northern Territory, South Australia and Western Australia.

Exchanges and interstate excursions are opening the eyes of Aboriginal rangers to the wider world and help them improve in their jobs by sharing ideas that work.

As Muru-Warinyi Ankkul ranger Gladys Brown put it: “Exchanging is another way to learn about looking after threatened species and habitat. It’s really good to get ideas from other ranger groups and to learn from one another.”

CLC rangers clean up on awards night



Winning ranger Helen Wilson (centre) with Lauren Moss (left) and Clare Martin in Darwin. Photo: TNRM.

CENTRAL Land Council rangers cleaned up again at the Territory Natural Resource Management Awards.

North Tanami ranger Helen Wilson, from Lajamanu, won Ranger of the Year for involving the whole community in using and developing bush and cultural knowledge in the Northern Tanami IPA.

The MurnkurruMurnkurru rangers from Daguragu won the Environment and

Conservation Award for producing Gurindji language posters about birds, fish, bush tucker and medicine with their community.

The rangers also presented at a citizen science workshop where they shared stories about the Bilby Blitz, rediscovering saw fish, monitoring purple-crowned fairy wrens and participating in the Aussie Bird Count.

Anmatyerr and Muru-warinyi Ankkul rangers celebrate a decade of ranger work.



Anmatyerr and Muru-warinyi Ankkul rangers celebrated 10 years of looking after country. Traditional owner and CLC delegate Kim Brown (left) spoke about the hope the ranger program gives future generations.

Above, from left: Angela Purvis, Jeffrey Foster, Victor Glen, Dennis Mahoney, Dan Pepperill, Jeffrey Foster, Josephine Grant, Josie Haines and Bevan Pepperill.

**Continued from p.2.**

"Before a cull, it is important to get the informed consent of the traditional owners of the Aboriginal land trusts we support," he said.

"However in emergencies, such as at Apwerte Uyerreme, we will go ahead without consent if necessary."

He told the ABC that he had never experienced a heatwave of a month of above 40 degree temperatures.

"With climate change well and truly upon us, we expect these emergencies to occur with increasing frequency and nobody is truly prepared and resourced to respond to them."

The heat wave caused water holes to dry up and areas overpopulated by feral animals suffer erosion and vegetation loss even without record temperatures.

As feral animal carcasses foul water holes that native animals depend on for their survival these, too, die.

Mr Ross said the CLC is already helping traditional

owners of the four large indigenous protected areas (IPAs) in its region to prevent animal suffering and extinction by developing longterm management plans.

"Unlike IPAs, Aboriginal land trusts lack the resources to develop such plans," he said.

The CLC is ready to start planning with the traditional owners once it receives the funds.

A community meeting at Ltyentye Apurte, which included residents, the Atyenhenge Atherre Aboriginal Corporation and the MacDonnell Regional Council in January supported such a plan for the surrounding land trust.

It also agreed to move the carcasses of the horses that had died at Apwerte Uyerreme to an area where they will not cause health problems.

The meeting participants agreed with traditional owners to "let the sun do its work" rather than to bury or burn the bodies.



Not only horses suffered during the heat wave. Martin Bloomfield, Maxwell Blue and Troydon Fishhook from the Arltarjilla Inelye ranger group rescued two young cows and a perentie from waterholes near Atitjere.

Rangers talk tracking in Perth

CENTRAL Land Council rangers have spread the word about caring for country at the Indigenous Desert Alliance conference in Perth.

Gladys Brown co-presented to Aboriginal land managers from across the desert about the Bilby Blitz and her colleagues staffed the CLC information stall at the conference late last year.

At the stall, they played a video about a workshop with elders in mid-2018.

The senior traditional owners would like the CLC to develop a training course where they can teach rangers how to track animals.

The video features elder Veronica Dobson, who has run a tracking masterclass for the rangers.

Ms Dobson explained why she believes a tracking course as part of the rangers' professional development should be prioritised.

"They need to know

where they can find water and food," she said. "They need to learn now from the old people before they pass on and take the knowledge with them".

Following the workshop, the CLC wrote up a proposal for a tracking course, but now needs outside help to take it to the next stage.

"We have developed the idea as far as our in-house resources have allowed us," Peter Donohoe, the manager of the CLC's land management section, explained.

"We are now looking for outside expertise to take it further and are pursuing suitably qualified consultants to assist," he said.



Jeremy Kenny, Farron Gorey and Dan Pepperill staffed the CLC's information stall at the Indigenous Desert Alliance conference in Perth.

MEET OUR RANGERS



Raymond James

What strengths do you bring to your ranger group? Fire work. I like to burn country to look after it.

What projects have your ranger group been working on? A lot of outstation work. We have a lot of outstations at Docker and we need to make sure they are all protected from fire.

What language(s) do you speak? Pitjantjatjara and English.

What made you want to be a ranger? You get to work on country. I like to look after the land and our waterholes. It is important work for us.

Why is it important to work on your country? Culture. We have always looked after country in the past. We continue the work our ancestors have always done.

What is the type of work you do as a ranger? We clean rock-holes, look after sacred sites, remove buffel from outstations, look for native animals and remove camels and horses from our land.

What are some of the hard things? Looking for tjakura and blue tongue lizards. They are hard to find. Training can be hard sometimes.

How would you explain ranger work to other people? You look after country and make sure sacred sites are safe from fire. It can be difficult sometimes so you have to be ready to work hard at times.

What is the best thing about being a ranger? Looking for black-footed rock wallabies and old paintings.

What do you like doing outside of work? Going to sacred sites and sitting there. Walking through country.

What would you say to the Prime Minister about rangers? I would show him the importance of country. Rangers work a lot to look after homelands and stations. We look after sacred sites and rock holes which is very important. We also need a grader to grade out to some outstations. I would show him why we need one.





“Voice in the middle” - social change champion Shirleen honoured

ALICE SPRINGS town camper Shirleen Campbell has been fighting for safer communities with the Tangentyere Women's Family Safety Group for many years. In October, her efforts were rewarded with the Fitzgerald Social Change Award. She told *Land Rights News* her advocacy work was a family and community affair.

“I started as a volunteer. All my elders said they need young people to stand up so I thought I could be the voice for these elders. Not just for younger women but in general because I want to be that kind of leader they can look up to and follow my footsteps.

We need to be these young trees that are standing up today, wanting to shake the leaves to say that we are here, we want to make the change. We are going to be here, we are not going to go.

We are all about advocating, being the voices for our

granddaughter. We are strong women, we can make a change. We don't need violence, we have the knowledge, the skills and we live by it and we have experienced it.

Violence does not come from only by having grog in your system; it can come because of your financial situation. There is a high rate of suicide. Where did that come from? It comes from intergenerational trauma since colonisation.

This is a time where we need to stop and listen to these young ones because they know what's best for our mob. I do listen to my kids, I learn from my kids and it got me to where I am today. I am also watching my elders and learning from them and I am teaching my young ones. I am the voice in the middle.”

What are you working on now?

“Our current action is called Mums Can, Dads Can. It flips the gender stereotype in our men and women, to break the ‘this is a men's role’.

“This is a time where we need to stop and listen to these young ones because they know what's best for our mob.”

communities and our urban Aboriginal women who don't have that voice because domestic violence still happens every day. But slowly people, start standing up and talking to others to stop the cycles of violence.”

What does the award mean to you?

“I feel so privileged as an Aboriginal woman, a young mum and grandmother. I want to be the leader for my daughter and for my

I am doing a short cartoon film that is going to be aired on a few TV stations. This cartoon is all about challenging that gender stereotype.

During the Tangentyere family fun day late last year, we received our Mums Can, Dads Can t-shirts with message like ‘mum can take care of money or dad can do shopping’, or ‘dad can take kids to school and mum can have a rest’. This reminds our people that we can do these things as couples, as



Social Change Award winner Shirleen Campbell. Photo: Anna Cadden.

a family and as a community.”

What impact is the campaign having?

“I notice the difference when I am going on town camps and I see dads kicking the football, not just with boys but with girls as well. Or dads in the park all together, with brothers and sisters. Adults looking after kids and interacting with them.

When the Intervention started, men were walking on eggshells. My partner felt frustrated, he felt like he could not have a say. Now with the Tangentyere Women's Family Safety Group, I feel like we give our men that voice back. Because as strong women, we want to be the start of this conversation – bring our men into it as well.

We have men speaking up, looking after our kids, teaching our young ones and we have women looking after our young

men and supporting them.”

How are you working with your men?

“My partner runs Tangentyere's Men's Four Corners Group. He also tackles family and domestic violence and works with the old men on town camps. That is about advocating with the wider community because it does not only take a mum and dad to raise a child, it takes a community. And by having a community raising a child like that, the community could end up being vibrant, energising and bright and the kids could better step out of their comfort zone by going to school and learning the two ways.

Before the Intervention, we had people stepping up and being in their roles in a proper and meaningful way. But, the Intervention put a stop to our men and made us feel small.

It felt like the government put their hand over our men's mouths because they saw them as perpetrators, violent and rapists.

We don't want that, we have men supporting us and we support our men because by working all together we can make a better, brighter future for our next generations.”

What support are you looking for from the wider community?

“We have strong cultures; nobody is going to take that away from us. White people need to understand our culture and we need to put our two cultures together. This is the way to move forward and close the gap. We need to bring out the truth telling in order to move forward to educate our young ones in a white system because they are the ones who will live together in this world we are all living on.

I feel so angry at the moment because of the things that the government's doing. What they don't understand is that we are here, as town camp women, we are still going to stand up, we are going to be the voices and this time we want our voices to be heard. Our voices will be twice as strong as they were last time.”

What are your plans?

“I want to keep that momentum for women to build that strength and knowledge to be part of this history making. At the end of the day it is not all about women but about the community. About rekindling and connecting to family. We want to show what we are made of.”



CLC executive member Barb Shaw with nephew Sebastian Shaw at Tangentyere's family fun day. Cool t-shirt!



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Any questions about CLC business?

Call your regional officers

	1. ALICE SPRINGS Aaron Kopp, 89 51 6264
	2. SOUTH WEST Wayne Clarke, 89 51 0577
	3. NORTH WEST Charlie Hodgson, 89 51 0627
	4. TANAMI Vacant (Jesyjames) 89 51 6255
	5. WEST Dale Satour, 89 51 0591
	6. TENNANT CREEK Darryl "Tiger" Fitz, 89 62 2343
	7. EASTERN SANDOVER Jesyjames Carr, 89 56 6255
	8. EASTERN PLENTY Richard Dodd, 89 56 9722
	9. CENTRAL Michael Turner, 89 56 8658

OPINION

Words told by
Dianne Nampin Stokes,
Warumungu/Warlmanpa country,
Australia

„Here, there's a lot of animals that dig under the ground like bilby, goanna, mice and other rodents and insects. There are also mayflies that like water and they burrow in the soil near water.

And all the animals, they travel, they move around. They burrow under the ground. Their home is under the ground, and that's where they find food. ...I always think about them, little creatures... They would be really affected by fracking

We have got also tuber plants like bush potatoes, bush yams and bush medicines that grow under the ground or from the ground..

There's also a big water connection. It's the same water that flows from Karlumpurlpa, Ngapakunpa, Blue Bush all the way to here - Tennant Creek.

And us mob, we know about soakages, we know where they are, we go there, we dig and the water comes out. Old people still kneel down, and drink this water from the soakages, this water is coming from down under. We don't want that water poisoned.

..We can see it all - kangaroos, snakes, bush tuckers, bush medicines, soakages, water connections, animals and their homes.

The people that want to do fracking here think that it can be done safely, that it won't affect the environment - but it will. Once they will put the pressure in to crack the rocks, and rocks move, it's still going to come through - where we go hunting and drink water from soakages, bores and creeks.

They don't know about land, about ancestral country where we participate with songlines, body paintings, sacred sites, sacred ancestral stories. They don't know.. they see it as 'just a land'.

Illustration: Yoana/project symbiosis

Continued from p.6.

Mr Chaney told *The Australian* that BHP chief executive Andrew Mackenzie's speech in support of a constitutionally enshrined voice to parliament yesterday was the most significant statement from a resource company on indigenous affairs since 1995 when then Rio Tinto boss Leon Davis broke with the mining industry's negative consensus on native title.

"Mining companies have more to do with indigenous people than anyone," Mr Chaney said.

"When they speak on indigenous issues, they speak from knowledge not ignorance. I wish we had this consistency in government."

The Voice, one of the

proposals of the 2017 Uluru Statement from the Heart, would be a representative body to advise parliament on policies affecting Aboriginal people.

Backed by Labor, the Greens and the non-partisan Referendum Council, it has been rejected by the Turnbull and Morrison governments.

However, a bipartisan constitutional recognition committee expressed support for the proposal in November, subject to further development and consultation.

"The establishment of a national indigenous representative body, a First Nations voice to parliament, is a meaningful step towards reconciliation," Mr Mackenzie said.

The CEO's speech has been seen as evidence that industry, not government, is now at the forefront of mending relationships with Aboriginal people.

The *National Indigenous Times* called it "a rousing call to arms for action and unity".

"There would have been many in the audience wishing that he was the Prime Minister, such was his statesman-like speech given without fear or favour for what is decent and right," it editorialised.

"He launched straight into it by announcing that while BHP did not have a perfect track record, it was doing all it could to gain the trust and respect of indigenous Australians.

Part of this process was

that BHP viewed the Uluru Statement as a gift and something that should be embraced and that BHP would be doing all it could to push for constitutional recognition of indigenous peoples and parliamentary representation.

The fact that a CEO of one of the world's largest resource companies is prepared to join in the struggle as opposed to the current federal government which has done all it can to bury the Uluru Statement, is a snapshot of where indigenous peoples find themselves placed currently in Australian society," the *NIT* wrote.

Mr Mackenzie said implementing the proposals of the Uluru Statement "would empower indigenous

Australians".

"It would make sure indigenous people have a say on the legislation, policy and programs that shape indigenous lives, families and communities. And it would create new opportunities for social and economic progress."

Mr Morrison said the mining giants' support for the statement would not change his mind and that his government would respond with a "practical" approach to overcoming indigenous disadvantage.

"I have got to tell you, I'm more concerned about young indigenous girls committing suicide," he said.

"That's what concerns me more than anything else," he said.



First meditation app in Aboriginal languages out to relax you

A GROUP of *ngankari* have made a series of relaxing meditations in Pitjantjatjara and Ngaanyatjarra available free of charge to mobile phone users.

Smiling Minds, the first meditation app in Aboriginal languages, sets out to break language barriers and improve mental health and wellbeing.

The *ngankari* are trialling the meditations recorded as part of the NPY Women's Council's Uti Kulintjaku (to listen, think and understand clearly) program in remote classrooms throughout the cross border region.

The Uti Kulintjaku team comes from three states, Western Australia, South Australia and the Northern Territory," Rene Kulitja told Radio National's Aboriginal arts and culture program *Awaye*.

"We work in three languages: Yangkuntjatjara, Ngaanyatjarra and Pitjantjatjara."

The new mobile app covers breathing, mindfulness and a full body scan.

"One of the meditations we made concerns the body. It goes 'head, shoulders, knees ...' – it goes right from the head down until the feet," Ms Kulitja said.

"There's another one we made about a journey to a sand hill. It's really about focussing in on the feeling of the feet stepping through the sand that lovely feeling you might get through visualising yourself on a sand hill and you might be thinking 'oh my feet, you're so lovely!'"

"We knew the exact place, a beautiful big red sand hill near Ernabella where people always go on picnics and play, play, play until it's time for bed and to go home again."

The app

allows anyone with a smart phone to visit beautiful places in their minds.

"It's a beautiful experience we want them to have."

The *ngankari* made two of the meditations to help children and young people in remote communities deal with the many mental health challenges they are facing.

"I was part of the team that visited schools such as Indulkuna. We were trying meditation out in the classrooms and some of the kids were lying down listening, some were sitting, some were laughing and poking each other," Anawari Mitchell told *Awaye*.

"I was noticing the older kids were having trouble focussing on the meditations but we feel optimistic that with practice it could be really good," she said.

"They call it a practice for a reason: it's hard to do the first time. When we were ready to go the children liked it."

Wanatjara Lewis said "things are incredibly difficult for our young people at the moment and we understand that a lot of people are experiencing trauma, and that causes a lot of stress and worry and that makes living hard".

The *Anangu* project participants had a lightbulb moment when a doctor showed them a scan of a human brain in response to their questions about Western mental health treatments.

The doctor used the scan to show how trauma changes the brain and translates into behaviour.



Uti Kulintjaku's Rene Kulitja listens to the *Smiling Minds* meditation app. Photo: NPY Women's Council.

"The women understood that they had all suffered trauma," author Kim Mahood wrote in *The Monthly*.

"The loss of a husband or child (often both); family members going to court and prison, chronic illness; exposure to violence, alcoholism and drug abuse; poverty – which compromised their capacity to look after each other."

"Young people throw rocks at houses or cars and show violent behaviours and I've come to understand that that person is traumatised. That's a symptom, I recognise that now. Maybe the meditation will help," Pantjiti McKenzie told *Awaye*.

Dr Addie Wooten, CEO of *Smiling Mind*, who collaborated on the meditation app, told the program the research shows there is a link between mental health and mindfulness.

"Helping someone learn how to be more conscious of their thinking patterns, their stress response helps us focus and changes the circuitry in our brains so that our stress response isn't triggered as quickly compared to someone who doesn't practise mindfulness and meditation," she said.

"It actually changes the way our body reacts to stress and prevents the onset of mental health problems."

Uti Kulintjaku program manager Angela Lynch said meditation can help prevent larger problems.

people unhappy and further traumatised them and cost the government enormous amounts of money."

This message of prevention, incremental progress and the tri-state nature of the Uti Kulintjaku program is proving

"Young people throw rocks at houses or cars and show violent behaviours and I've come to understand that that person is traumatised. That's a symptom, I recognise that now. Maybe the meditation will help."

"*Anangu* and Aboriginal people throughout Australia are overrepresented in hospital admissions and jails, all these places that are really traumatic sometimes and expensive to the government," Ms Lynch said.

"If you think of mental health as a series of steps it's all happening at the expensive end and there is not much happening at the beginning, so things like meditation and the [mindfulness colouring] books and other resources we've made are all aimed at helping people learn how to ask for help before their problems get so big that they end up caught in these systems that make

challenging for its funders.

The NT Primary Health Network defunded it in the July 2018 funding round, but the NPY Women's Council has reapplied and is hoping for better news.

In the meantime, it kept some project activities going through small grants.

As one of the men involved in Uti Kulintjaku told *The Monthly* "it's like driving down the road on the rim, but you still keep going".

Read Kim Mahood's story about the program at www.themonthly.com.au/magazine/december-2018-january-2019.

Pantjiti McKenzie wins national honour

PANTJITI Unkari McKenzie has joined an impressive list of strong *Anangu* and *Yarnangu* women associated with the NPY Women's Council, to

have been awarded an Order of Australia Medal for services to their community.

The Central Land Council has congratulated Ms McKenzie, who set up Ernabella Video and Television with her late husband.

Ms McKenzie believes the couple may have made more than a thousand films while living at Pukatja.

They also worked for PY Media.

An accomplished actor and artist, Ms McKenzie has appeared in films and on stage and produced paintings, batiks and *tjanpi* (grass) baskets and sculptures.

She's also a renowned *ngankari* (traditional healer), who specialises in treating women, a teacher of her Pitjantjatjara language and a cultural heritage worker who generously shares her rich knowledge.





Vincent Lingiari Art Award to focus on truth telling

ABORIGINAL artists from Central Australia will be invited to give creative expression to the Uluru Statement's call for truth telling, inspired by this year's proposed theme, *Our Country – True Story*.

That's if the award's organisers can find sponsors to cover the prize money, a catalogue and the professional development for the Aboriginal art workers mounting the exhibition.

Desart, the Central Land Council and Tangentyere have partnered for the second time to hold the event in early September.

CLC director David Ross said the decision to try again was due to popular demand.

"When we launched the first Vincent Lingiari Art Award at the Tangentyere Artists Gallery in 2016, our deputy chair Sammy Butcher asked in front of the packed opening night crowd: 'Can we have this every year?' It was such a buzz," Mr Ross remembered.

After the inaugural award event the two organisations asked the Peter Kittle Motor Company, which had stumped

up \$15,000 in prize money for the inaugural award, artists, art centres, partners, members and staff for their feedback.

"The review was so positive, we decided we'd try to stage the award at least semi-regularly," said Mr Ross.

He and Desart CEO Philip Watkins have written to a number of corporations, inviting them to help the home grown award to develop "into a much loved and thought provoking highlight of the region's events calendar".

"The Vincent Lingiari Art Award will again bring together three of Central Australia's key Aboriginal organisations in developing and presenting this important event that gives voice and a focus to our artists to explore social and political themes that are important to us as a region," said Mr Watkins.

As with the inaugural Vincent Lingiari Art Award, which celebrated the 40th anniversary of the Aboriginal Land Rights Act and the 50th anniversary of the Wave Hill Walk Off, this year's event

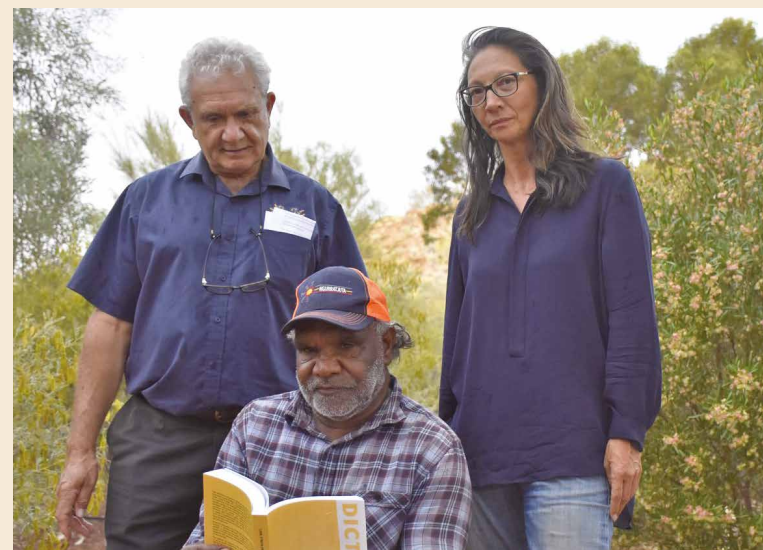
won't shy away from the social and political issues that matter to Aboriginal people.

The exhibition will again be held at the Tangentyere Artists Gallery in Alice Springs in September and complement Desarts' major event of the year, Desert Mob.

"It will feature multi-media works engaging critically with the theme and offer a suite of professional development opportunities for Aboriginal art workers employed in art centres in our region," said Mr Watkins.

The exhibition would again be held at the Tangentyere Artists Gallery in Alice Springs, as part of the DesertMob festival, and feature multi-media works engaging critically with the theme.

He said the event will embrace and build on the values the partnership celebrated in 2016: "inclusivity, unity, collaboration, cross generational engagement and diversity in both content and work".



David Ross, Dr. Anna Kenny and Conrad Ratara with the dictionary.

Continued from p.8.

Launching the book, CLC director David Ross said Aboriginal educators across the region wanted their children "to grow up fluent in English and our many languages".

"We want our languages taught in our schools, spoken in our streets and to read and hear them in the media," he said.

"It's why the descendants of Strehlow's collaborators became "instrumental in getting this dictionary published.

"They gave their support, cooperation and approval generously because they want this book to become an important cultural resource for many generations to come," Mr Ross said.

behind the dictionary was the world view of the German missionaries.

The Lutherans saw the world very differently from their Anglo contemporaries, such as Strehlow's rival, Sir Baldwin Spencer, who was a professor of biology in Melbourne.

"They came from two very different traditions of anthropology," Professor Peterson said.

"Spencer came from the British/French tradition which saw culture as if there was just one way to be civilised, like people were in Western Europe and everybody was sort of working their way towards that. That tradition was more interested in social organisation and institutions. How did people

"It'll bring our families back together and they might start talking in their own languages again, not the English mixed modern ones."

The CLC provided support, along with the Strehlow Research Centre, the Australian National University and the University of Western Australia as part of an Australian Research Council project.

The Strehlow dictionary also owes its existence to the fact that the Lutheran missionaries were much better educated than most missionaries in Australia, speaking not only German but also Latin, ancient Greek and English.

"By the time they came to Australia they were superb linguists and very quickly learnt the local languages," Professor Peterson explained.

"Carl Strehlow learnt Dieri when he was down south and allegedly he was giving sermons in Aranda within six months of turning up here and because he was so good with the language he became very interested in Aranda mythology. The Lutheran board in Adelaide was a bit irritated with him for spending quite so much time with Aranda culture and language and not so much proselytising," Professor Peterson suggested.

Another driving force

organise marriage? How did they organise their political and economic life?

"Whereas many German scholars saw culture in the plural. They saw many different cultures and were very interested in language and religion. What were peoples' beliefs? How did they understand the origin of the world? Where did they get their morality from?"

He said the dictionary could become the start of something bigger.

"A native Aranda or Luritja speaker could start expanding the dictionary by going through the old texts of Carl Strehlow and Spencer and other people adding to it and turning it into a work like the Oxford English dictionary, where you've got the history of words beside the meaning.

Unlike most Aboriginal dictionaries, this will have the added benefit of having the historical development of the languages," Professor Peterson said.

Download a free copy of the dictionary at <https://press.anu.edu.au/publications/authors-editors/anna-kenny>



From left: Award judge Hetti Perkins, Rob Roy, Jamesy Barry and Timmy Vincent (Lingiari family representatives), CLC deputy chair Sammy Butcher, artist David Frank (accepting his delegates' choice award), CLC director David Ross, Desart chief executive Philip Watkins and Desart chair Jane Young.



Marlene Rubuntja from the Yarrenyty Arltene Art Centre won the first Vincent Lingiari Art Award for her sculpture *My future is in my hands* in 2016.



Cool runnings: From an Outback heatwave to a Canada cold



THE prospect of an 80 degree drop in temperature didn't stop Central Land Council director David Ross from joining a delegation of Australian Aboriginal land managers to Canada's frozen and remote Northwest Territories.

In fact, the longer the heat wave in Central Australia dragged on the more appealing it seemed to swap the Territory for a bracing dog sled ride in Canada's February winter.

Almost unrecognisable in layers of warm clothes topped by a fur trimmed parka Mr Ross took his place in the dog sled with host Steven Nitah, from the First Nations Guardians.

"Landing in Yellowknife, that was a whole different world. You don't see any dirt, just snow. I could see a dog sled. That was 'am I in the movies? Is this real?'," Mr Ross said.

"It's something to cherish for the rest of your life. You think you've been cold before but you've never been this cold in your life."

"It takes you a while to get used to walking in all this stuff and especially those big boots" he said.

"It was the latest materials keeping us warm and your mind drifts off into, well, how did these people survive? You've got to take your hat off



All rugged up: David Ross gets ready for a sled ride through the boreal forest and to meet locals keen to emulate Australia's world leading ranger program.

from the Pew Charitable Trusts and Country Needs People.

The Canadian Indigenous Leadership Initiative and Boreal Conservation hosted the group to share the success of their land and sea management programs with Canadian First Nations rangers, who call themselves 'guardians'.

Few Australians know that their indigenous rangers and

after for time immemorial than in a dog sled in minus 40 degree temperatures?

"When you have indigenous people together from across the world it's an opportunity for cultural exchange," he said.

The group also visited Ottawa and Victoria to meet decision makers such as Canada's Minister of Environment and the Northwest Territories' indigenous premier and cabinet.

They learned that the Canadian government has promised to double the country's protected land and ocean areas by next year, part of its historic \$1.3 billion investment in the environment.

A central part of this is working with First Nations peoples to conserve and protect land through programs modelled on how Australia's Aboriginal rangers look after their IPAs.

Canada has committed to protecting at least 17 per cent of land areas and inland water, and 10 per cent of marine and coastal areas of Canada by 2020.

"Canada currently sits 125 in the world for protecting these areas. Australia hit its 17 per cent target in 2014," ATPN News reported.

Mr Ross told the broadcaster that governments in both

Commonwealth countries need to support their First Nations peoples to put their efforts back into their land "for the benefit of the whole country".

"Indigenous people gain respect, recognition, employment and everything that goes with that. From that you then get social goods, health and wellbeing benefits. So governments have a huge responsibility to fund those programs," he said.

Asked about the secret of the Australian ranger program's success Mr Ross replied:

"People are not just turning

up because there is a dollar in it. It's because their heart's in it. They are not out there because someone wants them to be there. It's because they want to be there.

"It's promoting who they are as a person because it's their country, their identity, their recognition of who they are, where they belong" he said.

"And that they belong to the country."

Steven Nitah (below left) said Canada is following Australia's ranger program model.



"How did these people survive? You've got to take your hat off to people who have survived in this environment. I guess they were pretty tough."

to people who have survived in this environment. I guess they were pretty tough."

Along for the ride was Dean Yibarbuk, the dreadlocked senior ecologist of the Warddeken Rangers in Maningrida.

"Thank God I had Dean sitting in front of me. I used him for a bit of a windbreak," Mr Ross said.

The other members of the delegation were Denis Rose, a senior Gunditjmarra man who helped to set up Australia's indigenous protected areas program and representatives

protected area programs are world leading examples of conserving nature and transforming lives, but the group's hosts from the Dehcho, Sahtu, and Lutsel K'e guardians programs readily acknowledged this.

"We're creating a national indigenous guardians network and indigenous protected conserved areas and we're modelling our design on the Australian model," Mr Nitah said.

And what better way to show his guests the boreal forests his people have been looking



The brave women saving Africa's wildlife



AKASHINGA, or “The Brave Ones”, is a fitting name for a heavily armed band of women who patrol an African wilderness area in Zimbabwe’s Lower Zambezi valley to protect its wildlife from deadly trophy hunters.

The community driven conservation initiative empowers disadvantaged women to help manage and restore the areas and to provide alternatives to poaching.

A project of the International Anti-Poaching Foundation (IAPF), Akashinga works with the local people to bring long-term benefits for their communities and country.

Akashinga employs only the most vulnerable women from rural communities – “Unemployed single mothers, abandoned wives, sex workers, victims of sexual and physical abuse, wives of poachers in prison, widows and orphans,” the IAPF said.

It educates and trains them to be rangers and biodiversity managers – protecting the large landscapes previously reserved for and financed by trophy hunting,” the IAPF said.

The IAPF says there’s growing evidence that empowering women can bring more positive



Abigail Malzanyaire's (18) trained to meet any threat to her wilderness area. Photo: Adrian Steirn/ IAPF.

change to the world than any other measure.

“A woman with a salary in rural Africa invests up to three times more than a male into their family.”

Apart from trying to protect endangered species the program also helps build alternative sources of income to illegal or even legal hunting.

Trophy hunting areas across Africa take up an area larger

than France, according to IAPF.

The organisation says the hunting industry is shrinking, making it less financially attractive for poor communities to look after these areas. Akashinga provides this incentive because “unless an alternative source of income is provided, these areas will be lost, along with their rich biodiversity.”

Akashinga aims to recruit

2000 women to protect 30 million acres of African wilderness by 2030 – wilderness reclaimed from trophy hunting and run by women.

By creating an opportunity for the most disadvantaged women, IAPF picked those best equipped to deal with the challenges.

“Having never received a secure form of income, they

dealt with adversity and poverty within the marginalised areas of rural Zimbabwe every day of their life,” the organisation said.

“Challenging ridicule and stereotype, they would seize the opportunity and return home as rangers.”

It claims that working with traditional leadership structures gives Akashinga the edge.

“The Akashinga model partners directly with long-standing local stakeholders and traditional leaders, providing faster, easier and more stable access to management of wilderness areas over longer periods of time than any other model in Africa.”

IAPF founder Damien Mander hopes the women won’t always need weapons.

“It’s the community who’ll decide the future of African wildlife, not bigger fences and more guns,” he told the ABC.

“It is highly unfortunate that weapons are required, but there have been 8,000 elephants killed in this area in the last 16 years.

“That is thousands of armed units coming into the area willing to kill wildlife.”

Indigenous rights groups fear a Bolsonaro Brazil



BRAZIL has made a big shift to the political right by electing former military officer Jair Bolsonaro as its president and advocates for the South American nation’s indigenous peoples are worried.

Just last October, *National Geographic* published a picture story of what it described as the “world’s most endangered tribe” – the Awá - of which only about 80 people are said to still exist in the Maranhão forest in Brazil’s vast Amazon region.

The magazine reported that the forests where the Awá make their home, although protected by law, are under constant threat from illegal logging.

It’s a threat that indigenous rights campaigners fear will get worse under new President Bolsonaro.

In recent years, the Brazilian government has cut spending on indigenous tribes and faced pressure from industry to give miners, loggers and farmers more access to their Amazon lands, according to the *New York Times*.

Greater deforestation of the Amazon not only threatens the wellbeing of Brazil’s indigenous peoples, but the health of the world, because the rainforests absorb greenhouse gases and so play an important role in slowing dangerous global warming.



Desana people perform at Manaus. Photo: Eduardo Arraes. Inset: Jair Bolsonaro. Photo: Marcos Brandão.

Mr Bolsonaro opposes setting aside land for indigenous people in Brazil.

“If it were up to me, we would not have any more indigenous areas in the country,” he said after winning the presidential election. “All those reserves stymie our development.”

Writer and performer Freg J Stokes reported on the Brazilian elections in the literary magazine *Overland*.

“Deforestation is working in favour of the far right. In areas where agribusiness dominates, Bolsonaro dominated the vote,” he wrote.

“International media have taken to calling Bolsonaro the ‘Tropical Trump’. Trump is a venal troll with a mobster mentality, but it would be a stretch to call him a fascist. With Bolsonaro there need be no such qualms. Bolsonaro has openly praised Brazil’s dictatorship, lavishing particular attention on its use of torture, and repeatedly promised to kill his opponents if given power.”

Civil society groups have also spoken up about their fears following Mr Bolsonaro’s election.

“It’s all about downsizing

government so investors and big agribusiness landowners and companies can come in and have a freer hand for more trashing of resources and indigenous rights,” Victor Menotti, a former director of the International Forum on Globalisation, told news agency AFP.

Mr Bolsonaro reportedly wants to build hydro-electric power stations in the Amazon that would greatly restrict indigenous peoples’ access to water and forcibly remove them.

“Bolsonaro said in February that he would not give up “one

centimetre more” of land to indigenous communities in Brazil - home to around 60 percent of the Amazon - who are often threatened when standing up for their rights,” it reported.

Despite relatively robust legal protections, Brazil is already the deadliest place for environmentalists, with pressure group Global Witness recording 57 deaths of people protecting land there last year.

Sebastian Munoz, senior program officer for Latin America at the War on Want group, said Bolsonaro’s verbal attacks on indigenous groups “is an attempt to vilify them and generate hate towards them to advance this idea of economic growth”.

While Bolsonaro is yet to act on his promises about developing the Amazon or confronting the country’s indigenous peoples the officials he has chosen for key posts do not bode well, according to Robert T. Walker, Professor of Latin American Studies at the University of Florida.

“He has also transferred responsibilities for demarcating indigenous lands from the Ministry of Justice to the Ministry of Agriculture, which an agricultural lobbyist is running,” Prof. Walker wrote in an analysis published by theconversation.com.



'Everyone's kami' goes home

SENIOR law woman Nyinku Agnes Kulitja was one of the last Australians to grow up living off the land and by the time she passed away at Kaltukatjara (Docker River), in November 2018, the joyful octogenarian had experienced breathtaking change.

Ms Kulitja lived a life filled with art, culture and family and even represented her country on the international stage.

The eldest of five siblings, she was born at Warrakurna in 1932, at a time when Aboriginal people in Central Australia far outnumbered non-Aboriginal people. She grew up travelling by foot with her family around the cross-border region of Western Australia, the Northern Territory and South Australia. Her father Kayantju was from Warakurna and her mother Witjawara came from Irrunytju (Wingellina).

Her sister, fellow artist and kindred spirit Martha Prott, remembered their school days at Pukatja (Ernabella), where her parents worked as shepherds.

"We went to school naked," she recalled. "We learned to read and write in Pitjantjatjara. We got rations."

It was a childhood of remarkable experiences and among the stories Ms Kulitja would share was one of almost perishing during those 'nikiti days'. When aged between 8 and 10 years, she accompanied her father on a long journey.

"We walked from Puta Puta to Utju, visiting water holes such as Purku along the way," she would say.

It often fell to her to carry baby Martha while her parents were hunting for food and she got into trouble for dropping her sister and worse.

"Martha was a big girl, fat," said Ms Kulitja's daughter Selina. "Nyinku was having trouble picking her up and carrying her and she got the idea that she could cut off one

of her arms to make her lighter. She tried with a stone and drew blood. Martha cried and cried."

Nicknamed 'hot dog' and 'hamburger' by their granddaughters for their body shapes, the sisters became inseparable, raising their children and grandchildren

together, working side by side and looking after each other until the end.

Their mother's *Kungka Kutjara* (Two Women) dreaming was a central motif in their artistic output. "They came from Irrunytju," said Ms Kulitja, who has painted her *tjukurpa* many times.

The sisters also participated in collaborative

"We go on long trips travelling around on the open plains looking for the best quality grasses. We love what we do, always making lovely baskets."

When Maruku Arts opened in 1984, the sisters were among the first *punu* makers, producing wooden tools and animals for the tourist trade. They pioneered grass baskets and sculptures a decade later, when the Tjanpi Desert Weavers, a women's social enterprise, started.

"We work together making *tjanpi* (dry grass) and we are still working today. We never stop!" Nyinku Kulitja said. "We go on long trips travelling around on the open plains looking for the best quality grasses. We love what we do, always making lovely baskets out of *tjanpi*."

projects around the song line, most notably the award winning *Kungka Kutjara* documentary in 2012 and the life-sized sculpture of the two ancestors for the Desert Mob exhibition one year later.

Perhaps their most famous collaboration was at the opening ceremony of the 2000 Olympics in Sydney, where they joined 300 women from the central

Desert as they sang and danced the *Seven Sisters inma*



(ceremony) for a global audience.

Among Anangu, Ms Kulitja is admired as a teacher of many, starting with her own family.

She started married life with her husband Kenny, with whom she had six children - Kitty, Mark, Richard, Norman, Selina and Margaret - in Utju.

Mr Kulitja passed away when Selina was around six-years-old. By then the family had returned to Kaltukatjara, one of the first to move to the new government settlement in the late 1960s, and later joined the outstation movement, relocating to Tjunninunta with the Miama and Abbott families. They sent their kids to school in Kaltukatjara and ensured they had a bicultural education. "Our mother kept looking after us kids. She looked after us so well, teaching us out bush and taking us around," Selina Kulitja said.

"There were two really strong sets of sisters in Docker River, Tjukapati and her sister (Yvonne), Nyinku and her sister Martha. These women had strong togetherness, raising their children together, and mostly on their own as their husbands were not there. They were cousins. They kept their husbands' homelands and taught all the kids in a really good way."

In the 1990s, the quartet became the teachers and guides to the region's rangers and keen supporters of the Katiti Petermann Indigenous Protected Area. They were involved in all management decisions about the IPA and advised and directed the Central Land Council's team.

"They travelled around their country looking after it, sharing traditional

knowledge about plants and animals on their country. This information helped scientists develop management plans for looking after threatened species," Selina Kulitja said.

When the Nyangatjatjara College started in 1997, they passed on to the teenagers what their parents had taught them. Ms Kulitja especially loved to teach young women *inma*.

The CLC's IPA co-ordinator, Tracey Guest, said her enthusiastic presence lit up a Learning on Country camp with college students and rangers in May 2018. "She was everyone's *kami* (grandmother). At 86 she was still collecting bush foods, teaching kids and enjoying every moment."

Only last September, ignoring her poor health, she jumped at the chance to go to the women's law and culture meeting near Kaltjiti (Fregon) last September. "I suggested she stay home," her daughter Selina explained, "but she said 'No, I'm not sick, I'm really well and I'm going!'" It was her last opportunity to be among so many of the women who owe her so much.

Nyinku Kulitja and Martha Prott. Photo: Rhett Hammerton.

Wangin No1 set the standard for true joint

JACOB WONGIN, better known as Wangin No1, passed away at Mutitjulu on the 17th of September 2018

He was born in 1943 at Pukatja (Ernabella) after his parents Ngintakitja and Nganpa walked there from Kaltukatjara (Docker River) to be with family. From there the family went to live at the newly established Utju (Areyonga) where he went to school with his beloved sisters Patricia, Nyulpingka,

Priscilla and Millie.

After they moved back to Kaltukatjara, in 1968, he fell in love with Happy Reid. They married in the summer of 1970-71. Ashley, the first of three sons, was born in 1975, followed by Leo and Cedric.

Mr Wongin worked in many valued jobs as the community was starting to take shape, driving the tractor to collect wood for the old people and making the first roads to Aturangu and the outstations

where Anangu families were returning to live.

As well as work, there was play. Respected as a very fair football player, he became renowned as a goal kicker, using the drop and screw kicks of his day to good effect. He played at Utju and Ntaria before wearing the green sash on red jumper of pre-Eagles Kaltukatjara.

His family moved to Mutitjulu in the 1980s, where he danced *kalaya*

(emu dance) - his *tjukurpa* - to celebrate the return of Uluru to the Anangu. After

men) from Kaltukatjara who went on to make an enormous contribution to

Respected for his knowledge of fire management, he sat on the tri-state waru (fire) committee from the start, speaking up and leading in his undemonstrative way.

the handback, he started working as a ranger, joining a close group of *tjilpi* (senior

looking after the Uluru-Kata Tjuta National Park in the 1990s and 2000s.



Mr Anderson's vision will live on in the lives he touched

KUMANJAYI Tjampitjinpa Anderson's name is synonymous with Papunya.

He grew up in Papunya and at Ntaria and later raised his family in Papunya.

It was at Papunya that he became a local footy legend and became a leader of the region.

It is a measure of the man, his vision and energy that he represented his community at all levels, often simultaneously.

More recently, Tjampitjinpa served on not one, but two, regional councils at once – the Central Land Council and the MacDonnell Regional Council.

Before the Northern Territory local government reforms abolished the Papunya Community Council in 2008, he represented his community there for many years, including as president.

And, as if that wasn't enough, he also provided leadership to the Papunya Store, Ngurratjuta, the Central Australian Football League and the Papunya Football Club, as a coach and captain of the Warumpi Eagles.

He was the president of the "shire", as it was first known, from the very beginning until three years ago, when the constant travel between its 13 communities and Alice Springs became too much.

But his involvement with the CLC goes back even further.

He first became a regional delegate in 1991, and was promptly elected to the CLC's 11-member executive committee.

He served two long stints there – first between 1991 and 2003 and again from 2010 to 2018 – a total of 20 years.

For one term, from 2001 to 2003, he was deputy chair.

The council and the region certainly owe him a debt of gratitude.

Conversely, the land council, with its robust politics and deserved national reputation



for good governance and accountability, was in many ways an important training ground for the leader Tjampitjinpa was to become.

As he acknowledged when he resigned as MacDonnell Regional Council President:

"I learnt from my previous experience on other boards, such as the Central Land Council, that a member of a board or council should not be afraid to ask tough questions, especially when it comes to finance and funding," he said.

I am told he asked plenty of those at meetings.

He was a great supporter of meaningful Aboriginal employment in remote communities, such as through the CLC's successful ranger

program and in the operations of the MacDonnell Regional Council.

He was also known for mentoring and encouraging young people to become future leaders.

He lobbied governments for better services and infrastructure in Aboriginal communities, but also advocated with his community to invest significant amounts of its collective income in community-driven projects.

After some initial scepticism, Tjampitjinpa became a strong supporter of the CLC's ground breaking community development program.

As a member of Papunya's lease money working group he

played a big role in persuading his community to invest its compensation and leasing income in projects that are making people stronger and more resilient.

He also took an active role in monitoring the implementation of those community benefit projects.

Tjampitjinpawas particularly proud of the upgrades to the footy and softball ovals with seating, shade shelters, and a commentary box named after himself.

This project had a lot of personal significance for Tjampitjinpa, who knew the positive role footy played in his own life.

His support of the young footy players he coached

I would have liked the chance to show him that his faith in me was well placed and to share our mutual love for the footy.

Over the years, Tjampitjinpa has used his positions as a leading footy player and community representative to bring about social change for his and his neighbours' communities.

As a former community corrections officer he knew only too well how easily young fellas can find themselves in trouble when they become stranded in town after a footy match.

So, a few years ago, he rallied his fellow land council members to support the Wilurrara Tjutaku Football League as a way to help

His tireless support of the young footy players he coached helped many of them to lead happy and meaningful lives.

helped many of them lead happy and meaningful lives.

He saw that his community benefited learning opportunities that would build community capacity.

When one project didn't go well he said, "Well, we made the decision. It didn't turn out right, but we made that choice, and that was important and we have learnt from the experience".

The projects that were touched by his hand will remind all of Tjampitjinpa's vision for a long time to come.

When he gave up the presidency of the MacDonnell Regional Council he stayed on as councillor for the Pintubi Luritja Ward, and supported his successor.

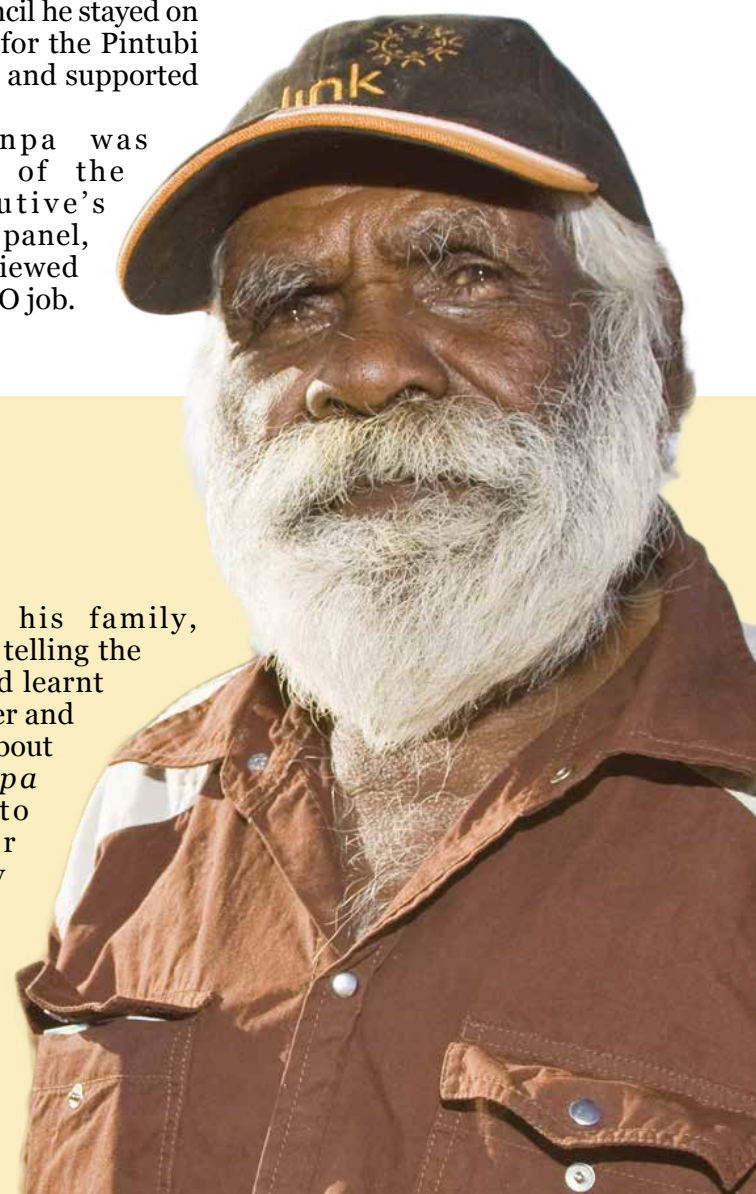
Tjampitjinpa was a member of the CLC executive's recruitment panel, which interviewed me for the CEO job.

Western Desert communities help their young men to develop football in their home communities.

It's a vision he shared with that other Papunya icon, the CLC's deputy chair Sammy Butcher.

And because his vision is shared with so many good men and women I am hopeful that it will live on, as Tjampitjinpa will live on, in all the lives he has touched.

This is an edited version of CLC chief executive Joe Martin-Jard's eulogy.



management

Mr Wongin set the standard for true joint management. He was a great burner, regenerating country, looking after significant places, going on fauna surveys, camping out for weeks on end to look after animals, especially the rare *tjakura* (desert skink) and *murtja* (mulgara).

He was always sharing his knowledge with the rangers and loved teaching young people as he went about his work calmly, quietly,

and with a sharp sense of humour. He was kind and strong.

Mr Wongin's skill was key to rediscovering waterholes such as Katiti and Ngatunitja. He liked going out bush helping the rangers to the end and continued doing invaluable work alongside his wife, going from country to country across the Katiti Petermann IPA as long as he could.

Respected for his knowledge

of fire management, he sat on the tri-state *waru* (fire) committee from the start, speaking up and leading in his undemonstrative way.

In old age, Mr Wongin and Happy lived in the aged care home, enjoying the visits and company of family, his loving daughters-in-law Beryl Bell and Sarah Toby, grandsons Anthony and Terrence, great grandchildren Melissa, Bridget and Jeremy and his many nephews and nieces.

He loved his family, teaching and telling the stories he had learnt from his father and grandfather about the *tjukurpa* and how to look after the country so they, in turn, could look after it themselves.



“What the world needs”



JANIE Nyingkalya Miama's many friends and family remember her as a “mover and shaker who got things moving” for her community of Kaltukatjara.

She lived life to the fullest in spite of some illnesses that would have crippled a lesser woman. Planning for the future until the very end, the widely adored elder left her world a better place.

Without the gregarious and determined Ms Miama, Kaltukatjara probably would not have a dialysis facility and a strong tourism vision. We also owe her thanks for the development of the

She spent her first 14 years at the Areyonga community before moving to the new settlement of Docker River (Kaltukatjara). Home was a humpy and school was a silver bullet caravan. Ms Miama finished her formal education at Yirara College in Alice Springs, where she met her first husband, Raymond “Salty” Reid.

The couple worked at the Kaltukatjara store and raised daughter Veronica at Top Camp before moving to Tjunninunta outstation with Ms Miama's parents and the Kulitja and Abbott families.

The 1980s brought a

and stories. The award-winning 2012 *Kungka Kutjara* documentary would probably not exist without her, nor the animated video about burning country ‘right way’ that earned the community's young people an award one year later.

Ms Miama saw the IPA as a source of meaningful work for Anangu, for example in tourism. She shared her country with many visitors and her welcoming nature made her people feel relaxed around tourists. Her great sense of fun attracted everyone to her and her joyful nature helped her rise to the many challenges life threw at her – dialysis exile in Alice Springs, and losing the use of her legs and her voice.

Having only just returned to live in Kaltukatjara in 2016, after winning the fight for a dialysis facility there, she contracted leukaemia. She decided against treatment in Alice Springs, went off the dialysis machine and gathered her loved ones to farewell treasured places such as Kualail and Walka.

“We took sandwiches and cake for everyone, but that wasn't enough,” recalled her aunt Tjubia Tjaktee.

“Nyingkalya wanted to go to Tjunti (Lasseter's Cave) as well and made me and Butler take her. She wanted me to make a *wana* (digging stick). We laughed and talked about all the memories. Such good memories.”

Ms Guest remembers Ms Miama spending her last days “with all her family flopped on the bed absorbing her vision for her country, with her writing down her plans to make sure her voice will still be heard”.

“When God gives the world a mother like you,” wrote her daughter Veronica, “it is his way of saying what the world needs.”

Jampijinpa Haines made meetings fun

CENTRAL LAND COUNCIL chair Francis Kelly has paid tribute to the CLC's executive member, Kumanjayi Jampijinpa Haines, who passed away in January, aged 58.

“I wanted to give thanks for Jampijinpa's life,” he said. “He was an executive member and a good strong man for his region,

dog around everywhere, that Chihuahua.”

Around the time he joined the executive, Mr Haines became involved in the CLC's Nturiya community lease money working group, which planned and guided the construction of the Nturiya church.

“He helped to set up the working group and

“At executive meetings he made people laugh and teased one of the lawyers a lot.”

speaking up for the land. He was supporting us and his community.

“He was family, too, in that line for Ti Tree, Yuendumu, Willowra, Alekarenge – all around. He had four languages - Alyawarre, Anmatyerr, Warlpiri and English,” Mr Kelly said.

Mr Haines joined the CLC executive in 2013 and could always be relied on to lighten up the long meetings in the CLC's conference room.

“He had a great sense of humour. You could joke with him, talk with him and tease each other. At executive meetings he made people laugh and teased one of the lawyers a lot,” Mr Kelly said.

“His wife, Pamela Brown, used to come to every CLC meeting with him, driving him and helping him and they used to carry their little

advised CLC staff about the project. The community development workers will miss him,” the team's manager, Ian Sweeney, said.

Mr Haines was born in 1961 at Anningie, and he and Mr Kelly met as students and shared some of their education journeys.

“He used to go to school in Yuendumu with the others from Willowra. When I was an assistant teacher at Yirara College I took him to Cootamundra for the footy. We used to have good fun with him in the 70s!” Mr Kelly said.

“We played against each other in the community footy competition. He was a good ruckman and fullback. Later on, he was the best coach, a three times premiership winner with the Ti Tree Roosters. We like to have people like him to follow.”



“Janie inspired women of all ages to get involved in ranger work. There was never a lack of people participating when Janie was there to motivate and encourage.”

Katiti Petermann Indigenous Protected Area and the firm place women occupy in the ranger group that looks after the IPA.

“Janie inspired women of all ages to get involved in ranger work. There was never a lack of people participating when Janie was there to motivate and encourage,” remembers IPA co-ordinator Tracey Guest, who learned all about burning country from Ms Miama.

“Janie became my *malpa* (friend/helper). She was amazing. All it would take was a phone call and she would have everyone ready to roll, whatever the task. I would drive into the community and everyone was waiting with blankets ready.”

Born in the creek at Utju in 1959, she was Joyleen Orscilla's and Mick Miama's first child, sister to Martin, Tony, Phillip, Kay, Christopher and Linda.

new love – Murray Butler. Working at the Kaltukatjara office and clinic, Ms Miama also found time to foster four children: Peter, Lea, Alicia and Joyleen. Later she moved with her extended family to her father's outstation Little Puta Puta, half way along the road between Uluru and the Western Australia border and a place she has earmarked as the location of a future road house.

Her father's love for living off and looking after country inspired her. Mick Miama's eldest child saw ranger work as an extension of this passion and an opportunity to learn from elders and scientists. She was a great believer in rangers exchanging skills across the continent.

She generously shared her rich cultural knowledge with many younger women, involving them in ceremony and in documenting songs



Yirara's girls kick goals for friendship and culture at football championships



The beautiful game delivered an excellent adventure: Yirara players enjoyed post-match whale watching in New South Wales.

YIRARA College students have learnt about more than just football while representing the school at the National Indigenous Football Championships in New South Wales.

The college sent 12 players from remote communities in Central Australia and the Top End to the championships in Nowra.

After the championships, Yirara's Jorja Miller and Courtania Ahwon were chosen to join the Australian Aboriginal women's team for their game against the New Zealand Maori side in a two

test series in Wollongong in January.

The Maori side won both games, but Yirara's Mark Wakeling said the Australian players still did a "fantastic job".

"The New Zealand side are in a full-time program while some of our best players in the W League, such as Lydia Williams and Kyah Simon, couldn't be part of the test because they were playing with the Matildas."

Jorja Miller said it was a great experience to play in the championships in Nowra in November.

"It was great to be selected and play against all the good Aboriginal players and to see how many people play," she said.

"The women we played against were really good and really friendly and helped us out a lot."

In Nowra, the Yirara side faced a tough group that included the previous years' champions and the inaugural champions.

The team battled well but age, experience and the long travel took their toll.

The players lost their games but gained plenty of admirers,

Every team wanted their pictures taken with the Yirara players.

The players agreed that winning isn't everything and that the journey was a great boost for their confidence and sense of wellbeing.

For Danielle Campbell, her first big tournament was all about making friends and sharing culture.

"It was great meeting new people from different parts of the country and talking about our cultures."

The team witnessed a local smoking ceremony and dance and were thrilled to see some

whales and their calves.

The captain of the whale watching boat told them that whales must have known they were on the boat as, for the first time in years, the whales stayed around the boat for more than an hour.

The players had trained for months and played some games in the Central Australian football competition in Alice Springs to get match fit.

Yirara raised money for the trip from a range of sponsors, including the Central Land Council.



CLC staff Damien Kopp (second from left), Greg Louis (third from the right), Dean Ristic (right) and their team won the B Grade Premiership 2018 spring season in indoor beach volleyball.



CLC delegate Valerie Martin with her granddaughter Dorothy Wilson.



Palm Valley Aboriginal Tours is open for business. The Yalke Ratara Aboriginal Corporation celebrated signing a sublease with the land trust at the freshly renovated Old Palm Valley Ranger Station.



Can we come home now? David Ross and Dean Yibarbuk look ready to swap Canadian dog sleds for a ride in the back of a ute.

“WE WROTE LOTS OF BOOKS”



I was working as the language worker at Lajamanu School, writing in my own language, and producing books. Usually we'd get kids to write stories about themselves or class excursions that they have been on, or we'd just write books about things we think kids would be interested in. We wrote lots of books.

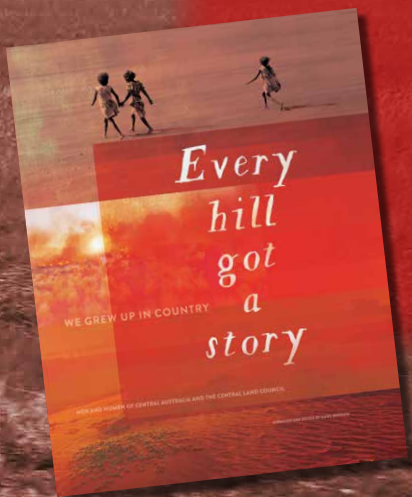
I decided to become a teacher, so I went to Batchelor College and did my teaching training there. After I finished at Batchelor, I went back and got a job at the school.

The Yapa [Aboriginal] teachers in the four Warlpiri communities [Lajamanu, Yuendumu, Willowra and Nyirrpri] used to get together and have workshops in other Warlpiri communities. One of the workshops that we used to have for a week was the Warlpiri Triangle. We'd have lots of Warlpiri educators there, people working at the schools and elders and other interested people. That's how I got involved in education, by going to these workshops and working at the school.

I have been a community member [of WETT] since it first started in 2004. WETT stands for Warlpiri Education and Training Trust. Since it first started WETT has been funding programs for adults and for children – we think these programs are very important, that the people will get great benefit out of them and learn lots of new things. Many of the people who are taking part in these programs are people who left school when they were very young. Most of these programs are aimed at people like that. The programs will help people who are looking for jobs, help develop their learning.

People will get training first before they get a job. And really their life skills need to be upgraded.

~ Marlkindi Napaljarri Rose ~
Excerpt from *Every hill got a story*



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



Willowra girls preparing to dance at the Coniston Massacre 90th anniversary commemoration.

LISTEN TO THE STORYTELLERS OF **EVERY HILL GOT A STORY** AT

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