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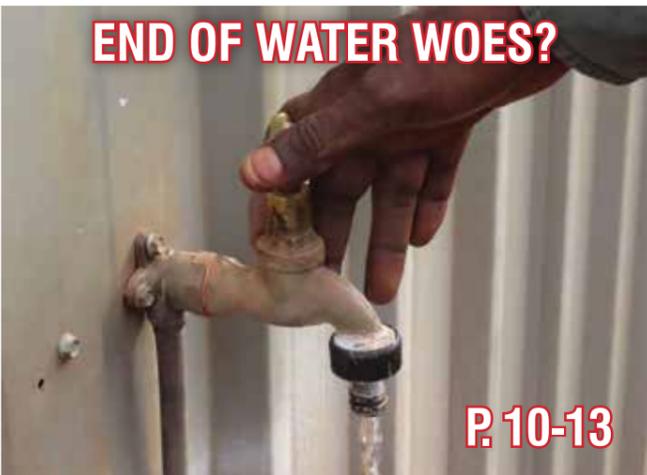
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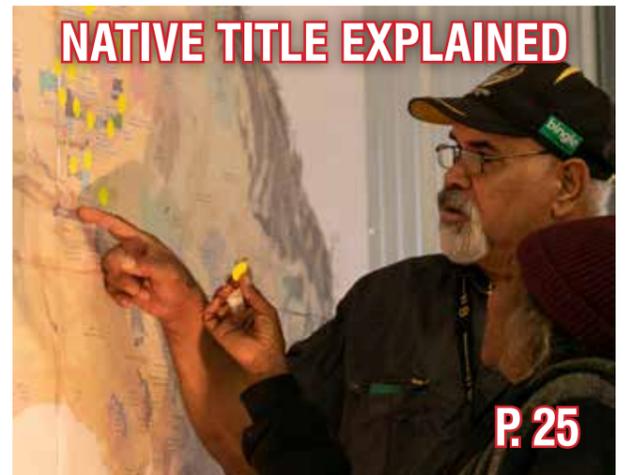
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EDITORIAL

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COVER



CLC rangers Tanisha Foster and Tamika Newcastle are educating themselves about the Pfizer vaccine.

CLC MEETINGS

25 - 27 August 2021
Council
Kalkaringi

2 - 4 November 2021
Council
TBC

6 - 7 October 2021
Executive
Alice Springs

Remote vaccine rollout “nowhere near on track”

TERRITORIANS may be rolling up their sleeves for COVID-19 vaccines in record numbers, but the official statistics are hiding how slowly vaccinations are going amongst Aboriginal people.

By early July, more than a third of all Northern Territory residents had received at least one dose.

More than 17 out of every 100 people had received both doses and are protected against getting really sick or dying from the virus when it spreads in the NT.

The NT is doing better than the rest of the country, but the positive COVID-19 case at the Granites mine that brought lockdowns and mask wearing to the Territory, has highlighted that too many Aboriginal Territorians have been hesitant to get the life-saving jabs.

Only 11 out of every 100 people in remote communities had been fully vaccinated, according to Natasha Fyles, the NT Health Minister.

Between April and July 1, the Central Australian Aboriginal Congress had vaccinated 1306 Aboriginal people over the age of 16 in Utju, Mutitjulu, Amoonguna, Ltyentye Apurte and Alice Springs.

Almost 400 people, around five out of every 100 Congress clients over the age of 16, had both doses and were fully vaccinated.

“The rollout is nowhere near on track,” Congress chief medical officer public health Dr John Boffa admitted.

This is despite Congress GPs spending a lot of time educating residents before they offer them the vaccine.

“We are going out a week before the vaccinations and sit down with people to explain the benefits and the risks of getting vaccinated, and how it will protect you when the virus



Congress GP Jessica Johannsen and CEO Donna Ah Chee want everyone to get their COVID-19 vaccine.

“If the hospital gets overwhelmed because they don’t have enough beds it’s the health workers who will have to make the decisions about who survives and who doesn’t. What an awful decision to have to make!”

comes to Central Australia,” Congress chief executive Donna Ah Chee said.

Following the Granites mine COVID-19 scare in late June, more Aboriginal people lined up for vaccinations.

Most Utju residents, for example, have now been vaccinated at least once, but the rollout has been patchy and not all remote

communities have been so keen.

“We hear the NT Health Department’s rollout has been hit and miss,” Dr Boffa said.

“In some remote communities only three people had the vaccine and in another, half of the people got it.”

Ms Ah Chee said 80 out of every 100 people need to get

vaccinated as soon as possible for everybody to be protected from the virus.

“We need to have 80 per cent of Central Australians vaccinated and if we don’t we’ll be in trouble when COVID comes. It’s not if it comes, but when,” she said.

Continued p. 15

Government agrees to land councils’ ABA reform plan

THE CENTRAL Land Council has welcomed a government announcement about a new Aboriginal-controlled body to make decisions about the Aboriginals Benefit Account (ABA).

The CLC proposed a resolution at a combined CLC and NLC council meeting in August 2016 to achieve greater Aboriginal control over the ABA.

It then drafted guiding principles for ABA reform, which were agreed and endorsed by the Northern, Anindilyakwa and Tiwi land councils.

“I am so pleased that years of advocacy by the four land councils have finally been successful,” CLC chief executive Lesley Turner said.

“It is long overdue that

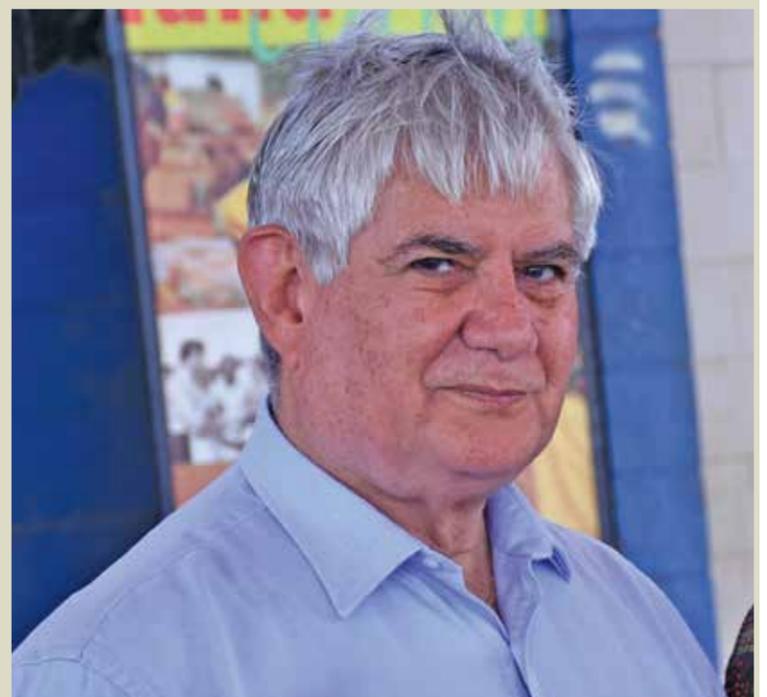
decisions about ABA grants and investments are made by Aboriginal people whose land generates the fund’s income.”

The plan is part of a package of reforms of the Aboriginal Land Rights Act announced by then acting Prime Minister Michael McCormack during this year’s Barunga Festival.

NLC chair Sammy Bush-Blanasi told the NT News the reforms will give Aboriginal Territorians control over how the ABA’s so-called ‘royalty equivalent’ funds are spent.

“This will allow Aboriginal people to invest in more Aboriginal jobs and support culture and community for our grandchildren and beyond,” Mr Bush-Blanasi said.

Continued p. 24



Indigenous Australians Minister Ken Wyatt will negotiate Aboriginals Benefit Account reforms with the four NT land councils.



What do you think about the government's decision to approve the 40 billion megalitre Singleton Station water license?



Peter Corbett
Alekarenge

"It should not have given them so much water. The water should benefit communities near Singleton. We have a farm that's operating near our community and it's going to take most of the water away and it's wasting the water of other communities. It's not right."



Ismael Palmer
Lajamanu

"I think that's just way too much. It definitely would be a problem for our future generations because the amount they are requesting is so much water. We need water for the long term for our people that live on their country. These people are just going to come, take that much water and then disappear and the people that still remain on country will be affected."



Annie Morrison
Tennant Creek

"We don't know what is going to happen to the water, if it will become salty. People need water. Our communities are close to Singleton, so we can get affected by the water if it's bad. We worry about it. How are they going to supply water to our communities? Is the government going to give us funding for better water? We need water first, before planning for farms around here."



James Glenn
Ti Tree

"The issue that the community from Alekarenge raised about their water and what the impact could be where they're growing their vegies. They've got the watermelon farm and it's so many litres they're going to use for that number of years. I think there needs to be more input and consultation, especially for those who don't really understand yet, and give them time."



Jeffrey Foster
Tennant Creek

"The government shouldn't have done it. The people who own that country, that's their water. The Chinese mob shouldn't take over. The water belongs to the people of that country and it should stay that way."



Josephine Grant
Ti Tree

"It's not the right decision. I support the traditional owners telling the government not to take so much water. It's the traditional owner's land, it's their water. It's not the government's water. The government is in the big city, they should take the water from there, not on country. They need to do a big review."



Roger Tommy
Alpurrulam

"We don't want them to take all that water, we may have no water left for our communities. They can have two bores, but no more than that. If you got a big mob of bores, you're using up too much water."

Bush voters complain about discrimination

THE AUSTRALIAN Electoral Commission (AEC) is partly to blame for low enrolment rates of Aboriginal voters in Northern Territory remote communities because it is making enrolment difficult.

That's the main charge of a complaint filed by two Top End men in the Human Rights Commission.

West Arnhem Regional Council mayor Matthew Ryan and Yalu Aboriginal Corporation chair Ross Mandi, from Galiwin'ku on Elcho Island, off the coast of Arnhem Land, lodged the complaint in June.

They said the AEC breached the Racial Discrimination Act by using federal voting laws in ways that discriminate against Aboriginal people in remote communities in both Federal and NT elections.

“The Australian Electoral Commission needs to answer the question: is this a racially driven policy?”

"All forms of discrimination must stop. The AEC needs to take rapid action to enrol the third of indigenous people in the NT who are not able to vote," Mr Ryan said in a statement.

"I've worked on elections for years. There's always people turning up who are not able to vote," Mr Mandi said.

"If the AEC did its job properly, this could stop right now."

Northern Land Council chair Samuel Bush-Blanasi said the AEC has been failing Aboriginal people "for years" and there was no time to wait for the outcome of the complaint.

"The next federal election could be called at any time and the AEC has to act, and act urgently, to restore those missing voters to the electoral roll," he said.

"We know that at the 2018 federal election about half of the NT's Aboriginal population wasn't enrolled to vote."

“The next federal election could be called at any time and the AEC has to act ... urgently to restore those missing voters.”

In 2012, a change of the *Commonwealth Electoral Act* allowed the AEC to directly enrol eligible voters who were not on the electoral roll, using Centrelink records and drivers licences.

It also allowed it to update

the details of enrolled voters, for example the change of a postal address.

According to the AEC, enrolments rose sharply for the 2019 federal election in most cities and big towns.

But in remote communities, where most Aboriginal Territorians live, the policy was not applied.

As a result, enrolment numbers were lower than 70 out of 100 voters at the 2016 NT election.

The AEC claimed that without a "reliable postal address" it could not automatically enrol new voters.

In bush communities, where street signs and letterboxes are rare, this is a big hurdle for voters.

The complainants said not allowing people to use postal

addresses care of a community post office or mail bag and lot numbers instead of street numbers was discriminatory.

The NT Electoral Commission (NTEC) and several unions are supporting the complaint against the AEC.

"I've witnessed how some Aboriginal people are turned

away at the polls because they haven't been enrolled," the Maritime Union of Australia's Thomas Mayor, a Labor member, told the ABC.

"The policy is to not use the powers the electorate commission has to directly enrol people in Aboriginal communities ... because people do not have a post box.

"The complaint is about indirect discrimination and I think the Australian Electoral Commission needs to answer the question: is this a racially driven policy?"

An NTEC report in June said the federal policy "particularly



West Arnhem Regional Council mayor Matthew Ryan is one of the complainants. Photo: supplied.

disadvantages Aboriginal electors in the Northern Territory", and should be reviewed.

By the AEC's own estimate, more than 16,500 eligible Aboriginal NT voters out of almost 53,000 are not enrolled to vote.

"The under-representation of enrolment of remote Aboriginal Territorians not only impacts election results, it also affects electoral boundaries," the NTEC report states.

Mr Ryan and Mr Mandi also

“We know that at the 2018 federal election about half of the NT's Aboriginal population wasn't enrolled to vote.”

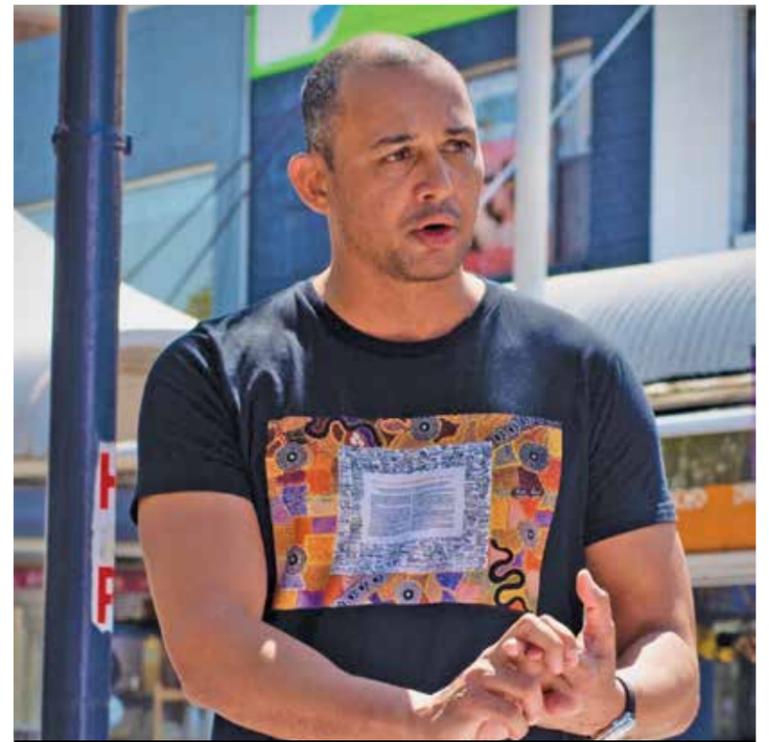
raised concerns that remote communities have access to ballot boxes only for a short period of time.

Their complaint said it was discriminatory for the AEC to only provide a polling booth to large Aboriginal communities such as Maningrida, Wadeye and Galiwin'ku for a short number of days, compared with a longer stretch of days for Nhulunbuy, Tennant Creek and Jabiru.

An AEC spokesperson told the ABC the problem of under-enrolment of remote residents is nothing new and "an enduring challenge".

He said continued investment has achieved a growth of Aboriginal enrolment from 67.5 per cent in 2018 to 68.7 per cent in 2020.

It is the lowest in the nation— well behind the national average of 78 per cent.



Thomas Mayor said the AEC has questions to answer. Photo: supplied.

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Return to country: Jinka and Jervois stations native title determination brings people home

THE TRADITIONAL owners of the Jinka and Jervois cattle stations have celebrated the recognition of their native title rights.

Justice Charlesworth handed down a non-exclusive native title consent determination in May, during a Federal Court sitting in Bonya, a community living area excised from Jervois Station near the Northern Territory/Queensland border.

"It is a proud day today. Happy the court is here to recognise our native title, but also a bit sad because thinking about all those people who should be here, but not anymore," Marlene Doolan, a member of the Thipatherre estate group, said.

"I think they must be here in spirit, and always will be here, watching over us."

The determination area covers almost 5,000 square kilometres, including the two pastoral leases, a stock reserve and a disused stock route that cuts the stations in half.

The stock route crosses many cultural and historical places of significance to Aboriginal people, including sacred hills which form part of the Two Eaglehawks Dreaming.

The native title holders belong to nine land holding

groups from the Ankerente; Arntinarre, Arraperre, Artwele, Atnwarle, Iparle, Immarkwe, Ltye and Thipatherre estate groups.

The determination allows them to hunt, gather, teach and to conduct cultural activities and ceremonies in the area.

Native title holder Alan Dempsey was pleased about the determination.

"This is my grandfather's country, Mr Dempsey said

"He worked on the station, and his father, and his father, and his father before him.

"The part we got is Jinka Springs. In the old days it didn't matter about station boundaries or anything like that. We had our own water. We had Rain Dreaming there," he said.

The area became a cattle station in 1909 and early mining exploration began in the 1920s.

Both shaped the lives and family structures of the north-eastern Arrernte people as it did their country.

Many families left their traditional homelands due to violent incursions from settlers. Others left to find work further east across the Queensland border.

Christine Doolan was born in Boulia, a four hour



Banjo Madrill with Justice Charlesworth at the celebration.

drive over the border. She remembers the stories about this country from her grandparents.

"My grandfather walked over that way with my grandmother, they took my mum and two uncles.

"It took them a whole year to get there. It was one of those bull carts, and one of the uncles nearly drowned in Marshall Creek, and his brother saved him. He was about four years old then," she recalled.

"I'm very pleased, but it's also a bit sad, too, this determination. It took a long time, and it's what the old people were fighting for."

From the 1920s onwards, the area was home to copper, silver and lead mines where many of the men worked. They travelled between mines and stations, visiting family.

Prospector Tom Hanlon discovered copper in the area in 1929 while droving horses down the Arthur River. He recognised the tell-tale green stain of copper on the Jervois Range, which is known as *atetherre* (Eastern Arrernte

for place where parrots get their green) and the site of the Budgerigar Dreaming.

The Central Land Council lodged the native title claim in 2018 in response to renewed mining interest on the stations.

KGL Resources acquired the Jervois Base Metal Project, a proposed open-cut copper and silver mine in the Jervois

the native title holders the right to negotiate exploration and mining agreements.

"But unlike on Aboriginal land, they have no veto right," she said.

David Blue, a native title holder from Bonya, said that the determination gives traditional owners a seat at the table with pastoralists and mining companies.

"In the old days it didn't matter about station boundaries or anything like that. We had our own water. We had Rain Dreaming there."

Range, in 2011. It negotiated an indigenous land use agreement with the native title holders in 2016, two years before the CLC lodged the native title claim.

The government approved the proposed \$200 million mine in January.

Francine McCarthy, the CLC's manager of native title, said the determination gives

"Something's better than nothing. Now we have a bit of rights, and a bit of a voice," he said.

The native title holders will exercise their rights through their prescribed body corporate, the Ingkeure Aboriginal Corporation, which takes its name from the Eastern Arrernte word for eagle claw.



Keepers of the cake.



Rangers restore Utyetye's

THE LTYENTYE Apurte Rangers have removed swallow nests from the paintings of their most significant rock art site - with a little help from their friends from Kaltukatjara (Docker River).

Traditional owner Damian Ryder led the convoy of two ranger groups on a trip to Utyetye, a large open cave at the bottom of a cliff on the Santa Teresa Aboriginal Land Trust, to watch them restore the paintings covering the cave roof to their former glory.

He stood at the edge of a cliff that turns into a waterfall after heavy rains, and creates a curtain across the cave opening while topping up the bright green water below.

"The old people used to camp here," Mr Ryder said, gesturing down into the narrow valley beyond the cave that the rangers have recently cleared of reeds.

Bernard Bell, from Kaltukatjara, clambered down the steep rock face with a cardboard box under his arm, ready to show his colleagues what he learnt at Walka, a cave full of rock art his group is protecting back home.

"I'm teaching them how to look after these paintings and clean off the mud nests," he said as he inspected the mesmerising design of concentric circles in yellow and orange ochre that covers almost the entire roof of the cave.

"It's been here for a long time and that's why we need to look after it."

Then he pulled a wooden stick and a small hammer out of the box and started to carefully chip away at one of the dozens of mud nests stuck to the ochre.

When only a narrow rim of mud was left he pulled out a spray bottle filled with a clear fluid.

"We spray it with methylated spirits to make the mud soft,"

he explained.

The moisture revealed even more paintings underneath the wet mud as he gently swept away the last of it with a soft paint brush.

"We use the brush to clean off the rest of the mud, spray it again, brush again, until it looks nice and clean. It works well. It never takes off the rock painting."

"It's been here for a long time and that's why we need to look after it."

Farron Gorey, from Ltyentye Apurte, got the hang of it right away.

"It's a bit different from other ranger work," he said.

His colleague Anton McMillan already had some practice, having learned the

technique during a visit with the Kaltukatjara group.

"My first time was at Docker, where I was doing some training for this kind of work," he said.

"Nobody has come out here before to clean out the swallow nests to look after all the paintings. It's part of the history for this country, that's why it's important."

"I reckon the traditional owners will be happy with it."

Mr Gorey agreed.

"I feel good that we can continue to do this, so the old people can see it," he said.

"I want to bring them here to show them what we have learned. When they see this they are going to feel happy."



Anton McMillan put his training into practice at Utyetye.

rock art to its former glory



Enid Long softened the mud with methylated spirits.



Bernard Bell (right) showed Farron Gorey how it's done.



Real jobs program ready as CDP bites the dust

JOB SEEKERS and employers in remote communities are in for a long wait to find out what will replace the failed work-for-the-dole scheme, which will be scrapped by the Australian Government in 2023.

Indigenous Australians Minister Ken Wyatt wants to develop and trial a new jobs program in four remote communities before the end of this year.

He said one of four trial sites will be “in the tri state area” of the Northern Territory, Western Australia and South Australia.

He said he plans to speak with the Aboriginal Peak Organisations of the NT about the changes.

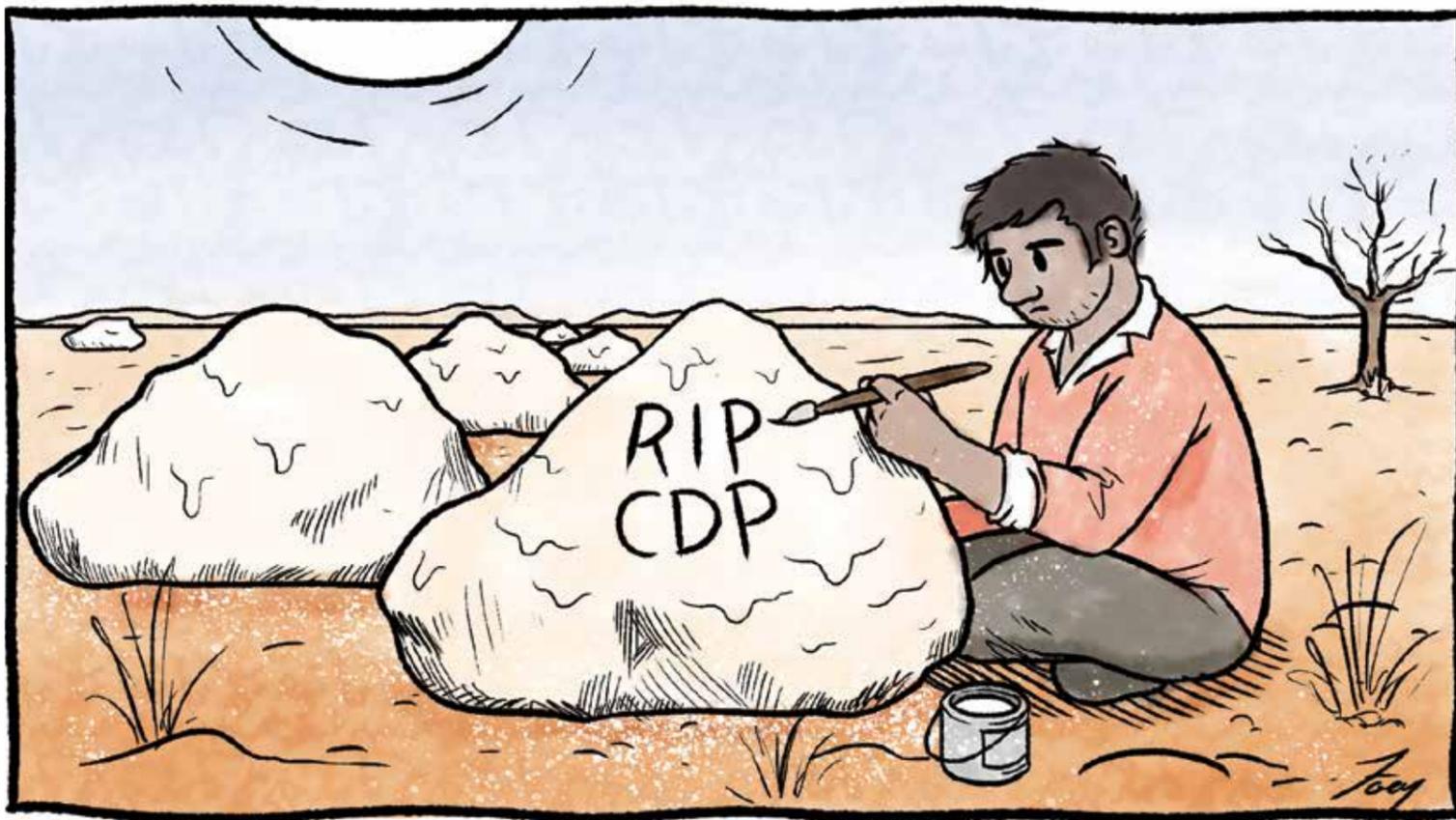
The APO NT wants its remote development and employment program to fill the gap the so-called community development program will leave.

“We need real jobs,” the CLC’s Dr Josie Douglas said.

“We have a great model and we are ready and willing to work with the government.”

“We want the funds they now put into the CDP to go to Aboriginal community-controlled organisations that can create real local jobs, for example, repairing and maintaining community infrastructure, aged care and other community services.”

The APO NT has been pushing for a remote jobs fund to create an initial



12,000 jobs, with ongoing support for training and careers.

The model would see CDP providers replaced with remote jobs centres case managing job seekers and their families and enabling local organisations to implement strategies they have found to work well.

About a third of the current job seekers would get paid, part time work, with full entitlements on services and projects that are important to

“We want the funds they now put into the CDP to go to Aboriginal community-controlled organisations that can create real local jobs.”

the local community.

Each job would come with a training account attached to it that would pay for vocational training as well as literacy and numeracy education.

An important part would be remote youth projects where young people receive support to do six to nine months of

valuable paid work needs to be done for their community to make it a good place for families.

“They know how to help people to skill up for this work but they need the government to partner with them as equals to make it happen.”

She is glad to see the back

the case,” Dr Douglas said.

This time, “successful” CDP providers will be “heavily involved in the co-design along with people from communities,” Mr Wyatt said.

“I want to shape [the program] in a way that is not one template for every community because

“There is no time to lose. We have a generation in desperate need of work and we don’t want to waste any more time on a model that doesn’t work.”

training and work experience on community projects.

While the success depends on whether the government is ready to invest in real jobs for the long term, there is agreement on one point.

“People from down south come to the NT and take jobs that we should really, collectively skill up people to take on locally,” Mr Wyatt told the ABC.

He said the new program must help job seekers to get “real training” where they can develop the necessary skills, but that the NT Government is responsible for the positions.

The APO NT wants the Australian Government to directly fund the extra jobs and supports that are needed.

“In many communities, even if every local job was taken by a local person, there would not be enough jobs to go around,” Dr Douglas said.

“The locals know best what

of the CDP, which spent \$16.7 million to create only 360 remote CDP jobs.

Some of these jobs were, in the words of the minister, “busywork” such as “painting rocks white”.

Worse than the waste of money is the havoc the punitive scheme has wreaked on communities.

“There were 800,000 financial penalties in remote areas alone,” Dr Douglas said.

“It left young people without any income and of course this leads to a whole lot of problems. It points to how ineffective and poorly designed the program was.”

Whether its replacement will be any better depends on whether Aboriginal people and organisations are really going to be in the driver’s seat this time around.

“The minister said the CDP was co-designed with communities, but unfortunately that was not

communities differ. It’s got to be a local solution and a local approach.”

Josie Douglas is not happy that the government plans to take two years to replace the CDP.

“There is no time to lose. We have a generation in desperate need of work and we don’t want to waste any more time on a model that doesn’t work.”

At least the CDP’s penalty regime is on its way out.

Mr Wyatt said in May that job seekers “soon” won’t be punished any more for breaching the scheme’s activity requirements.

“We will continue to alter those mandatory requirements because I know the impact,” he said.

Dr Douglas said the requirements should be “no more onerous than the requirements that are put on mainstream, urban work-for-the-dole participants”.

FAIR WORK AND STRONG COMMUNITIES:

Proposal for a Remote Development and Employment Scheme

MAY 2017
Prepared by the
Aboriginal Peak
Organisations NT

Aboriginal Peak Organisations
Northern Territory
in alliance with the CLC, NLC, CAALAS, NAJJA and AMSANT

The APO NT hopes its proposal will replace the CDP.

NT legal fight for wages stolen from Aboriginal station workers

ABORIGINAL cattlemen and station workers in the Northern Territory are hoping a class action against the Australian Government will win them compensation for wages that were stolen from them over a period of more than 30 years.

The law firm that gained a \$190 million settlement from the Queensland Government for thousands of Aboriginal workers last year, and is fighting a similar case in Western Australia, launched the class action in the Federal Court in June.

Shine Lawyers are acting on behalf of former NT station workers, farm hands and their descendants, who were not paid or were underpaid between 1933 and 1978.

They are seeking compensation for what they hope will be “tens of thousands” of workers, such as those who walked off Wave Hill Station 55 years ago and sparked the Aboriginal land rights movement.

“We used to have a hard time. Vestey ... working us like a slave,” Jimmy Wave Hill, one of the strikers, told the ABC.

For veterans of the 1966 walk-off and their families the stolen wages are unfinished business.

The class action is against the Australian Government because it ran the NT when the wage theft happened.

It used the laws of the day to move Aboriginal workers’ wages into trust accounts, to be paid to them at a later time, but they and their families never received the money.

“We been working for bread and beef. We never got money then. We been working for blanket, boot, hat, shirt and trousers, that’s all.”

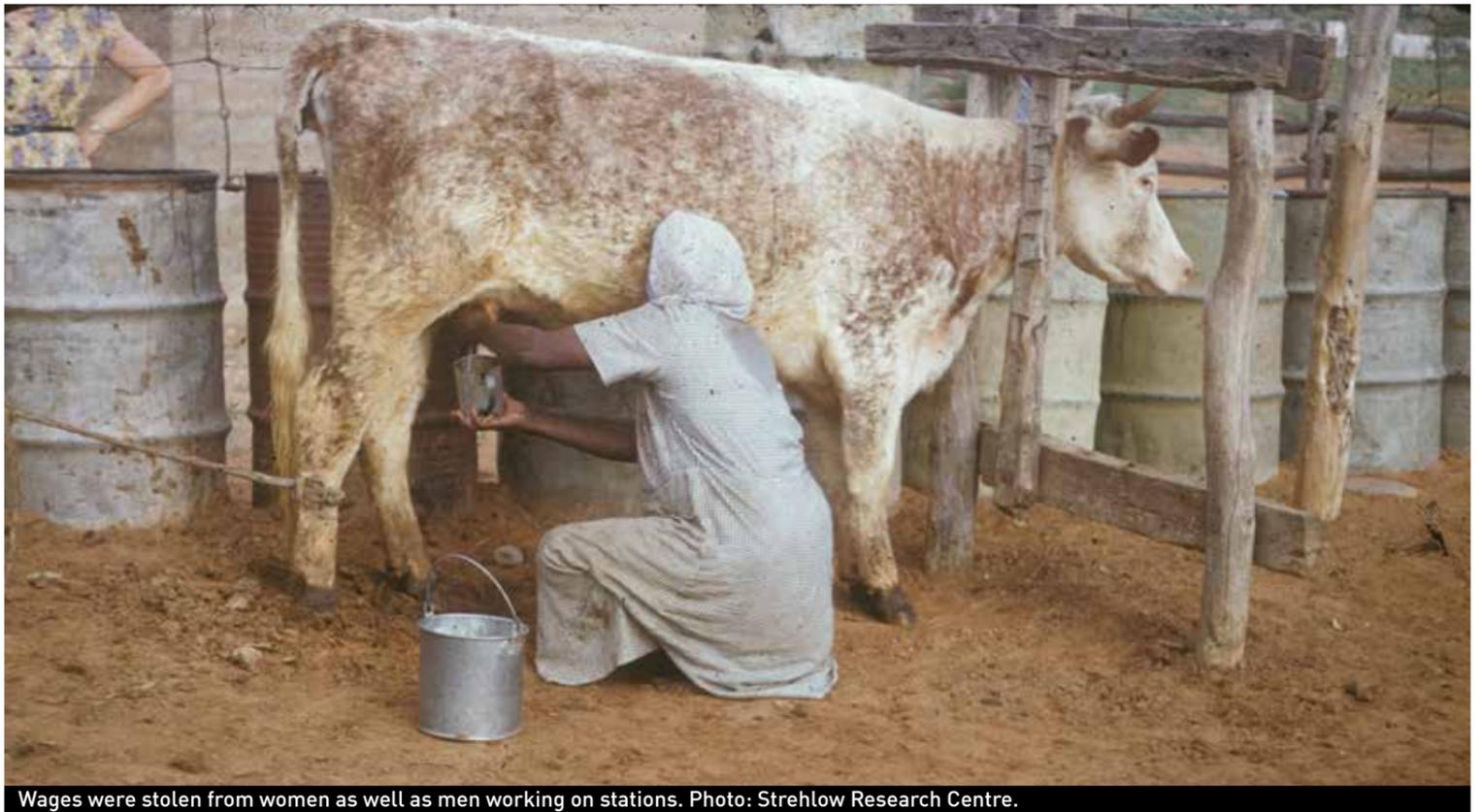
“Under these discriminatory laws, the Commonwealth got away with robbing Aboriginal Australians of their hard-earned wages, meaning those who were already separated from their families entered a vicious cycle of poverty that was preventable,” Shine Lawyers’ Jan Saddler said.

“Rather than sweeping this injustice under the rug, we must address the mistakes of the past if we’re to have any chance of a brighter future.”

Aboriginal stock workers were not covered by award rates until 1966, when a federal tribunal ruled they must be paid equal wages.

The ruling was not much of a win for the workers.

Instead of paying them equal wages, cattle stations turned



Wages were stolen from women as well as men working on stations. Photo: Strehlow Research Centre.

“Rather than sweeping this injustice under the rug, we must address the mistakes of the past if we’re to have any chance of a brighter future.”

to motorised mustering.

Non-payment of wages was widespread in the Territory cattle industry.

“We been working for bread and beef. We never got money then. We been working for blanket, boot, hat, shirt and trousers, that’s all,” station worker Big Mick Kankinang said in an interview in the late 1970s, published in *The*

decades of low or withheld wages they never paid their Aboriginal workers any compensation.

As the station bosses passed their wealth on to their descendants, the children of their workers inherited something else: ‘intergenerational poverty’.

The term describes disadvantage passed on from generation to generation that has impoverished the descendants of the workers who had their wages stolen.

What does wage justice mean to the workers and their families?

“It’s safe to assume the government will want to settle. The only question is for how much,” *The Conversation* reported.

“For a just settlement, compensation should be more than the money owed.”

It also asked whether governments should be the only ones paying compensation.

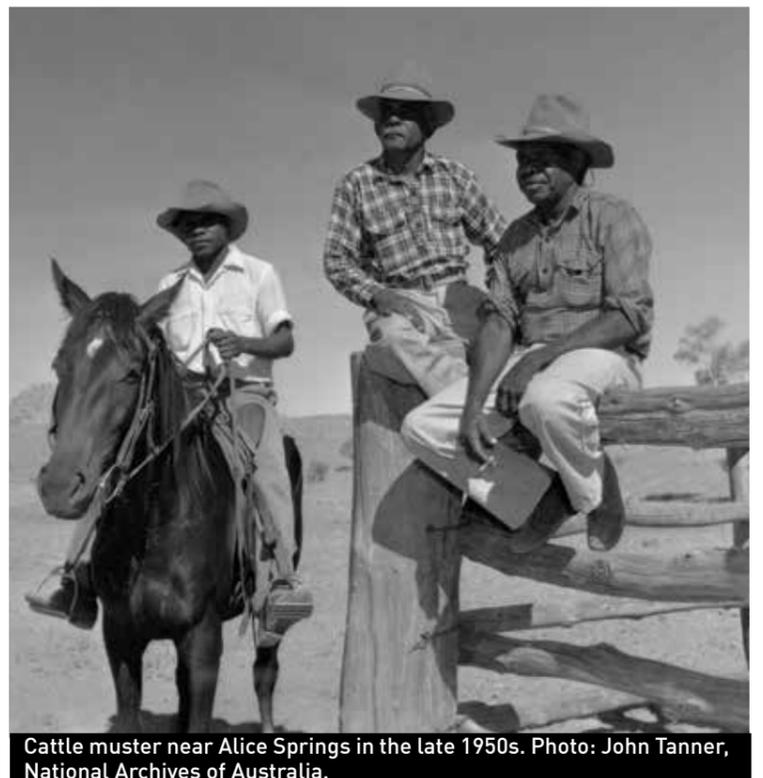
“Should corporations that owe their current fortunes to past exploitation not also be expected to redress injustices committed in living memory?”, the report asked.

The “British Lord Vestey” (Samuel Vestey) they sing about in *From little things big things grow*, died only in February.

Anyone who had their wages stolen under the laws of the time and their descendants can join the class action by visiting www.shine.com.au or calling 13 11 99.



Soap making on Banka Banka Station near Tennant Creek in the early 1960s. Photo: Jeff Carter, National Library of Australia.



Cattle muster near Alice Springs in the late 1950s. Photo: John Tanner, National Archives of Australia.

Council votes for review of Singleton Station water licence

THE CENTRAL Land Council is waiting for a review of the unprecedented decision to gift a private company 40,000 megalitres of finite water reserves each year for three decades.

CLC delegates voted unanimously at their April council meeting in Tennant Creek to ask for a review of the controversial decision to let Fortune Agribusiness grow fruit and vegetables an hour south of the town, largely for export.

The CLC is hoping to appear and raise its concerns about the decision during the review the government now has to hold under the Northern Territory's *Water Act*.

The CLC has also called for an independent peer review of the company's 'adaptive management' plan.

It has asked the government to halt all activity on the company's proposal in the meantime to ensure the integrity of the review process.

"We call on the government to immediately stop the native vegetation clearance and non-pastoral use permits for the company, as well as



CLC interim CEO Lesley Turner.

the environmental impact assessment," CLC chief executive Lesley Turner said.

Before their vote, the delegates considered independent hydrogeological advice from Dr Ryan Vogwill, one of the leading experts in the field.

Dr Vogwill said neither the government's water licence decision nor its approach to managing it come close to addressing the concerns of the area's native title holders and affected community residents.

"The licence decision does nothing to assuage the grave concerns these groups have raised," Mr Turner said.

"Our constituents now want us to pursue all avenues for objection because too little is known about how the decision will affect community drinking water for decades to come, including the impact on native plants, animals and sacred sites.

"There is not enough data to address concerns of constituents or independent scientists," he said.

"Frankly, they have no faith in the government's capacity to manage the licence in the public interest and are concerned that its decision is based on little more than guesswork."

Dr Vogwill said the government's water resource and impact assessment was "simplistic, based on inadequate investigations and very little site-specific data".

He said the "rushed approval process" for the Singleton allocation fell "well short of" what would be required for far smaller water allocation

decisions in his home state of Western Australia, a world leader in groundwater management.

He said the government's allocation planning and impact assessment ignores the most culturally and ecologically important places, such as wetlands, springs and soaks.

He also questioned whether the government's 'adaptive management' approach will be able to deal with its "insufficient understanding of impact risk".

"It is fraught with problems and there have been serious issues in this context in other jurisdictions," he warned.

"Adaptive management needs a really strong understanding of the water resource, biodiversity/cultural values and ground water dependent ecosystems impact potential to be successful, particularly in the long term.

"This project does not currently have this."

Dr Vogwill said the government lacks the five to 10 years' worth of data that would be required to

"understand groundwater-environment-cultural linkages in sufficient detail to develop strong management criteria".

Negative environmental impacts may not show up for a decade or more, "but by then it will be difficult to restrict/reduce the project's water allocation as approval for the full licence will occur in a similar timeframe".

Mr Turner said the only credible response to this devastating advice is to seek an independent peer review of Fortune Agribusiness' 'adaptive management' plan.

"This government has promised to be transparent, so we expect it to publish all the information independent scientists need to do their job," he said.

Mr Turner said that without an independent review, the government would be putting the company in charge of managing a precious and finite public resource without scrutiny and transparency.

"We will not let them put the fox in charge of the hen house," he said.



Council members unanimously called for a review of the controversial Singleton Station water licence decision.

BasicsCard or Cashless Debit Card?

LABOR says it will scrap the cashless debit card (CDC) if it wins the next federal election, but in the meantime there are some important things to know about the CDC and the BasicsCard.

The cards are similar, but there are some important differences.

If you are thinking about switching, you should talk to a lawyer before deciding whether to make the switch.

Between March and May this year, only 24 Territorians on income support chose to do so.

WHAT'S GOING TO HAPPEN?

You may get a call or a letter from Centrelink about switching to the CDC.

If you say no you can keep using your BasicsCard.

If you say yes the government will open up a new bank account for you with Indue and send you a CDC. Your BasicsCard stops working.

If you say yes to the CDC you will need to again set up

any automatic bill payments or direct debits (such as for rent) for which you use your BasicsCard.

The CDC may not be around forever but is available for two years.

DO I HAVE A CHOICE?

Yes. Centrelink cannot force you to switch to the CDC. You will only get a CDC if you ask for one.

Once you ask to switch over to a CDC, you cannot go back to the BasicsCard – even if you stop income management for a while and start again later.

WHAT'S THE DIFFERENCE BETWEEN THE CARDS?

Only some stores accept the BasicsCard. It doesn't work for online shopping or for paying bills online through BPay.

Most stores that have Eftpos (electronic funds transfer) accept the CDC, but not bottle shops.

You can use the CDC to pay bills online through BPay, and for some online shopping, but not for blocked websites, such

as online gambling.

Cigarettes and tobacco are blocked with the BasicsCard but not with the CDC.

CAN THE GOVERNMENT CHANGE HOW MUCH OF MY INCOME GOES ON THE CARDS?

Yes. With the BasicsCard the government could decide to put 70 per cent or even all of your money on the card.

With the CDC they can put up to 80 per cent of your money on the card without giving a reason.

WHO CAN HELP ME?

If you want more advice about the BasicsCard or the CDC, or stopping income management, you should talk to **1800 636 079** anytime.

For help with the BasicsCard, you can visit Centrelink or call **1800 132 594** (always open).

You can contact Centrelink first to ask for help with the CDC but they may ask you to contact Indue instead.

Centrelink's CDC inquiry line is **1800 252 604** (Monday to Friday 8:00 am



to 4.30 pm ACST) and can also help with applying to stop income management and urgent requests to transfer money.

Indue's number is **1800 710 265** (Monday to Friday, 7.30am – 7.30pm and

Saturday, 7.30am – 12.30pm.

They can help with:

- Activating and fixing problems with the card,
- Declined transactions,
- Balance checks,
- Lost or stolen cards.

Communities in dark about remote water plan

CENTRAL Land Council executive member Ron Hagan travelled to the April council meeting in Tennant Creek with a list of questions for Indigenous Essential Services Minister Chansey Paech.

“My people tell me ‘Ask him about that water’. That’s why I came along. We’re asking the same questions over and over,” the resident of Laramba, whose community is drinking water contaminated with uranium, said.

The delegates were expecting to quiz the minister about his plan to fix the water problems in their communities.

What they got was a “sorry I can’t be with you” video, a two page handout with the map below and a public servant who was unable to provide any detail.

Earlier that day, Minister Paech had given a press conference in Darwin about a \$28 million funding package to address remote community water security over four years.

He announced that among 10 remote communities across the Northern Territory six in Central Australia will get a share of the money for new bores, water treatment trials and water meters.

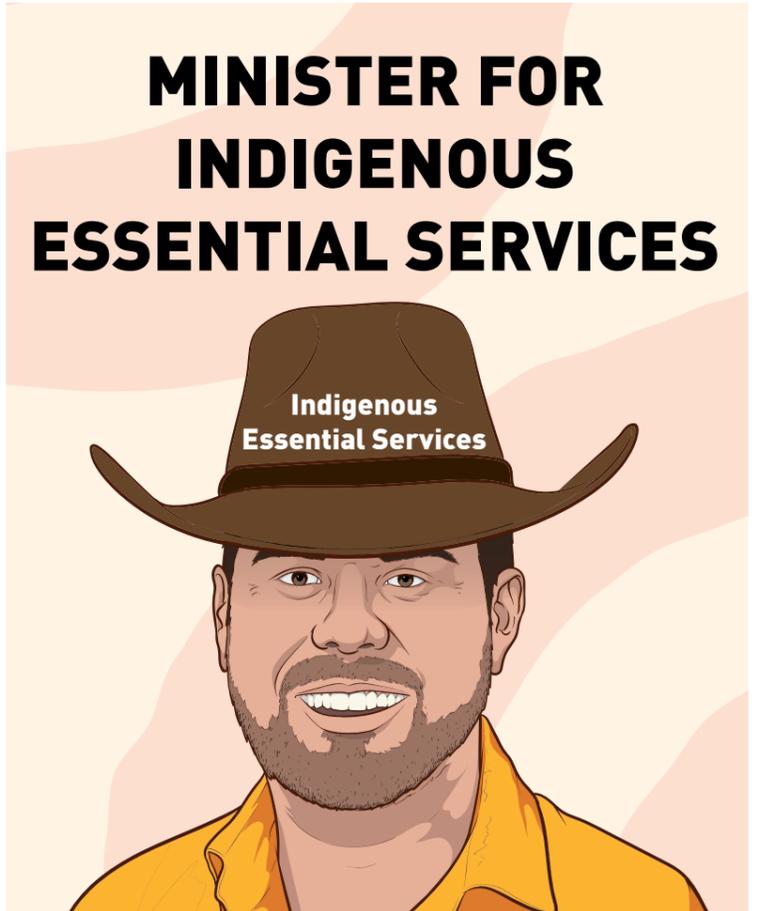
Laramba, where uranium in the water is almost three times the level considered safe for drinking, is earmarked for a water treatment trial and an “allowance for installation of dual reticulation”.

Imanpa, Epenarra, Engawala and Atitjere were promised new bores, while Yuendumu is in the running for bore upgrades, as well as a water treatment trial.

The trials would be “looking at good filtration services to reduce the levels of high naturally occurring minerals”, the minister told the press conference.



Executive member Ron Hagan was frustrated by the minister’s no-show.



Indigenous Essential Services Minister Chansey Paech.

Neither the journalists nor the CLC delegates received any information about what filtration systems would be trialled, and how many households would receive ‘dual reticulation’, the meaning of which is itself uncertain but presumably refers to separate taps for drinking and washing water.

no-show left them frustrated. “He said they are trying something but I don’t know what they are putting in there,” Mr Hagan said.

“The minister is able to make a press statement in Darwin about water security, but he is unable to attend and contribute to the conversation,” CLC executive

council meeting.

“He forgot about his promise. We voted for him, he’s supposed to be here, telling us about the water quality, proper full detail, and he never turned up.

“He sent us a video, nothing at all about water, about Laramba. I reckon he’s stepping down a bit. He should have turned up.”

Mr Hagan had hoped to be able to tell his neighbours how much longer they will have to pay for \$12 boxes of water that each “last a couple of billies, then it’s all gone again”.

“I gotta go back with no answer. I feel really bad,” he said.

Executive member Robert Hoosan, whose in-laws also live in Laramba, agreed.

“It’s bad when someone like

Mr Hagan asks again: ‘What’s going on and when is the government going to fix it?’ and [the public servant] has got no answer. That makes us look bad as delegates. Mr Hagan asked a question and he was knocked back. It’s not good at all, it’s wrong!”

Minister Paech said the CLC meeting clashed with a cabinet meeting. “That was unfortunate and unavoidable,” he said.

“A program of tailored solutions and works, designed to meet the unique needs of each community is currently being scoped. More detailed information will be available at a later date.”

When *Land Rights News* put some of the delegates’ questions to him his spokesperson responded: “The questions you have asked will be detailed in the program of works”.

Standing next to Mr Paech at the Darwin press conference, NT Water Security Minister Eva Lawler promised to release a “directions paper” at the end of May that would allow people to comment on the government’s plans for remote water quality.

At the time of printing the CLC has not been able to obtain a copy of the paper.

Minister Paech, however, said he would send a public servant to the next CLC meeting in August who would be able to answer delegates’ questions about the planned works.

“There may have been an oversight about who attended that [April] meeting from my department and I’ll make sure we’ve got someone there who is an expert in water,” he said.

“I gotta go back with no answer. I feel really bad.”

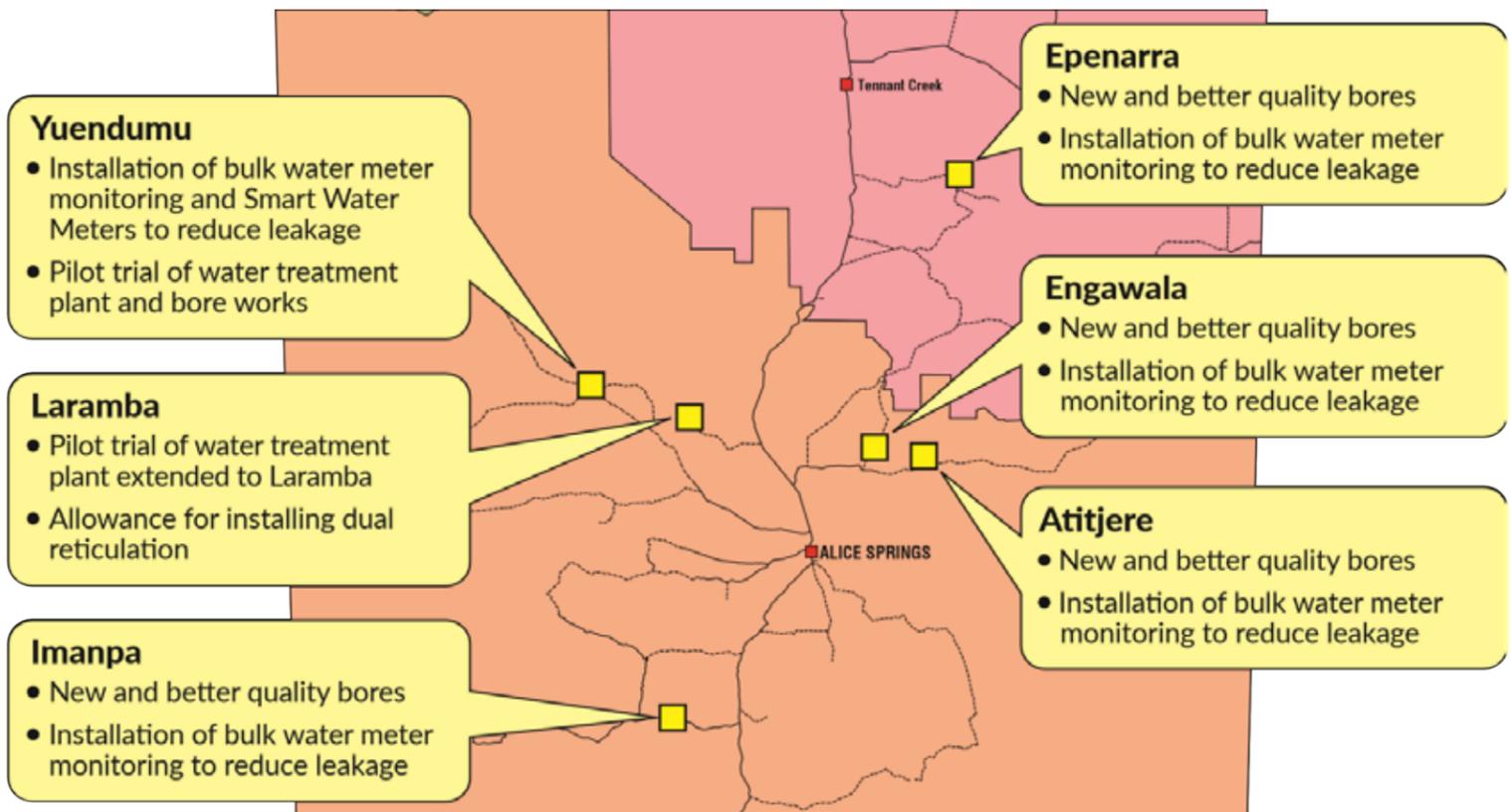
The delegates did not find out when the filtration trials would start, how long they would last, when new bores would be drilled, or how the funding would be divided between their communities.

As a result, the minister’s

member Michael Liddle told the ABC.

“What they say today, will it happen tomorrow? We don’t know.”

Mr Hagan said the minister should have presented the plan to the delegates at the



Alpurrurulam's water

ALPURRURULAM'S epic struggle for drinkable water is headed for a happy end at last, almost a decade since the community decided to take matters into its own hands.

Nine years ago, residents of the Northern Territory community near the Queensland border put \$110,000 of their community lease money aside for a better water supply.

They soon realised that was nowhere near enough to cover the cost of piping good quality water from Lake Nash Station to the community.

After unsuccessfully lobbying the NT Government to help pay for additional bores on the pastoral lease

and a six kilometre pipeline, the Central Land Council last year applied for a \$4.4 million Aboriginals Benefits Account grant.

Then COVID-19 struck and it wasn't until a year later that federal Minister for Aboriginal Australians Ken Wyatt approved the grant.

"Negotiations around the detailed design and project management of those works have commenced," the minister said.

CLC chief executive Lesley Turner congratulated Alpurrurulam on its determination.

"This is a great outcome," he said. "You drove your own solution and in all those years

never gave up hope.

"Only in remote communities must Aboriginal people fund essential services themselves that other Australians take for granted."

Mr Turner said without the CLC's community development program the Alpurrurulam water project would have never seen the light of day.

Alpurrurulam was not part of the NT Government's \$28 million announcement for remote water upgrades, but PowerWater told the CLC that since the project started they have already spent close to \$1 million dollars on finding new bores, scoping and administration.

"Only in remote communities must Aboriginal people fund essential services themselves that other Australians take for granted."

Until the pipeline is built, possibly at the end of next year, Alpurrurulam residents will continue to spend up on bottled water and unhealthy soft drinks rather than drink the tap water, which they believe is making them sick.

The milky fluid that comes out of their taps doesn't only taste foul and wrecks

pipes and appliances, but it continues to fall short of Australian drinking water guidelines.

Its levels of potassium, calcium, magnesium, chloride, sulphate, bicarbonate, carbonate, silica, organic matter, fluoride, iron, man-ganese, nitrate and phosphate are well above the

Mutitjulu life guards make a splash

MUTITJULU has its very first home-grown life guards to patrol the community's popular swimming pool.

Five young men undertook lifeguard training in January, and two have qualified as lifeguards.

Clem Taylor and David Cooley completed the course, and Daniel Breaden, Terrence Rice and Christopher Dixon are expected to qualify later in the year.

"I like helping look after the kids and learning about the pool."

Mr Taylor and Mr Cooley are now working at the pool as fully qualified lifeguards, alongside the trainees.

"I like helping look after the kids and learning about the pool," Mr Taylor said.

While locals have worked as casual pool attendants and helped to run events, the lifeguards are a first.

The lifeguards know how to help someone after a heart attack, provide emergency care and rescue people from the water.

They had to show they could swim at least 200 metres, tow people, and get them out of the water safely.

They learnt how to make the whole pool area safe, how to prevent problems and accidents and how to report them.

They also worked on their



Christopher Dixon is proud to help look after kids at the pool.

communication skills through role plays and practised how to prevent and deal with problems and conflict.

The training course, like

the pool, is funded by the community's rent income from the Uluru-Kata Tjuta National Park.

Now, using their new

qualifications and work experience, the young men can also apply for work at the Yulara pool.

The new lifeguards have

brought the community one step closer to its goal of managing the pool all by itself.

Woes coming to an end

guidelines.

A member of the community's lease money working group and the CLC, Jackie Mahoney, blames it for the high rates of kidney disease among the approximately 500 residents.

He believes the health problems started after people were forced off the station land where good quality water is plentiful.

"I grew up on it and all the old people that I know, they never got sick and were never on dialysis or anything like that," Mr Mahoney told the ABC.

He said when residents had to drink from bores near the community, "that is

when everyone started to get dialysis".

The concerns of remote community residents about their drinking water are driving a new research project by the Menzies School of Health Research.

Kidney specialist Paul Lawton is looking at whether there is a relationship between the water quality in remote communities and high rates of end-stage kidney disease.

"Heavy metals, we know, are poisonous to parts of the kidney in high concentrations," he told the ABC.

"It is plausible that their concerns are reasonable, but we don't have a lot of data."



Pam Corbett and Jackie Mahoney with Shernice Turner and granddaughter Sherika Mahoney never stopped fighting for better water for Alpururulam, with Mr Mahoney personally lobbying Minister Ken Wyatt for support.

Directors learn the money story the right way

A UNIQUE training program helping two Tanami Aboriginal corporations to understand good governance and make better decisions about their money has earned high praise from the participants.

"I learned a lot about the money story. It was hard for me at the first. But now when I continue to keep coming back and having this training it is really opening up my eyes to using money wisely," Jean Brown, a Granites Mine Affected Area Aboriginal Corporation director, said.

Throughout the three years of the program, the directors of GMAAAC and the Kurra Aboriginal Corporation told an independent evaluator how they prefer to learn.

The trainers and Central Land Council staff used this feedback to change how the training was delivered.

The directors translated the training materials into Warlpiri, plain English and symbols that made cultural sense to Yapa.

They told the trainers they wanted to work more in small groups, use activities such as role play to practice what they were learning and have enough time to discuss new ideas in Warlpiri.

The directors also asked for practical help with their official business, for example, with holding a practice annual general meeting the day before the official AGM.

Visuals were used to explain unfamiliar ideas, such as trading shares.

"The share market graph is good to know for future planning. We need to know more about if it's going up or down," Kurra Aboriginal



Directors Valerie Martin and Jenny Timms gave feedback about the workshops to the CLC and the trainers.

"We should be having constant training to know more about how corporations run and how the money is divided up, to know it's secured for the future generations."

Corporation director Jenny Timms said.

"It's learning hard English, putting money in investment and other buckets.

"For me, I just want to keep on learning."

The directors called their

bilingual and bicultural approach to training *purdayanyi, wangkami, pinanyanyi manu milya-pinyi* (listening carefully, talking, looking back and around to understand and gain knowledge).

It made them hungry for more.

"It's opening my mind [about] where the money goes, how it's invested. It's so good," Kurra director Valerie Martin said.

"We should be having

constant training to know more about how corporations run and how the money is divided up, to know it's secured for the future generations," she said.

Participants were pleased about getting a handle on the difficult subject matter, and learning at their own pace.

"You can't learn everything in one day. We went step by step, bit by bit," Kurra director Jungarrayi Collins said.

"The money story was really hard for me, but by the end of the week I got it," he said.

Lesley Turner takes reins as interim CLC chief executive

FORMER New South Wales Aboriginal Land Council CEO Lesley Turner has led the Central Land Council since April and is looking forward to his second council meeting at Kalkaringi.

The CLC executive appointed Mr Turner, an Arrernte man from Alice Springs, until October 2021.

Former chief executive Joe

Martin-Jard introduced Mr Turner to the CLC delegates during their April council meeting in Tennant Creek.

Mr Turner was a senior executive in the Commonwealth public service for many years before joining the New South Wales Aboriginal Land Council in 2007.

He was appointed CEO of

the land council in 2013.

During his time there he restructured the organisation with a focus on economic development and strengthening relationships

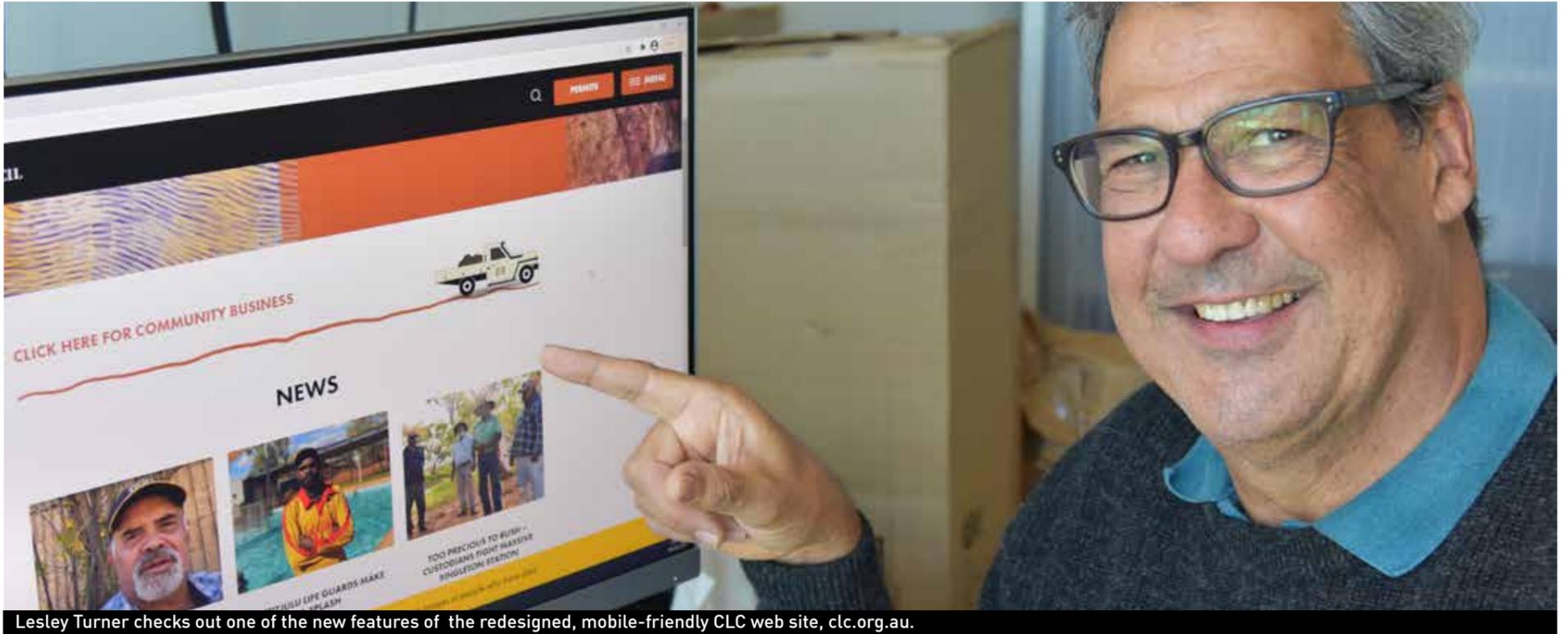
with constituents and governments.

Mr Turner led the NSW Aboriginal Legal Service between 2017 and 2019.

The executive of the CLC has formed a subcommittee to manage the next steps in the recruitment process.

Mr Martin-Jard joined the Northern Land Council in April.

“The executive of the CLC has formed a subcommittee to manage the next steps in the recruitment process.”



Lesley Turner checks out one of the new features of the redesigned, mobile-friendly CLC web site, clc.org.au.

“Click on the Toyota” - new CLC web site is live

A NEW-LOOK web site is making it easier for remote community residents to get help from the Central Land Council.

“We’ve just finished redesigning our old site which had become a bit cluttered,” CLC chief executive Lesley Turner said.

“It was almost 10 years old and very hard for mobile phone users to navigate.”

The new site, clc.org.au, went live in May. It is mobile friendly and has lots of new features.

lets them check the dates of council and executive meetings and can be used to give the council feedback.

The illustrations on the page were designed by local talent Charlee-Anne Ah Chee.

Other new features of the web site are timelines about the history of the CLC and the land and native title claims it has lodged and (mostly) won over the past four decades.

Mr Turner said the CLC will keep working on the new site to make it even better.

“Next, we will add an

“It was almost 10 years old and very hard for mobile phone users to navigate.”

One of them is ‘community business’, a one-stop-shop for anyone out bush who wants help to apply for Aboriginals Benefit Account (ABA) grants, get support from the CLC’s employment unit, or help meet the cost of funerals and ceremonies.

“Just click on the Toyota you can see driving along under the slide show of the home page. It takes you straight to all the forms and contact details you need if you want to use these services,” Mr Turner said.

Community business also links visitors of the site to the CLC’s digital archive,

interactive map that can be used to find the locations of all regional offices, ranger groups, protected areas and community and economic development projects,” he said.

“I’d love to hear your feedback on the new site.”



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 Amos Egan 89 51 0581
	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

ONLINE

[DIGITAL ARCHIVE](http://keepingculture.com) [WEBSITE](http://www.clc.org.au) [FACEBOOK](https://www.facebook.com/CentralLandCouncil)
<http://keepingculture.com> www.clc.org.au [@CentralLandCouncil](https://www.facebook.com/CentralLandCouncil)

You can also contact us : **FREECALL 1800 003 640**

COVID misunderstandings cleared up

The positive COVID-19 case at the Granites and the Alice Springs lockdown in June show how important it is that everyone gets vaccinated quickly.

Land Rights News asked the Central Australian Aboriginal Congress before the lockdown to respond to the most common misunderstandings about the vaccination.

MISUNDERSTANDING 1: "THE VACCINE CAN GIVE ME BLOOD CLOTS"

The vaccine that can very, very rarely cause blood clots is the Astra Zeneca vaccine, but you won't get that vaccine.

Aboriginal people in the Territory are all getting the Pfizer vaccine.

More than two million people in Australia have had the Pfizer and none of them developed blood clots.

The Aboriginal community in Central Australia is the first place in the country where

everyone over the age of 16 can get Pfizer. We are really privileged. We've got this chance now and we've got to grab it with both hands.

"Aboriginal people in the Territory are all getting the Pfizer vaccine. More than two million people in Australia have had the Pfizer and none of them developed blood clots."

MISUNDERSTANDING 2: "THE VACCINES WON'T PROTECT ME AGAINST NEW VARIANTS OF THE VIRUS"

Yes they do. Despite all the variants, the vaccine protects you against severe disease and death.

Some vaccines are not

protecting as well against getting infected with a new variant. Still, if you get infected you will only get a cold, but you are much less

likely to need to go to hospital and extremely unlikely to die.

One in every 20 unvaccinated people infected with COVID are likely to die and many more will be hospitalised and suffer long term illnesses.

The first dose of the Pfizer prevents 95 out of 100 people being hospitalised from COVID and the second dose

96 out of 100.

The first dose of the Pfizer gives you 34 per cent protection against the Indian Delta variant. With your second dose protection goes up to 89 per cent. It won't completely stop vaccinated people from spreading the virus, but it's very good at it.

It's more reason why everyone needs to be

vaccinated, because even if everyone in the world is vaccinated this virus will still be spreading and if you are unvaccinated you're a sitting duck!

Particularly in a country where most other people are vaccinated. If you're also overweight and unwell that's not a risk worth taking. You're rolling the dice.

"The first dose of the Pfizer gives you 34 per cent protection against the Indian Delta variant. With your second dose protection goes up to 89 per cent."

MISUNDERSTANDING 3: "I HAVE TIME TO WAIT FOR AN OUTBREAK BEFORE I GET VACCINATED"

No you don't. You need two doses of the Pfizer vaccine to be fully protected. It takes four to five weeks for the two doses to work, so you need to start your first dose well before an outbreak. It is possible that the time between doses will be extended, and then it will take even longer for full protection.

There will not be enough vaccine to do everyone at once

if there is an outbreak. If we had an outbreak and everyone expects to get it – it's not going to happen. There are logistical issues and there could be other outbreaks elsewhere. You can't assume that if there is an outbreak we'll have enough vaccine to do everyone in the space of a week or two. It needs to be done over time.

If you leave it too late, and

"If you leave it too late, and there is an outbreak, it's highly likely that not everyone who wants to be vaccinated will be able to get it."

there is an outbreak, it's highly likely that not everyone who wants to be vaccinated will be able to get it.

The health department doesn't have enough

health workers to do mass vaccinations. They have fewer nurses now than they had before COVID and had to close four remote clinics for the first time, in the middle of winter!

That's a really serious problem when there is an outbreak.

Also, lining up for the vaccine in the middle of an outbreak is dangerous, because as we've seen in Melbourne, one of those COVID-positive primary contacts was in one of those queues and could have easily exposed others to the virus.

From p. 2

A community outbreak can happen here at any time, but Ms Ah Chee thinks the virus is most likely to spread here "when things relax, when most people on the east coast are vaccinated and the borders start to open between states and internationally".

Those who are still unvaccinated when this happens will be "sitting ducks", according to Dr Boffa.

"Those most likely to get sick and die from COVID are old people," he said.

"Age is by far the biggest risk factor, and then people with underlying health conditions, for example overweight people, those with diabetes and kidney disease. They are incredibly vulnerable because there has been a very poor uptake of the vaccine among renal clients."

If large numbers of unvaccinated people are getting sick the Alice Springs hospital will quickly become overwhelmed.

"We only have a limited number of hospital beds and respirators," Ms Ah Chee explained.

"If the hospital gets overwhelmed because they don't have enough beds it's the health workers who will

have to make the decisions about who survives and who doesn't. What an awful decision to have to make!"

Around 10-15 of every 100 people are still suffering with the virus six months later and that could have serious consequences.

"Having brain fog, not thinking straight, being tired, lacking in energy and being depressed, not your normal self," Dr Boffa explained.

"We know that depression is more common after virus infections and depression can lead to suicide."

Although Aboriginal people have been first in line for vaccinations for months, they are lagging behind non-Aboriginal people around the country.

"We were told around 68,000 Aboriginal people have been vaccinated nationally," Ms Ah Chee said.

"That is about 8.7 per cent, compared with 15 per cent of non-Aboriginal people, so it's way under."

Dr Boffa said the vaccine uptake in Aboriginal communities is patchy.

"Tiwi went well, parts of the Torres Strait is going well and some remote Central Australian communities. In other places only a couple of people want the vaccine."



Many Utju residents decided to get vaccinated after a worker brought COVID-19 to the Granites mine.

"Those who are still unvaccinated when this happens will be sitting ducks."

Misinformation and fear are often to blame where the rollout is going too slowly.

"We are all scared about the vaccine", a Warlpiri elder told *Land Rights News*, echoing a sentiment many Central Land Council members and staff have been reporting.

"People are confused and it's easy to get confused when you are bombarded with misinformation," Dr Boffa said.

He said the federal government needs to do more

to educate Aboriginal people about the vaccines.

"Where are the radio and TV ads in Aboriginal languages?" Congress and other Aboriginal organisations and politicians have called on the federal government to urgently invest in a nationwide awareness campaign in Aboriginal languages.

Despite asking for this very early on, "there is no concerted attempt by the government to counter the misinformation that's out there", Ms Ah Chee

said.

"The federal government has said it has set up a unit to do this work, but we're not hearing or seeing these messages in languages. The government needs to get out there and not leave it to us."

Ms Ah Chee said while there is little that can be done about that "we are able to take control now and get vaccinated".

"We've got this chance now and we've got to grab it with both hands," she said.

"There are so many uncertainties, we can't control them, but what we can do is protect ourselves by getting vaccinated. That's within our control: to protect ourselves and protect our families."

WE'RE READY FOR COVID-19 ARE YOU?



DIONE KELLY AND SHERLYNE NGALMI-DANIELS



REGGIE ULURU



NYANU WATSON



CHANSEY PAECH

"Getting vaccinated is important to protect myself, my family and the elders - especially in remote communities."

"We must get vaccinated because it is the greatest protection we can give to our elders and loved ones. COVID is a killer, the vaccine is a lifesaver."



THOMAS MAYOR



SAMMY WILSON

"I got the first shot and waited for a while and got the second one. I'm right. I'm still here! It's palya! I love it because I can work with the visitors."

"Don't shy away from getting vaccinated! It is coming and if it gets inside you it will really knock you out. Please family! Get vaccinated to stay strong and healthy."



DEBORAH WALKABOUT



MICHAEL LIDDLE

"We need to keep the virus from infecting people, and getting vaccinated is how we do this. We wanna go in a good direction and listen to the rules about how to keep us safe."



CASSIDY ULURU

"I want to keep my family and community safe."



CRAIG WOODS



KUNMANARA

"I want to be safe because of my age and health, I wanted to get it and will see how I go. I feel fine now."



UKA (JUDY) TRIGGER

"I've seen traditional owners in Tennant Creek get the jab, and the news of the positive COVID-19 cases in the NT helped me make up my mind to also get vaccinated."

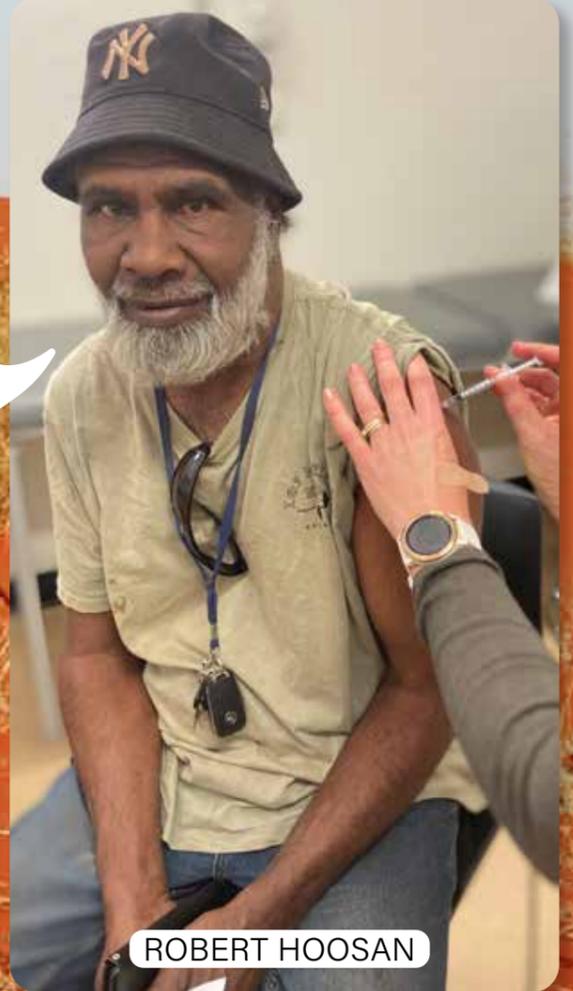


GLADYS BROWN

"COVID-19 is a very scary and dangerous virus, and although we have been lucky so far, it is only a matter of time before it spreads to Central Australia."



SABELLA TURNER AND DONNA AH CHEE



ROBERT HOOSAN

"If you don't have the vaccine then when that virus comes here, what I've seen on TV about what's happening in India, Brazil and England - all those hospitals overwhelmed, people dying in the streets, people lying on the floors of hospitals, dying from COVID. That's what this vaccine can stop. This is now up to you. It's your decision."

MISUNDERSTANDING 4: "THE VIRUS IS ONLY A DANGER TO OLD PEOPLE"

That's not correct. It's true that those most likely to get sick and die from COVID are old people, but it is very dangerous for many young people. Overweight people, those

with diabetes and kidney disease are also at great risk. Between two and three of every 100 children under 10 with COVID end up in hospital. It may not kill them but that number alone is going

Overweight people, those with diabetes and kidney disease are also at great risk.

to overwhelm the hospital if there is an outbreak.

Around 40 out of 100 young people with COVID have

still got symptoms after two months. We also don't yet know what the long-term effects of COVID are. We don't know yet how sick it is going to make people in 10, 20 years' time.

MISUNDERSTANDING 5: "THE VACCINE CAN CAUSE LONG-TERM HEALTH PROBLEMS"

It's almost certain that the vaccines do not cause any long-term health problems. It's true there is some uncertainty, but there is no uncertainty about what can

happen if you get COVID. There is no way the vaccines are going to cause long-term problems by changing the building blocks of your body, your genes.

Your body can't put the genetic material in the vaccines into your own genetic material in the cells of your body. It's scientifically impossible because there is no

It's almost certain that the vaccines do not cause any long-term health problems.

known way this could happen.

MISUNDERSTANDING 6: "LOCKDOWNS AND CONTACT TRACING WILL PROTECT US"

An outbreak here would spread more quickly than in Melbourne. There people were using QR codes, social distancing and got used to wearing masks. Here we've got none of that. Our contact tracing is also not what it is in

the big states. Going to a lockdown quickly may not protect us either. When we had the biosecurity lockdown last year some people laughed at it. They came and went as if there were no roadblocks.

What protected us was not the lockdown, but that we had no community transmission. When we get community transmission and many of us are not vaccinated we'll be in big trouble if the lockdown ends up not working.

When we get community transmission and many of us are not vaccinated we'll be in big trouble if the lockdown ends up not working.

MISUNDERSTANDING 7: "BORDER CLOSURES WILL PROTECT US"

We can't rely on border closures and quarantine to protect us much longer. When the rest of the country is vaccinated, and this place is

not, the rest of the country is not going to wait. They will open all the borders. They'll say we had our chance to be vaccinated.

The opportunity to get vaccinated and protect ourselves from this virus is now.

They will open all the borders. They'll say we had our chance to be vaccinated.

MISUNDERSTANDING 8: "OUR HOSPITALS CAN HANDLE AN OUTBREAK"

The Alice Springs Hospital is likely to become overwhelmed very quickly if many people are still unvaccinated when an outbreak happens.

who gets them. They will decide who gets to live or die. It is also likely that we won't have enough health workers to look after all the sick during an outbreak because there is already a shortage of health workers.

many of them are vaccinated against the virus, so they could get sick and the hospital won't be at full capacity at the very time it will need to be at double capacity.

When there are more sick people than there are beds, respirators and oxygen tanks, health workers will decide

We also don't know how

If you haven't had the vaccine when the virus comes here, what you have seen on

The Alice Springs Hospital is likely to become overwhelmed very quickly if many people are still unvaccinated when an outbreak happens.

TV about outbreaks in India, Brazil and England – all those hospitals overwhelmed, people dying in the streets, people lying on the floors of hospitals, dying from COVID – could happen here. That's what this vaccine can stop. This is now up to you. It's your decision.



CLC ranger Tanisha Foster.

NO FOOTY
No big AFL games like the Melbourne game that went to Sydney

NO FESTIVALS
Garma Festival cancelled and NAIDOC Ball cancelled

NO FUN
Gathering limits, travel restrictions and other disruptions to our way of life

...that's life without COVID-19 vaccines.

Want things back to normal? Get vaccinated.
Call 1800 570 688 to book.
Remote mob ask at the clinic.

Women unite for healthy country and climate

BANATJARL, one hour south of Katherine, is known to the Jawoyn people as healing women's country.

It was a fitting place to host more than 250 women from across the Northern Territory for a three day forum.

The Central Land Council helped 28 female rangers, traditional owners and elders from 12 communities to join Top End women for the second meeting of Strong Women for Healthy Country - a women-only network fighting to protect country.

“It's important for us to come together, to make us strong.”

“This network of strong women who are traditional owners, or women who care for or speak for country, provides a sacred space designed to privilege Aboriginal women's voices and knowledge,” forum facilitator Antonia Burke said.

CLC rangers presented about their work and what it is like to grow into leadership roles.

The coordinator of the Anmatyerr Ranger group in Ti Tree, Josephine Grant, told the women about her 10-year journey in the ranger program.

“I was a normal ranger first, then two years later I became a senior leading ranger, then two years after that I became

a ranger support officer, and this is my fifth year as a ranger coordinator,” Ms Grant said.

“I'm slowly going up the ladder. CLC is there to help you go up to leading ranger and finish all your certificates in conservation and land management with Batchelor College.

Lucky for me, I had two mentors, Chris Jackson and Mike Carmody, who encouraged me,” she said.

Lajamanu ranger Helen Wilson plans to design a poster about the forum for her

community.

“We talked about weeds, fire, working with school, taking traditional owners out on country, working two-ways, training and certificates,” she said.

Pandanus dying and weaving and bush medicine workshops were held each day, and the hosts took visitors to a favourite fishing spot where the central desert women were treated to local fresh bream and turtle for dinner.

Banatjarl Strongbala Wimun Grup chair and Jawoyn traditional owner, Chiyo Andrews, was proud to host the event.

“It's important for us to



Selina Kulitja added to an artwork about the network's goals.

come together, to make us strong together, share our voice and support all women caring for country and families. This is important work,” she said.

“This is really good and important to be meeting women from everywhere. We are sharing our culture and women are sharing their culture with us.”

As Selina Kulitja, from Kaltukatjara (Dockers River) said, “When we go out bush, all our worries go down”.



Christine Ellis and Tanita Gallagher learnt to strip pandanus leaves.

Wilora and Atitjere get the Works

WORSHIPPERS at Wilora's Lutheran Church can now enjoy donkey-free services, and Atitjere residents have a new fence that protects the graves of their loved ones, thanks to a new Central Land Council initiative.

The rangers built the fences as part of Ranger Works, the CLC ranger program's new fee-for service initiative, and the communities invested their lease income to pay for them.

“The new fence is a really big change for the church, it made it really tidy,” ranger Dan Pepperill, from the Anmatyerr

\$22,000 to remove the old fence and install the new cyclone mesh fence with separate gates for vehicles and people.

It chose Ranger Works for the job because of the community's relationship with the rangers from nearby Ti Tree.

“The Ti Tree rangers did a good and fast job,” working group member Rebecca Numina said.

The cemetery fence on Mount Riddock Station, near Atitjere, is also dealing with stray animals.

“We had to build a new

lease money to pay for the materials and employ locals on the project.

David Rankin, Adrian Webb and Albert Kunoth, each put in four weeks' worth of work under the watchful eye of Ranger Works supervisor Craig LeRossignol.

They pulled down the old stock fence, and installed a sturdy mesh fence and new entry gates to the cemetery.

“It was a good project and gave us something to do,” Mr Rankin said.

Mr LeRossignol said the experience brought a great deal of satisfaction to the group.

“The feeling from the workers was achievement and pride, and they can't wait to be involved in any upcoming projects,” he said.

Communities, pastoralists, mining companies and government agencies can hire the CLC rangers for jobs ranging from cool season burning, revegetation and weed management to erosion control and many other tasks.

They can go to www.clc.org.au/ranger-works for a list of services and a quote.



Adrian Webb and Albert Kunoth worked on the Atitjere fence.



Gerry Price and Seamus Price with the new Wilora church fence.

“The Ti Tree rangers did a good and fast job.”

Rangers, said.

The old fence was not only an eyesore, it was downright dangerous.

“It was rusty steel sticking out which was dangerous, especially for kids. We didn't want them to trip over it,” Mr Pepperill said.

Wilora's lease money working group invested

fence to keep the cattle and dogs out,” David Rankin, one of three local workers who erected the fence, said.

“When we had the old fence, the cattle and dogs would get in and knock around the flowers and desecrate the graves.”

Atitjere residents committed \$51,500 of the community's

Ranger camp back and better than ever

A HIGHLIGHT in every ranger's calendar, the Central Land Council's ranger camp was back in 2021 after missing out last year due to COVID-19, the first cancellation in the camp's 14-year history.

Held at Hamilton Downs Youth Camp, an hour outside Alice Springs, it brought together more than 100 rangers from all 13 CLC ranger groups, as well as six groups from beyond the region. They came from as far away as Warburton in Western Australia.

Many rangers travelled for several days to attend the event, despite heavy rainfall and flood delays. Flat tyres and bogged vehicles were no deterrent for rangers wanting to upskill through training and knowledge sharing.

Rangers who completed certificates in conservation and ecosystem management graduated in yellow Batchelor Institute gowns.

The rangers completed a range of qualifications needed to do their jobs out bush, such as side-by-side vehicle and chainsaw operations, tracking and first aid, chemicals and snake handling.

“It’s about sharing our culture. We haven’t got long to live and this is the time to get our voice out there and be heard.”

“Snake handling is a big thing out bush,” Murnkurrumurnkurru Ranger Group coordinator Clifford McGuinness told ABC News.

Catching a snake safely is much harder than killing one, and rangers are often called out to capture and release venomous species.

“We’re trying to conserve the animals and just remove them to a safer place,” Mr McGuinness said.

The camp also has a focus on ranger health and wellbeing.

“It’s about health checks, eye checks, ear checks, diabetes checks - just to make sure that they are okay to do their job,” ranger mentor Richard Hayes told SBS News.

The camp also aims to develop the rangers’ teamwork, leadership, presentation and public speaking skills with workshops and presentations in front of more than 100 participants.

Phillip Jimmy, from Daguragu, reckons he would “not really” have been game to present to a large crowd before he became a ranger five years ago.

“It has given me confidence about my speaking. To put my shyness away and be who I am,” he said.

Mr Jimmy even represented his colleagues at the World Ranger Conference in Nepal in 2019.

“I saw poor people going through what my people went through in their struggle, pushing for funding from their government, like we do here,” he recalled.

“Our elder, Vincent Lingiari, with his struggle with land rights and trying to be heard,

that gave me an idea of coming up myself and speak both ways, being confident and get the word out to people.

“I’m pushing my younger rangers as well. I reckon [Mr Lingiari] would be really happy with it. He would be speechless to know that we are the generation trying to be just like him.

“I’m halfway there now. I’m trying to give my people the confidence. Without speaking you would get nowhere,” Mr Jimmy said.



Ranger Phillip Jimmy graduated with a certificate in land management and ecosystem management.

He mentored his colleague Helma Bernard, and she is now educating the Kunpulu Junior Rangers at the Kalkaringi school.

“We show them saw fish rock art up Kalkaringi way. Mr Jimmy found it when he was a boy, maybe they took him there to show him, then he passed it on to us and we pass it on to the kids,” she explained.

The Murnkurrumurnkurru Rangers presented to their colleagues about a new crocodile safety program and explained how they use ‘croc floats’ to check water holes before swimming lessons.

“It’s a little floating ball with a rope that you tie up in a tree above the water. You leave it there for a few days and you check it for teeth marks.

“Crocs play with it and we can see if it’s a freshwater or a saltwater crocodile,” Ms Bernard explained.

She took part in a video



Jeffrey Foster and Helen Wilson at the all-terrain-vehicle training.

workshop at the camp because she wants to capture stories about caring for country.

“I want to use [video] for the kids, take them out bush and help them to be croc-wise,” Helma Bernard said.

“I want to record them doing the actions – holding the croc float and throwing the float in the water.

I want to show them what freshies and salties look like, and they can give us their

feedback. How they feel about swimming and they can learn from elders, us rangers and the traditional owners.”

For Mr Jimmy, knowledge sharing is what makes him proud to be a ranger.

“It’s about sharing our culture. We haven’t got long to live and this is the time to get our voice out there and be heard. And showing that we can do it as Aboriginal people.”



Gladys means business

GLADYS Brown may be softly spoken, but you can't mistake her sense of purpose.

The lead ranger of the Muru-warinyi Ankkul ranger team has long had her eye on a ranger coordinator position.

A six-month stint acting in the job in Tennant Creek has left her with a quiet confidence that may well see her become only the second female Aboriginal ranger coordinator in the Central Land Council's history.

The position had been vacant for months when Ms Brown stepped into the role and she said at first being the boss felt a little daunting.

"It was a bit challenging, trying to keep the rangers together for six months. Some of them didn't come to work and there was no communication," she said.

"I'd call them and they'd say they would be back the next day."

Then as now, her day starts early.

She opens the gates to the ranger workshop, also known as the shed, before eight in the morning.

"The reason we do it is to open for breakfast, if rangers don't have time for breakfast at home," she said.

Her persistence and

encouragement paid off.

"They kept coming and we had our 'toolbox meeting' in the morning to see what work they would do each day, every aim for the week. The next day we would touch base again and then they just go off and do the work themselves," she said.

"I enjoy being there for the other rangers. I like to see rangers doing their work instead of being told."

Computer work was Ms Brown's least favourite part of the job, but not only has she proved to herself that she can do it, it has also become part of her passion for training.

"At first it was hard, but I was good at it for the last months I was acting," she said.

"I still work the computer, teaching the fellas especially, when they are doing newsletters. I set it up for them and they decide what to write about the work they have done. They choose the photos for the stories they have written."

"I teach them how to do car bookings on the computer. We've got two new young girls. They are really, really good."

Tamika Newcastle, who travelled with Ms Brown and fellow ranger Tanisha Foster to the ranger camp, returned the compliment.

"Gladys is a really nice lady. She looks after us like her daughters," she said during a break.



Gladys Brown mentors new rangers Tanisha Foster and Tamika Newcastle.

"She teaches us when we go out bush around Tennant Creek - sacred sites, their names, whose country it's in. She told us where we came from, where our country is. Skin-way she's my auntie and Tanisha's nana."

It was the first ranger camp for both young women, and the large numbers of their colleagues graduating in bright yellow Batchelor Institute robes left an impression.

"I'd like to get to that level, earning certificates and knowing that I can be that good," Ms Newcastle said.

She is thinking of following in the footsteps of her mentor, who has a certificate four in conservation and ecosystem management.

Ms Foster previously worked at the Tennant Creek school and in disability services, but

reckons "ranger work is better because you get to explore sacred sites and learn their stories and how they connect".

"She looks after us like her daughters."

At the camp she signed up for first aid and chemicals handling workshops "in case we go to kill rubber bush".

The Murnkurrumurnkurru ranger group's presentation made her want to visit her colleagues in Daguragu.

Ms Brown is hinting that her wish may come true, perhaps when the Daguragu team hosts the next *warlu* (regional

fire management) committee meeting.

She has since handed the Muru-warinyi Ankkul reins over and showed the ropes to new ranger coordinator Ujwal Minocha, but Ms Brown continues to work fulltime with the group.

"I taught Ujwal about the toolbox meetings and the work tracker - what work has been done and what hasn't been done. It's good working as a team," she said.

When it comes to dividing up the work between them, Ms Brown feels she drew the long straw, and it doesn't involve the computer.

"Mostly, he's on the computer and I'm at the shed, supervising. I enjoy whatever work needs to be done out of town and sometimes I take the ladies. I'm teaching the young ones too."

MEET OUR RANGERS



Josie Napaljarri Haines

How long have you been working for the Muru-Warinyi Ankkul Rangers?

I have been working for the Muru-Warinyi Ankkul Rangers for the past seven months. I used to work with Anmatyerr Rangers in Ti Tree for around three years.

What projects have your ranger group been working on?

Most of our rangers are involved in *warlu* (fire) work around Tennant Creek. We assist Bushfires NT in maintaining the town firebreak. Late last year we were busy looking after gravesites just out of town, using a bobcat.

What is the best thing about being a ranger?

Meeting new traditional owners and other ranger groups and sharing our experiences, also mentoring younger rangers and learning new skills from my colleagues. I'm proud to be a ranger so that I can look after the country and connect traditional owners with their country.

What have been your personal highlights?

Presenting with my ranger group on climate change and how it has changed the country around Tennant Creek. We presented at the Indigenous Desert Alliance conference via Zoom.

I have gained confidence from giving presentations and getting to talk to different traditional owners.



Jinkaji turns burn-offs into carbon credits

ABORIGINAL business Jinkaji has sold \$245,000 worth of carbon credits from savannah burning near Elliott to the Aboriginal Carbon Foundation and is working on a new agreement.

Carbon credits are a great way for traditional owners to both protect their country and the climate through controlled burns and to earn money for their efforts.

Every wildfire their cool season burns prevents helps to delay dangerous global heating.

Jinkaji (also known as the Karlantijpa North Kurrawarra Nyura Mala Aboriginal Corporation) has just finished a five-year contract to sell the credits it earns for burning country to the Australian Government's clean energy regulator.

Each year, the contract has earned Jinkaji more than \$48,000 – income it has used to turn a carbon burning project into a business.

Its directors, traditional owners from the Karlantijpa North Aboriginal Land Trust, are negotiating directly with buyers of carbon credits, such as the Aboriginal Carbon Foundation.

"It's really exciting," deputy chair Belinda Manfong said.

"We had over 250,000



Wilhemina Johnston during aerial burning.

credits and all the directors agreed to sell it to Rowan [from the foundation]."

The foundation connects Aboriginal businesses that supply carbon credits to businesses wanting to pay a price (also known as an offset) for the pollution they cause by burning fossil fuels such as coal, gas and diesel.

The foundation also puts a dollar value on the social and environmental benefits that carbon projects on Aboriginal land create, and adds that to the price of the carbon credits.

Jinkaji directors and the foundation will work out which of these benefits will be counted each year, starting



Belinda Manfong said Jinkaji will build a base camp from which they plan to do "burning, bilby tracking and rubber bush killing".

with a workshop in August that will include Central Land Council rangers.

During Jinkaji's first five years the directors funded country visits and burning activities with CLC support.

Their new agreement includes a one-off sale of carbon credits they have already generated and a

three-year agreement about future credits.

This means Jinkaji can afford better firebreaks, training and a base camp on the land trust.

"We'll use it to build our shed and a kitchen, toilet and showers at the Jinkaji camp," Ms Manfong said.

Gruesome ranger task makes Alkwertneme fit for families

THE TJUWANPA Rangers and traditional owners have removed the remains of horses and cattle from Alkwertneme on the Roulpmaulpa Aboriginal Land Trust, making the popular camping and swimming spot fit for families once again.

An estimated 35 animals had perished at the site, also known as Number Four Spring, during the recent long drought and were not discovered until early 2019.

"The stench of the rotting carcasses was so bad it could be smelt more than a kilometre away," the CLC's

Sue Ellison said.

When the rangers showed the traditional owners the damage they were saddened and disgusted.

They also worried that native animals would not be able to drink the foul water.

Over the course of 10 visits, rangers and traditional owners in rubber gloves, face masks and gum boots removed the carcasses from the spring and burned them.

The rangers welded a steel rake and a steel hook extension to drag them out and flushed out the remaining sludge so the spring could fill

with clean water.

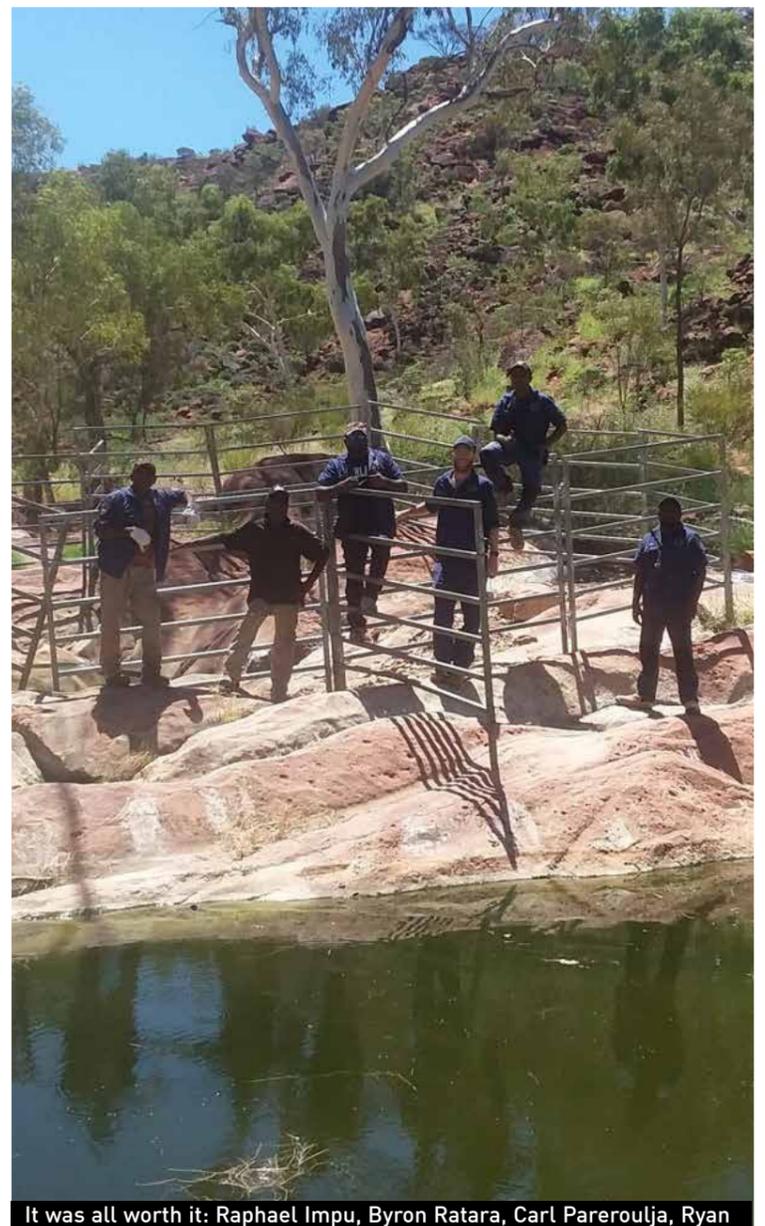
"The rangers did a really good job of cleaning up Number Four Spring and I'm really happy with that," traditional owner Craig Ebarinja said.

The rangers also welded a new, strong fence out of mustering panels that will withstand pressure from horses, cattle and flood water, but won't damage the rocky outcrops around the site.

A second fence they welded based on this design will be used to protect Waimena Spring from feral horses.



Emron Campbell, Ryan Clarke and Raphael Impu were among the rangers who cleaned up Alkwertneme.



It was all worth it: Raphael Impu, Byron Ratara, Carl Pareroulja, Ryan Clarke, Colin Joseph and Dean Inkamala with the new fence.



Rangers happier and healthier than other workers

IF you're an Aboriginal ranger, chances are you're both happier and healthier compared with non-rangers.

That's the finding of new research comparing Aboriginal rangers and non-rangers across Australia and involving almost 10,000 participants.

"If you're a ranger you're more likely to have higher wellbeing outcomes, in particular life satisfaction and family wellbeing," Alyson Wright, a researcher from the Australian National University, said.

"The good thing is that we're not just finding this in Central Australia, we're seeing it in Aboriginal rangers from all across Australia."

Ms Wright and Aboriginal researchers from the

participants over many years to measure their health and wellbeing at different times.

"The Mayi Kuwayu study is a data resource that is governed by Aboriginal people, for Aboriginal people. It is not a study for government, but for us," senior Tangentyere researcher Vanessa Davis told rangers at the CLC ranger camp at Hamilton Downs.

"The ranger groups we're working with are very different across the country, in terms of education and family income, but ranger work still has a positive impact on wellbeing. So there's something else going on," Ms Wright said.

So what is this 'X factor' that makes ranger work so beneficial?

Researchers already knew



Researcher Vanessa Davis watches Cleveland Kantawarra fill in the Mayi Kuwayu survey form.

"I'd like to see people taking the findings of the survey, and then improve their lifestyles."

Tangentyere Research Hub and the Australian National University have worked with the Central Land Council since 2016 to discover the benefits of ranger work.

The ranger wellbeing study comes out of the largest body of long-term research of Aboriginal and Torres Strait Islander culture and well-being ever conducted in Australia.

Known as Mayi Kuwayu (Ngiyampaa-Wongaibon for following people over time), the research aims to follow

culture had something to do with it.

The first ranger wellbeing study in 2018 looked just at central desert Aboriginal rangers and non-rangers.

A recent follow-up study looked at this more closely in central desert rangers and then again in many other Aboriginal rangers across the country.

It found that spending time on country and speaking Aboriginal languages had a positive effect on ranger wellbeing.

Protecting sacred sites, learning Aboriginal names for plants, tracking animals, as well as caring for their country, is what being a ranger is all about.

The research also shows that these activities are good for the wellbeing of all Aboriginal people, not just rangers.

"Being on country should be a public health priority, even if you're not a ranger," Ms Wright said.

communities. Now we're not living a traditional way of life, always getting takeaway food, for example," she said.

"It generates renal failure and all these health problems. I'd like to see people taking the findings of the survey, and then improve their lifestyles."

Ms Davis also wants to see more research jobs for young people.

"My goal is for future research in Aboriginal communities to be done by

looked at data from almost 10,000 Aboriginal adults.

It is the first time researchers have had national evidence specific to Aboriginal people and links between discrimination and a broad range of health and wellbeing outcomes.

"Experiencing discrimination is linked to negative outcomes ranging from low happiness to heart disease," lead researcher, Associate Professor Raymond Lovett, said.

Six in every ten Aboriginal people who did the survey said they had experienced discrimination in their everyday life.

One in every six Aboriginal people reported they were unfairly treated by the police.

The researchers found that experiencing discrimination was linked to every negative health and wellbeing outcome, including depression, pain, anxiety, heart disease, high blood pressure and diabetes.

The more discrimination experienced, the more common these poor health and wellbeing outcomes become.

"Aboriginal and Torres Strait Islander peoples have been saying for a very long time that racism is bad for health. Now we have robust data to back up those experiences," Associate Professor Lovett said.

"So what is this 'X factor' that makes ranger work so beneficial?"

"We saw that in the COVID-19 response, when country was the safest place for everyone to be."

While Aboriginal people have always known about the strong connection between culture and better health and wellbeing, there hasn't been much research at the national level.

A researcher for 21 years, Vanessa Davis hopes that the ranger wellbeing survey results in more long-term funding for ranger programs, and also a broader positive change for all Aboriginal people.

"For me it's really about the health and wellbeing of our

researchers already living in that community, so we don't have to bring anyone in," she said.

Follow-up research will look at how ranger work benefits the community, including the families of the rangers.

RACISM IS MAKING US SICK

Aboriginal people who experience racial discrimination are more likely to have poor health and wellbeing.

In the first nationwide study of its kind, researchers from the Mayi Kuwayu study

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From p.2
The centrepiece of the reforms is a new ABA-funded Aboriginal-controlled corporate federal entity to decide on and administer ABA grants and investments in the NT.

economic future of their families and communities beyond mining. "Mining royalties will one day run out and what will you have to show for it? That's the challenge the land councils discussed in detail," he told

"It is long overdue that decisions about ABA grants are made by Aboriginal people whose land generates the fund's income."

The NT land councils want the body to secure a sustainable economic future for generations of Aboriginal Territorians.

Until it is up and running, the Minister for Indigenous Australians, Ken Wyatt, will keep the final say about how ABA funds are spent.

He said the new body "will consult widely across the Northern Territory to set funding priorities" and empower Aboriginal people in the NT to maximise the

the ABC. "The body will be established with land councils or representatives from the Northern Territory Aboriginal community but there will be two senior officials from government, one from the Minister of Finance and one from my agency, and on top of that two independent people who will provide financial advice."

The land councils expect to work together to co-design the new body with the minister,



The chairs and executive members of the four NT land councils discussed the ABA reforms last July in Darwin.

but have yet to see a draft of the legislation he plans to pass this year.

"We look forward to working through the detail of the plan with the other land councils and the federal government," Mr Turner said.

"This will allow Aboriginal people to invest in more Aboriginal jobs and support culture and community for our grandchildren and beyond."

Positions Vacant with MoneyMob Talkabout

Are you passionate about supporting Aboriginal people in remote communities to improve their financial and social wellbeing? We have jobs available!



MoneyMob Talkabout is a not-for-profit organisation based in Alice Springs and is dedicated to delivering a range of financial and community support programs with and for people in remote Indigenous communities in the APY Lands.

Financial Capability Worker (2 roles)

Full time \$64-68,000 per annum plus super and salary packaging

Empower clients, through support and education, to develop long-term skills, knowledge and behaviour to better manage money and make good financial decisions. Work closely with Aboriginal Communities to deliver activities and programs about money education that meet local needs. These roles would suit early career community services workers with opportunities to undertake extra training and professional development.

Financial Counsellor

Full time \$84-88,000 per annum plus super and salary packaging

Assist and support clients to achieve financial resilience by assisting to manage debt, advocate with creditors and challenge unfair consumer practices. Actively involve clients in developing case plans to meet their financial goals and provide referrals where needed. You will need to have completed (or be close to) a Diploma in Financial Counselling and have experience working in the community sector with vulnerable people.

Our financial focused roles are not for the faint-hearted - you will need to be resilient and able to talk about challenging issues with community members. Significant remote travel is required as a drive-in-drive-out role, based in Alice and travelling to the APY Lands for two weeks at a time in every four weeks. You will need to be able to find ways to entertain yourself while in community on weekends.

HR Officer

Full time \$64-68,000 per annum plus super and salary packaging

Support team performance and a positive and productive culture by working with managers, employees and, as appropriate, volunteers, to administer various aspects of the employee 'life cycle'. Be an active participant in a positive workplace culture and a driver of internal and external communications and publications; as well as monitor compliance to legislative requirements. Some remote travel will be required to APY Lands work sites with this role.

To apply for any of these roles visit www.moneymob.org.au/join-our-team

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

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Audio translations cut through native title legal jargon

ONE of the most complex pieces of Australian legislation has been stripped of legal jargon and made accessible in six Aboriginal languages to empower native title holders across Central Australia.

The Central Land Council workshopped the six translated audio recordings with around 80 directors of native title holder corporations from across its region and beyond in June.

Hosted by the CLC at the Ross River Resort near Alice Springs, the Prescribed Body Corporation Camp, better known as PBC Camp, is the largest gathering of its kind.

The CLC's *Native Title Story* booklet, a plain English explanation of the Native Title Act, was road-tested with native title holders who speak Alyawarr, Anmatyerr, Central Arrernte, Pintupi-Luritja, Pitjantjatjara and Warlpiri.

"It went really well today," Luritja speaker Margaret Orr, from the Wura Aboriginal Corporation, said.

"Sometimes the big English words they use are difficult to understand, but in our language we understand," she said.

Ms Orr's granddaughter, Cheyenne Lewis, accompanied her to the camp to learn the ropes of running a prescribed body corporate - the legal term for a native title holder corporation - early.

"I didn't know what a PBC was and how it worked and I learned all of that. What their rights are. What your job is as a director and how to do it," she said.

"The audio helped people who actually speak Luritja. It helped my nana understand it better."

The booklet on which the translations are based was presented at the first PBC Camp in 2019.

It explains key native title concepts and compares them with land rights, two very different laws people frequently confuse.

The audio versions of the



Teresa and Samuel Doolan, native title holders for the Andado and New Crown pastoral lease land, check out the audio translations of the booklet.

"It's about empowering Aboriginal people to take part in decisions about their country and cutting through the legalese."

booklet aim to overcome literacy and language barriers to understanding complex legal language.

"It would help those who don't understand PBC, don't know what's going on, all the policies and rules changing," Brian Crafter, from the Patta Aboriginal Corporation in Tennant Creek, said.

"Not everybody is educated, we're not all lawyers."

The audio translations will give native title holders the information they need when they negotiate over developments such as mining and horticulture on cattle stations and manage land use agreements.

"It's about empowering Aboriginal people to take part in decisions about their country and cutting through the legalese," the

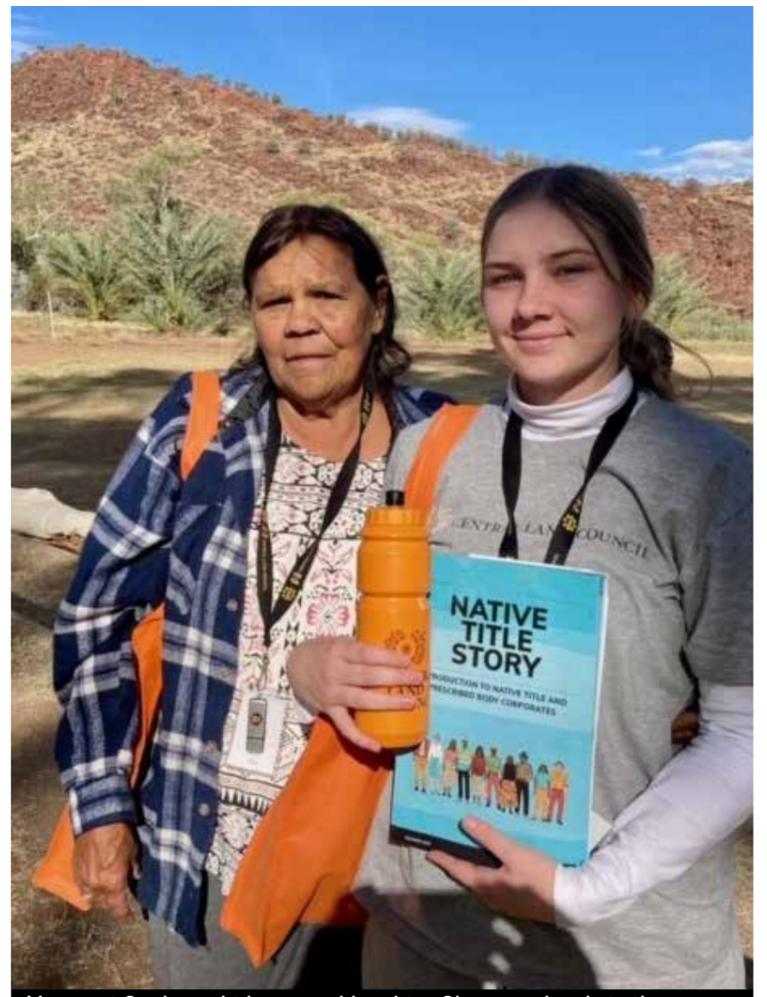
CLC's manager of native title, Francine McCarthy, said.

The *Native Title Story* booklet attracted praise around the nation and was adapted by organisations such as the Kimberley Land Council.

Kerry Colbung, from the Mirning Traditional Lands Aboriginal Corporation in Western Australia, said that the *Native Title Story* booklet, posters and audio translations are really vital resources.

"It'd be something we'd like to translate into our own languages interstate," she said.

The CLC is sourcing funding to develop a phone app with audio translations in a dozen local languages to help more native title holders to understand their legal rights and obligations.



Margaret Orr brought her granddaughter Cheyenne Lewis to the camp.



PBC directors discussed the Pitjantjatjara translation of the *Native Title Story*.



Greenland votes against Australian-Chinese uranium mining



AN INDIGENOUS party with a strong environmental focus has won Greenland's election.

The Inuit Ataqatigiit (Community of the People) party won the April election, largely thanks to a campaign opposing an Australian uranium mining group, backed by Chinese interests.

Greenland Minerals was planning to mine uranium and rare-earth metals in the Danish-owned Arctic island.

The company was seeking a licence to operate the Kvanefjeld mine for uranium and other rare-earth metals in the south of the island.

The deposit is said to be one of the world's richest in 17 metals that are used in the production of smartphones and weapons.

Inuit Ataqatigiit called for a moratorium on uranium mining in Greenland, and voters agreed.

A third of them used their vote to send a strong message to the Australian-Chinese company wanting to exploit the uranium of the world's largest island.

"I'm voting for a party that says no to uranium," 40-year-old Henrik Jensen told Agence France-Presse, as he left his polling station.

The leftwing opposition party swept up 37 per cent of the votes, ending the ruling centre-left Siumut (Forward) party's almost continual hold on power since 1979.

"There are two issues that have been important in this election campaign. People's living conditions is one. And then there is our health and the environment," the chair of Inuit Ataqatigiit, Múte Bourup Egede, said in his victory speech.

Inuit Ataqatigiit also vowed to sign the Paris climate agreement, which commits countries to keeping global warming under two degrees Celsius.

Climate change is already a harsh reality for Greenland.

Winter temperatures have risen almost six degrees in some places, and the melting of its glaciers is contributing to a faster-than-predicted rise in the global sea level.



Múte Bourup Egede, chair of Inuit Ataqatigiit in the capital Nuuk, on voting day. Photo: Christian Klindt Solbeck/Getty Images.

Germany says yes to apology for Namibian genocide, but no to reparations



GERMANY has refused to pay reparations as part of a formal apology to Namibia for colonial massacres at the start of last century because it wants to discourage further financial claims.

The country's foreign minister admitted in May that Germany's killing of around 75,000 Herero and Nama tribespeople in the southern African nation of Namibia more than a century ago was a genocide.

Its troops shot, starved and tortured to death tens of thousands of tribespeople who rebelled against the theft of their land between 1904 and 1908, when Germany ruled Namibia.

The German and Namibian governments have been negotiating a reconciliation agreement since 2014.

As part of the agreement, Germany has offered to fund \$1.3 billion worth of reconstruction and redevelopment projects in Namibia.

Many descendants of the massacre victims have rejected compensation in the form of aid payments for infrastructure, healthcare and job-training programmes and are demanding direct reparation payments.

The Ovaherero Traditional Authorities and Nama Traditional Leaders Association called the reconciliation agreement a "public relations coup by Germany and an act of betrayal by the Namibian government", according to



Herero prisoners of early last century resemble those of Aboriginal prisoners in Central Australia. Photo: Chronicle / Alamy Stock Photo.

The Guardian.

The German government insists that the aid payments are not reparations in the legal definition of genocide under the 1948 convention on the prevention and punishment of genocide.

Germany is reportedly concerned that other

countries, which were not part of settlements after the two world wars, could also demand reparations for the economic and human losses caused by its forces.

Indigenous communities in Namibia have also asked for the return of tens of thousands of stolen body parts

belonging to their ancestors and looted art which are being kept in German museums and libraries.

A declaration is expected to be signed by the German foreign minister in the Namibian capital, Windhoek, in early June.

Parliaments in both countries

must then ratify it before the German president is expected to officially apologise for Germany's crimes in front of the Namibian parliament.

Germany lost all its colonial territories after World War One, but at one stage was the third largest colonial power after Britain and France.

Human rights experts call for investigations into deaths of Canadian boarding school students



THE CANADIAN Government has promised to help repatriate the remains of almost 1000 First Nations children after grim discoveries at former residential schools, but it is being urged to do more.

In May, the remains of 215 children, some as young as three years old, were found buried in unmarked graves on the site of a school in Kamloops in British Columbia, which was operated by the Catholic Church between 1890 and 1969.

A month later, a further 751 unmarked graves were found at a Catholic residential school in Marieval, Saskatchewan, followed by the discovery of the remains of 182 children at another school in Cranbrook, British Columbia.

The bodies and graves belong to an estimated 6,000 First Nations children who died in some of the state-funded Christian boarding schools until the 1970s.

The children were forced into the schools in an attempt to assimilate them.

A third of the 130 schools were run by Catholic organisations, according to *The Guardian*.

Nine United Nations human rights experts have asked the Vatican and the Canadian government to “conduct fully-fledged investigations



Mourners left shoes as tributes to the dead students. Photo: Bloomberg/Getty Images.

into the circumstances and responsibilities surrounding these deaths”.

The experts also urged similar investigations in the other residential schools.

“I always thought they ran away like I did, that they made it, that they were free.”

Canadian Prime Minister Justin Trudeau called on Pope Francis to apologise on Canadian soil for the church’s role in the country’s residential school system.

His call followed the refusal of the country’s Catholic

bishops to say sorry.

Catholic churches in several First Nations communities have since burned down in circumstances that have been described as suspicious.

Around 150,000 children were forced to convert to Christianity, to stop speaking their languages and were beaten and abused.

The impact of that abuse is still being seen in Canada today, with high rates of

substance abuse among First Nations communities.

In response to the discovery of the bodies, flags on government buildings were lowered to half-mast and Mr Trudeau promised to provide support to affected communities.

He told AP the children should never have been removed.

“Children should never have been sent to those so-called schools - places where they were separated from their families and their communities, places where they faced terrible loneliness,

places where they suffered unthinkable abuse,” Mr Trudeau said.

“That is the fault of Canada.”

Clayton Peters spent seven years at the Kamloops school after, along with his brothers, he was forcibly removed from his family in 1967.

He tried to escape and thought that children who disappeared had done so successfully, but now Mr Peters thinks some could be buried at the site.

“I always thought they ran away like I did, that they made it, that they were free,” he said through tears.

Tribal leaders welcome suspension of Alaska drilling program



THE UNITED States government has taken another step towards reversing a decision by former US president Donald Trump to allow an oil and gas drilling program in an arctic wildlife refuge.

Mr Biden has suspended leases in Alaska’s Arctic National Wildlife Refuge, a 7.9 million hectare area that is home to polar bears, caribou and snowy owls, among other native animals.

The order came via Interior Secretary Deb Haaland, the first Native American to serve as a Cabinet secretary.

Republicans and the oil industry have long argued for the opening up of the oil-rich region, which is sacred for the Indigenous Gwich’in people, but Democrats, environmental groups and some Alaskan tribes have opposed it.

Executive director of the Gwich’in Nation Steering Committee Bernadette Demientieff said tribal leaders are heartened by the Biden administration’s “commitment to protecting sacred lands and the Gwich’in way of life”.



Deb Haaland ordered the stop to oil and gas drilling in the Arctic wildlife refuge. Photo: Jim Watson/Getty Images.

Review of US boarding school deaths

MS HAALAND has also ordered an investigation of US boarding schools for First Nations students.

The review follows reports that the deaths of as many as 40,000 pupils may have been covered up, in an echo of the Canadian scandal.

At least 1,000 deaths from 1879 to 1934 at just four of the over 500 schools have already been documented.

Ms Haaland wrote in a memo that most parents could not visit their children at these schools, where some were abused, killed and buried in unmarked graves.

She revealed she is herself “a product of these horrific assimilation policies” and that her “maternal grandparents were stolen from their families”.

“Survivors of the traumas of boarding school policies carried their memories into adulthood as they became the aunts and uncles, parents, and grandparents to subsequent generations,” she wrote.

Ngawa, ngapa, kapi, kwatja, water is the theme of the third Vincent Lingiari Art Award

ENTRIES for the \$10,000 Vincent Lingiari Art Award have closed and a winner will be revealed at the Tangentyere Artists Gallery on 8 September.

Desart received 36 art works from across the Central Land Council region, all responding to this year's theme *Ngawa, Ngapa, Kapi, Kwatja, Water*.

CLC delegates will be the first to get a sneak peak of how the paintings and sculptures explore the artists' connection with their land and water when the council meets at Kalkaringi on 24-26 August.

The meeting near Mr Lingiari's home of Kalkaringi will take place just before this

always been "unashamedly political".

"This year's Vincent Lingiari Art Award highlights the campaign for Aboriginal water rights the NT land councils kicked off last year with their call for a safe drinking water act.

"It will raise awareness of our struggle against massive water theft that threatens the survival of desert plants, animals and people and for safe drinking water for our remote communities," he said.

Water is critical to the social, cultural, economic and political identity of Aboriginal people in the CLC region.

"We have chosen this year's theme to spread the word that water rights are land rights."

year's Freedom Day, the 55th anniversary of the Wave Hill Walk Off.

CLC members will again select the winner of the \$2,000 Delegates' Choice Award from the entries.

The award was former CLC director David Ross' idea, and this year it will be presented for only the third time.

Freedom Day commemorates the day Vincent Lingiari led striking station workers to camp beside Wattie Creek near Kalkaringi.

The CLC executive and Desart chose this year's theme because it resonates strongly with their advocacy around water rights.

"We have chosen this year's

"Over almost half a century the CLC has won back significant areas of land on behalf of traditional Aboriginal land owners, but without safe, secure and adequate sources of water their very survival on this land is under threat," CLC chief executive Lesley Turner said.

"Poor water quality, water shortages, water use in fracking and agribusiness have a detrimental impact on the health and well-being of our people, their country and cultures."

The award exhibition from 8 September – 13 October will send an urgent message not to take water for granted in a world where water rights are

"The CLC has won back significant areas of land on behalf of traditional Aboriginal land owners, but without safe, secure and adequate sources of water their very survival on this land is under threat."

theme to spread the word that water rights are land rights," CLC chair Sammy Wilson said.

"Government should not be giving away water for free. We need drinking water and water for country and for our culture.

"Government give us our land back, but water rights – wiya. We need water rights."

Desart chief executive Philip Watkins said the award has

shaping up as a new frontier.

The CLC and Desart established the Vincent Lingiari Art Award in 2016 to commemorate the 50th anniversary of the historic Wave Hill Walk Off and the 40th anniversary of the Aboriginal Land Rights Act (NT) 1976.

In 2019 the award theme *Our Country – True Story* reflected on the call of the Uluru Statement from the



The award taps into a long tradition of Aboriginal artworks about water. Heather Anderson and Lindy Brodie painted Singleton Station, the site of the Territory's largest-ever water license, for an earlier exhibition.

Heart for truth-telling.

Eunice Napanagka Jack from Ikuntji won that award for her painting *Kuruyultu*.

The Vincent Lingiari Art Award is made possible through the generous support from the Peter Kittle Motor

Company and Newmont Australia.

Strong, straight and true - the life and work of Barbara Tjikatu

BARBARA Tjikatu will be remembered for her strength, directness, fairness and her generosity of spirit. These qualities remained constant throughout a long and amazing life of extraordinary change.

Born at Nyira, south-west of Uluru, in the mid-1930s, Ms Tjikatu spent her early childhood living the bush life in her father's country around Anumara Piti, the Caterpillar Dreaming place not far from where the Northern Territory, South Australia and Western Australia borders meet, and her mother's country, Pilalkatal, west of Uluru.

She travelled to Uluru with her family after the loss of her father, before going on to Wallara and Tempe Downs to be with extended family. In 1942 her mother took her up to live in Areyonga (Utju).

In the mid-1950's Ms Tjikatu married Nipper Winmati, a traditional owner of Uluru. Their first son Colin was born at Utju in 1956, followed by Denis in Alice Springs, daughter Dawn at Aneri, and Arnold and Bessie, who were born at Utju. Ms Tjikatu also took on the responsibility of caring for David, who was family.

Utju was a very important place in Ms Tjikatu's life. She and Nipper took school kids out on bush trips to teach *inma* (ceremony), and showed them how to find bush food like witchetty grubs, honey ants and the honey grevillea nectar, which the kids loved. She continued in this

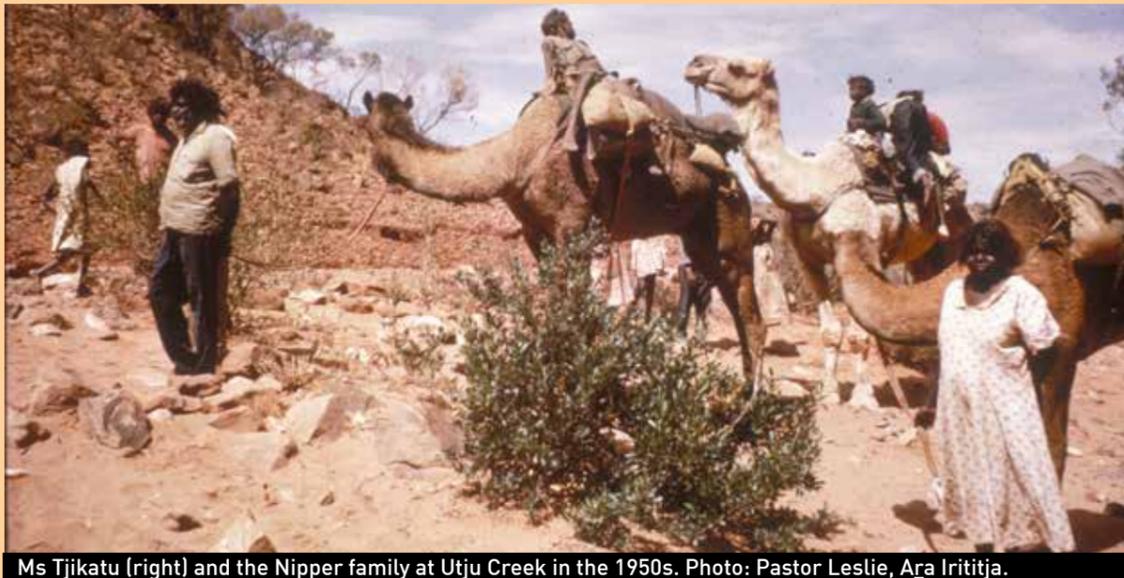
important role throughout her life.

In the early 1960s, Angus Downs became the family's base. It was a very dynamic place at the time and a key stopover for tourists on their way to Uluru. It was here that she first made and sold her beautiful woodwork, especially crafted bowls and digging sticks.

The family often walked to Uluru with their camels, travelling through the bush, taking the children along the traditional lines via the same rock holes and soakages that she first saw as a little girl. At Uluru she offered camel rides to tourists for two bob (20 cents), using a billy can as a cash register. The adventure proved popular with families.

From Uluru she often ventured further west into her grandfather's and mother's country to show the children their country, to teach them the stories and how to look after places properly. They gathered bush food along the way and hunted dingoes, which provided income on return to Angus Downs.

Her family returned to Uluru to work at the new Ininti Store, which opened in 1972. In 1982 she helped track the dingo that took Azaria Chamberlain and was a witness at Lindy Chamberlain's trial. Ms Chamberlain honoured Ms Tjikatu through a message sent for her funeral. In the message, Ms Tjikatu was remembered for her strength and loyal friendship over



Ms Tjikatu (right) and the Nipper family at Utju Creek in the 1950s. Photo: Pastor Leslie, Aṛa Irititja.

the years as she stood by the Chamberlain family throughout their ordeal.

As the land rights movement gained momentum, Ms Tjikatu spoke strongly at meetings about the need for a land council and for the right of Anangu to live in the National Park. She gave important evidence at the 1976 Kaṭiṭi and Uluru-Kata Tjuṭa land claims. While at the historic 1985 handback, she carried a digging stick and, with other senior women, guided the Minister for Aboriginal Affairs around Uluru.

Ms Tjikatu embodied the spirit of joint management of the park, both on the board and on the ground. A member of the first board of management, she remained active at board level for almost 30 years and contributed to countless formal park consultations, always leading with common sense and purpose. She was always looking for constructive ways to promote meaningful Anangu involvement in day-to-day work. She was a strong negotiator and believed in fairness and equality, and was known to stand up and remind everyone, "What about ngapartji ngapartji?"

She made sure *tjukurpa* was respected and understood by visitors to the park as well. She powered through the 1990s, designing the Anangu guided 'Kuniya Walk to Kapi', key elements of the cultural centre and then travelled to Thailand to present the nomination for the world heritage listing of the park as a cultural landscape. She was happy that visitors from around the world were coming to recognise the importance of Anangu culture and valuing the way Anangu saw their land.

Strong and clear on the importance of working together, Ms Tjikatu was always happy to teach Anangu and non-Aboriginal rangers, how to look after *tjukurpa*. She particularly loved to teach and work with younger women rangers on women's cultural sites, and supported the Mutitjulu School's junior ranger program.

In 2005, her work was recognised by an Order of Australia for the key role she played in the campaign for land rights and her enormous contribution to culture, community and the park, but of course, she did not stop there. She advocated strongly for a swimming pool at Mutitjulu and more employment in the national park for young Anangu.

In 2015, she moved into the aged care centre at

Mutitjulu where she painted and enjoyed visits from family, many friends and dignitaries, including the Dalai Lama, who called in to pay his respects.

All who knew Ms Barbara Tjikatu will remember her with the deepest love and respect, not only for all she did in her life, but for the way she lived it, straight and true.

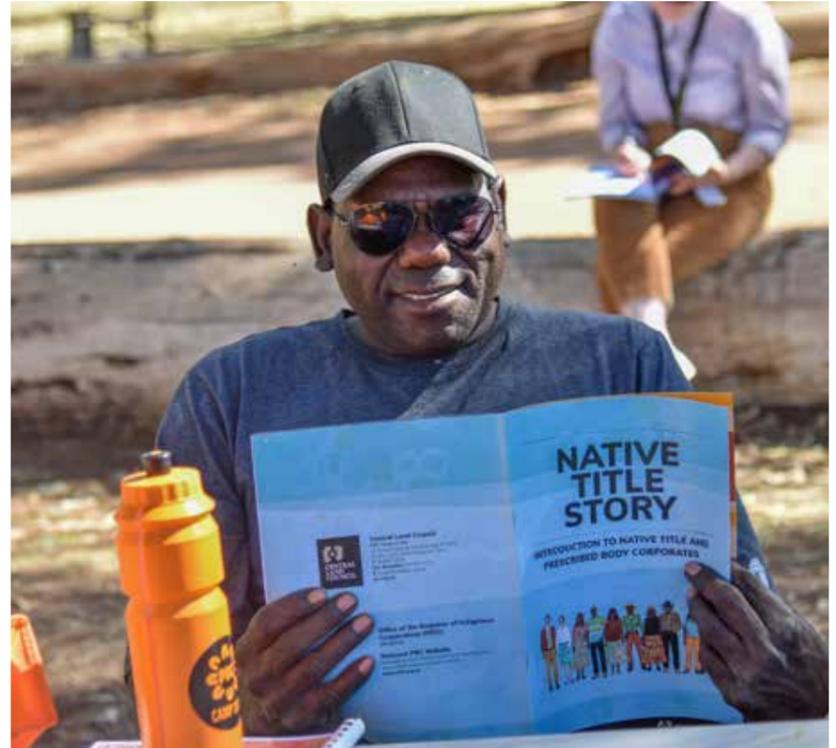
By Teresa Nipper and Patrick Hookey.

She was known to stand up and remind everyone, "What about ngapartji ngapartji"?





Jackson Kopp, Angela Purvis, Justin Kelly, Justin Kelly and Sacariha Michaels took part in a video workshop.



James Glenn checked out the Anmatyerr translation of the CLC's booklet.



Maisy Rogers and Minnie Madrill at the Jinka Jerois determination ceremony.



Anthony Cleary and Richard Cowboy Reiff were among the native title holders for the Jinka Jerois pastoral lease land.



Jodi Kopp, Damian Ryder, Nathan Pepperill and Joyce Taylor in the Hamilton Downs kitchen during the ranger camp 2021.



Ranger coordinator Clifford McGuiness rose to the challenge of the wok off.



Moses Rowe, Nick Ashburner, Farren Major and Sachariah Michaels enjoyed a break from the workshops.



Janelle Trotman, Jade Kudrenko and Josie Douglas at Jade's farewell.



Flying the flag at the ranger camp: Tanita Gallagher and Marita Maxwell from Kintore.



Johnny Barber and Roger Tommy check the Alywarr translation of the *Native Title Story* at the PBC camp.



Lionel Mick, Elizah Kelly and Norbert Patrick kept match fit at Hamilton Downs.



Onlookers kept their distance from Ankin Abbott's mulga snake.

“I travelled the world with that song.”



I have been involved with CAAMA (Central Australian Aboriginal Media Association) for quite a while. I love this place. I love CAAMA. Thanks to Philip Batty and Mr Macumba and Freda [Glynn] [co-founders of CAAMA], CAAMA really made a change to my life. And I thank them for it.

I wasn't a singer then, but this is where I first started, this one here, in town [Alice Springs]. I did my first album here. I was the first one to record in the new studio.

I used to sit in front of the television and watch the country music awards. I would tell my family, 'I'll be there one day' and they would say 'sure, sure' and they would laugh at me. Then two years after I came off drinking I was there.

It just changed my life forever. I did a lot more writing, lot more songs, then one day – Graham Archer was

the manager for radio at the time, and he heard me singing one day – he came into studio and he said, 'Oh, I would like you to listen to a song.' And he gave me a cassette. 'Listen to this song and tell me what you think about it.'

It was John Williamson's 'Raining on the Rock'. I listened to it and I said, 'It's okay, but it needs a lot of changes.' And he said, 'What do you mean?' ... Well, it's a whiteman singing about the Rock, I'd like to change the words.' And he said, 'Well, how would you do it?' And I changed some of the words.

And he listened to it, and said, 'Why don't we send it to John and see what he thinks about it?' And we send it to him. A week later we got a phone call and John wanted me to come down and record it with me.

So that changed my life around. It changed everything ... everything.

I travelled the world with that song. There were some words, say a couple of words – 'like an Aborigine' and I changed it to 'as an Aborigine'. And 'wishing on a postcard'. We didn't have no frigging postcards out bush, and I changed it to 'wishing and dreaming', and 'Uluru has powers' to 'Uluru is power'.

So a few little things we changed in the song, and a lot of Aboriginal people understood it when we changed that.

And it became a massive hit in Australia, huge. He understood what it was about. And from then on, fifteen years on the road with John. Amazing.

Even for him, that song sort of changed his profile too. He was a country music star, but when 'Raining on the Rock' came, he had more Aboriginal people listening to him after that.

Warren H Williams

Excerpt from *Every hill got a story*

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

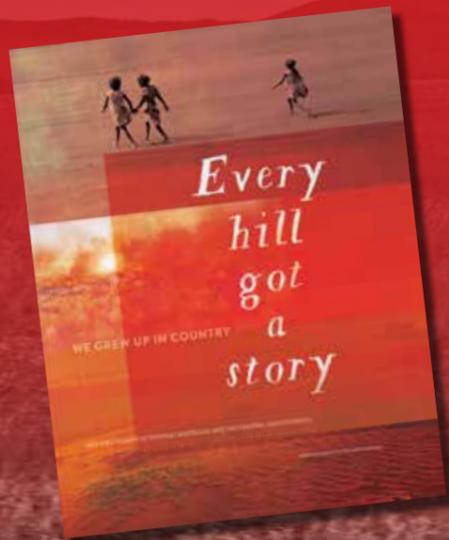


Photo: National Archives of Australia NAA: A1200/18, 7913408.

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

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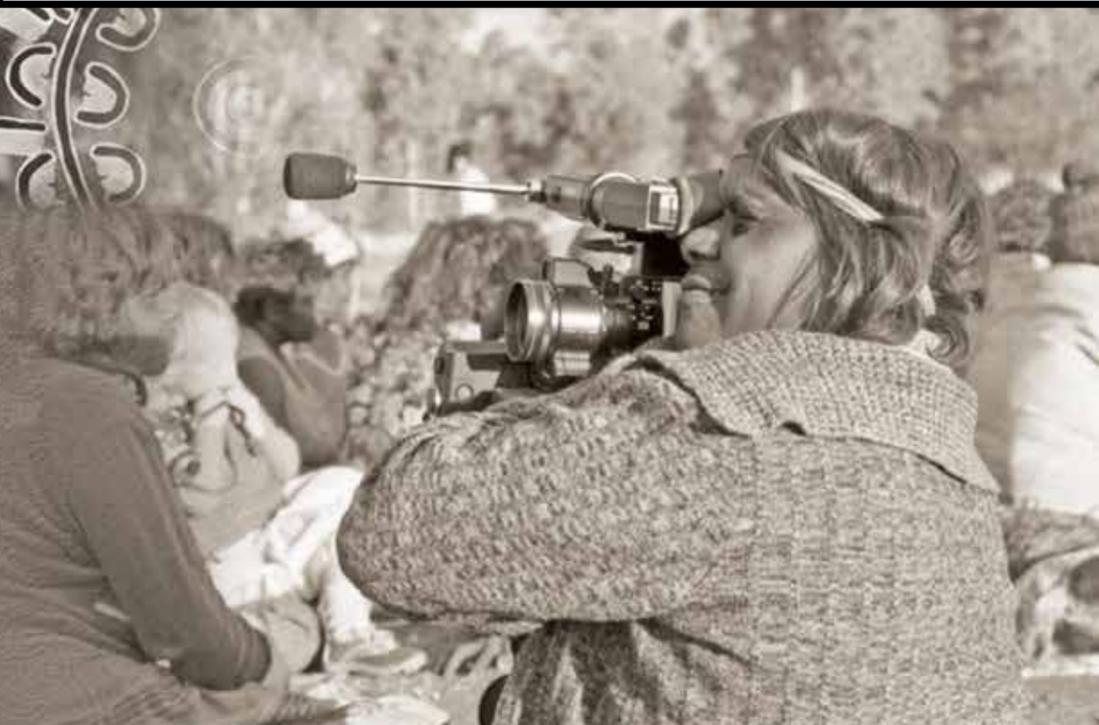
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**5: BRUSH TEETH
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**6: WASH WITH SOAP
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