

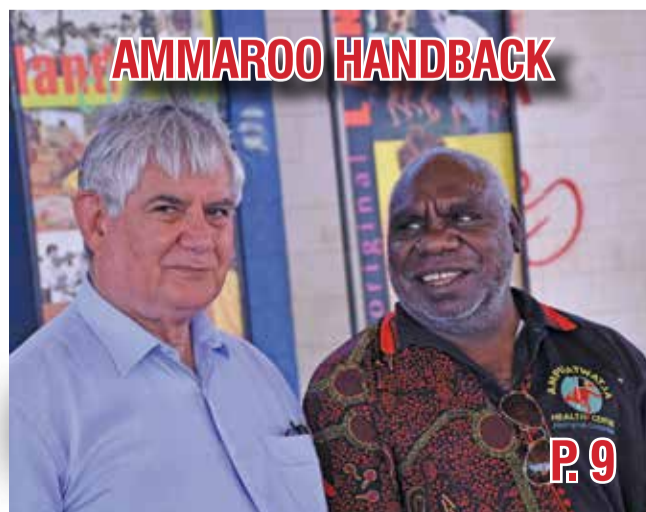
# FREE LANDRIGHTS NEWS

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## CENTRAL AUSTRALIA

# Too hot for our mob?



**EDITORIAL**

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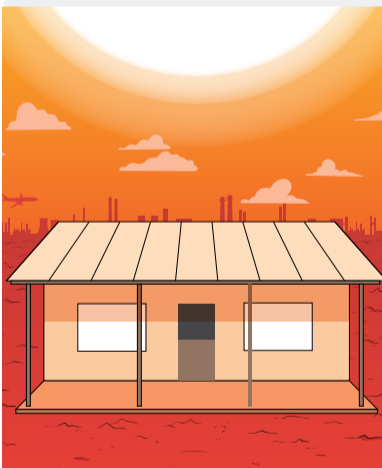
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**COVER**



Cover illustration by Joey Klarenbeek

**CLC MEETINGS**

**6-8 April 2020**  
Council  
Tennant Creek

**7-8 May 2020**  
Executive  
Alice Springs

**24-25 June 2020**  
Executive  
Alice Springs

**18-20 August 2020**  
Council  
Kalkaringi

# Is it getting too hot for our mob?

JUST as experts predicted Australia's catastrophic bush fires of this summer decades ago, they also agree that poor communities around the world will be the most vulnerable in a hotter, drier and more unpredictable climate.

Aboriginal people in remote communities will be among the hardest hit.

In Central Australia, climate records continue to be broken.

In January 2019, meteorologists declared the driest summer ever in Alice Springs and Tennant Creek, while 2018 was the hottest on record in Central Australia, with 55 days above 40 degrees.

And those new records were reached a decade earlier than the national science agency had predicted.

"Climate change is getting worse," Rodney Katatuna, from Titjikala, said.

Other elders complained that their houses are already too hot for people to sleep in and that their kids find it hard to stay awake at school.

"We can't go and sit outside. We have to go at night to sit down with the families. Climate

change is true," former Kintore teacher, Irene Nangala, told the Guardian online news service.

Ms Nangala said people don't want to move to town but Mr Katatuna is thinking about leaving the region.

"It's going to get too hard for ngurraritja to live in the desert soon. I might shift somewhere when the desert dries up – up north, down south."

"Without action to stop climate change, people may be forced to leave their country," the Central Land Council's head of policy, Josie Douglas, said.

"Climate change is a clear and present threat to the survival of our people and their culture," she told the Guardian.

Living in "unbearable concrete hot boxes" doesn't help.

"People resort to sleeping outside, or cramming everybody into the coolest room, with all the well-known consequences for the spread of diseases."

"It's also common for people to sleep in shifts, with young people roaming the streets at night where they get into



Ranger Max Brumby informs himself about global heating.

trouble, and sleeping during the day when they should be at school."

"You can sometimes see people in communities hosing the outside of their Besser brick walls with garden hoses to keep cool despite the water shortages – that's how desperate they are."

Members of the CLC have called on the government to provide air conditioners for all

new and refurbished houses.

"Air conditioning is an essential item in the desert, not a luxury," explained Dr Douglas.

Yet houses in remote communities and town camps often come with "a hole where the aircon unit should be and they are told to buy it themselves".

**Continued page 5.**

## Senators hear opposition to cashless debit card

"I'VE not had anybody raise the cashless debit card with me."

That was Ken Wyatt's response when Land Rights News asked if he agreed with the Minister Anne Ruston's plans for more than 22,000 Territorians on the BasicsCard to be shifted onto a new cashless debit card.

The question was raised during handback celebrations in Ampilatwatja last November.

Two months later, independent senator Jacqui Lambie, from Tasmania, discovered that people out bush didn't know about the card.

With Labor and the Greens opposed to the plans, Ms Lambie's vote in the Australian Senate could make or break them.

In January, she visited the

**"Shifting them to the cashless debit card is not going to help people gain employment."**

NT to hear for herself what people thought about the government's plans.

Territory senator Malarndirri McCarthy hosted the visit to Papunya, Ikuntji (Haasts Bluff) and Alice

Springs, and later they flew to Milingimbi.

It was the same story everywhere.

People complained that they didn't know about the

proposed cashless welfare card.

When they were told they said they didn't want it.

Executive manager of policy and governance at the Central Land Council Josie Douglas

was also on the trip.

"People told us they want jobs, especially for young people. They don't want to be on welfare, but there are no jobs," Dr Douglas said.

"The best way to create jobs is through reforming the work-for-the dole scheme and providing adequate incentives for Aboriginal controlled organisations in remote communities to take people on.

"This government claims they are committed to 'welfare to work', but this is just not happening. The cashless debit card is a distraction.

**Continued page 8.**



NPY Women's Council director Maimie Butler, CLC delegate Valerie Patterson, MP Warren Snowdon, ALPA deputy chair Mickey Wunungmurra, Senator Pat Dodson and CLC delegate Joshua Rankine. The delegation travelled to Canberra with CLC policy head Josie Douglas to tell politicians at Parliament House why they oppose the cashless debit card.



# What can we do to keep our families and animals safe during summer?



**Mildred Inkamala**  
Gilbert Springs

“I’ve been asking the rangers to put up bow sheds in outstations against the heat. At Hermannsburg, there is a lack of air coolers so I rang up in Alice Springs and said ‘I have a sick grandson. He’s got epilepsy. It’s very important that we keep him in a cool place.’ My husband is sick, too, and we have this other little boy with autism and we have to keep him inside. He doesn’t mix with other kids and likes to play inside. We were without an air cooler maybe six months, a long, long time, horrible! So we hosed the veranda and the kitchen and the lounge to keep it cool. And I’ve been taking my sick kids to my daughter’s place to stay in the cool and then came back home at night. It was very crowded. We put our mattress on the floor and just slept in the cool.”



**Geoffrey Shaw & Brooklyn**  
Mt Nancy Town Camp

“Gotta make sure that there is a lot of shade available for your pups. Make sure they got plenty of food like dog biscuits that you can buy from the shop and make sure that they got plenty of water.”



**Stephen Clyne**  
Ulpanyali

“We put those water sprinklers you use for growing fruits and trees and lawn up on the veranda. The wind came around and made it cool. It worked really, really well but we need a new water tank.”



**Adriana Schembri & Rain**  
Alice Springs

“Having a turtle shell for your dogs to swim in that you can leave in the shade. If you got bigger animals like horses, hose them down and their yards to keep the dirt nice and cool, make sure they got water to drink. Your birds can do with a light spray with the hose, leave your laundry door open for cats to come inside as well. These little things can really help.”



**Rodney Katatuna,**  
Titjikala

“This place is getting hotter. I don’t know what’s going to happen to us. I have to keep my family inside the house. Might be no water, might be trees are going to die, animals and then, last of all, it will be us. We have a lot of bores and they might dry up. We’ve got to sit and pray. I wish it rains but the rains are also gone. I think it’s going to get too hard for ngurraritja to live in the desert soon. I might shift somewhere when the desert dries up - up north, down south. We have to stop this pollution. Climate change is getting worse. When they talk about this climate change I’m scared.”



**Cheryl Stirling**  
Alice Springs

“We need more trees to be planted here and everywhere for people. There’s not enough trees, there’s not enough seats for people to go and sit down under the shade, there’s none really anywhere.”



**Tania Liddle**  
Oak Valley

“Make sure there is water for all your animals. Even when it’s cloudy, we all still need water. For people, stay inside during the hottest part of the day – and make sure you carry a lot of water with you wherever you go. Look after our old people, and make sure they are in the cool with lots of water.”

# Communities send clear message on Closing the Gap

INDIGENOUS groups have won \$1.5 million towards an Aboriginal and Torres Strait Islander data project.

The project is an outcome of consultations with communities around the country and will be used to help with decision making in order to reform the Closing the Gap policy.

A group of nearly 50 Aboriginal organisations, known as the Coalition of Peaks, said one message from the consultations was that “shared decision-making depends on all parties having access to the same information.”

**“This is not just business as usual.”**

It wants to use the money from the federal government to develop regional profiles of Closing the Gap targets to support evidence-based policy and decision-making by communities.

Prime Minister Scott Morrison, who delivered the

latest report to parliament on the failed policy in February, also agreed to three major reform priorities put forward by the coalition.

They are to develop formal partnerships between government and Aboriginal people on Closing the Gap, growing community-controlled services and improving mainstream service delivery.

“This is not just business as usual,” head of the Coalition of Peaks, Pat Turner, said.

“They are important structural reforms so that our sector can be built up, so it can participate.

“The prime minister is listening to those voices and supports the new national agreement being built.”

Indigenous communities around Australia have had their say late last year on a new national agreement on Closing the Gap which is currently being developed by the coalition and the Council of Australian Governments.

The coalition said the consultations found “overwhelming support for the three reform priorities,



Pat Turner from the Coalition of Peaks with Prime Minister Scott Morrison. Photo: The Guardian

with more than 90 per cent of people who completed an online survey backing them.

It consulted with more than 2,300 individuals at almost 70 face-to-face meetings in cities, regional towns and remote communities in every state and territory.

Nearly 1,700 people completed the online survey.

In Central Australia, approximately 150 people took part in consultations in


Alice Springs, Tennant Creek and out bush.

In Tennant Creek, the board of Julalikari took part and the CLC delegates discussed the reforms at their meeting at Yulara Pulka.

“Participants and survey respondents were united on their support for the priority reforms, speaking with one clear voice,” Ms Turner said. “Aboriginal and Torres Strait Islander communities

know what works for them and have charted a clear way forward for the new national agreement.”

The consultation process was independently reviewed by an indigenous-owned consultancy which found that the “campaign to mobilise the community to participate was effective” and that the “engagements were open, fair and transparent”.



**Department of THE CHIEF MINISTER**

**“My career started with a CLC cadetship.”**

**Mischa Cartwright**  
Executive Director  
Aboriginal Affairs Strategic Partnerships

## 2020 CLC CADETSHIPS

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- Information Technology
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Australian Aboriginal and Torres Strait Islander people who:

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- have been accepted to study fulltime within a University in Australia
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**From page 2:**

As a member of a steering committee for the National Agreement on Remote Housing, the CLC has a chance to advocate for better house design and to ask questions.

The now-disbanded Desert Knowledge Co-operative Research Centre made recommendations more than a decade ago about how to make desert houses more energy-efficient and communities more resilient.

in communities and operate swimming pools,” she said.

Indigenous land management, in particular cool season burning, is on everyone’s lips, although many confuse it with hazard reduction and forget the cultural element.

However, Dr Douglas believes “all that counts for little in the face of the lack of climate leadership”.

Global heating has made the scale of the bushfires around the nation much

## “Air conditioning is an essential item in the desert, not a luxury.”

“Making sure houses are built with the right orientation and have passive cooling and a white roof cost almost nothing,” Dr Douglas said.

“We would like to know how many of these research findings have been implemented in our region.”

There is no shortage of home-grown solutions, and the catastrophic fires across Australia have made many realise that the original inhabitants may have some of the answers.

“People are already mitigating climate change through traditional burning and they are investing their income to install solar power, plant bush tucker gardens

more devastating, yet Australia could have avoided them if it had “done a lot more much earlier”, according to economist Ross Garnaut.

“The tragedy has been building over a long time,” he told the ABC.

In 2008, Professor Garnaut reviewed the impact of climate change in Australia and predicted that the nation would face a more frequent and intense fire season by 2020.

He warned the situation would continue to worsen without global action to cut the gases produced by burning coal, gas and oil.

“Things will continue to get worse until the world

# Burial of cemeteries bill shows bush voters' power

IF ABORIGINAL Territorians wanted any proof of their political muscle in this Northern Territory election year they need look no further than the rushed burial of the NT Government's controversial changes to its cemetery laws.

The government hastily withdrew its proposed Burial and Cremations Bill ahead of the Central Land Council meeting in October, following an outcry from the bush.

Land councils and other Aboriginal leaders raised the alarm that the bill would criminalise remote community residents for burying their loved ones on their land, in line with their customs.

The backflip came just days after the CLC warned that burying somebody without prior approval from the chief executive of the NT Housing Department would become a criminal offence.

It would be punished with fines of up to \$31,000, or two years in prison.

"That is the penalty for burying someone on a homeland without the consent of the CEO – it's just

extraordinary," CLC policy manager Josie Douglas told the ABC.

The bill would have forced grieving families wanting to bury their kin outside of a declared cemetery to seek the CEO's permission.

Northern Land Council CEO, Marion Scrymgour, called it "ridiculous that any government would think a prison term is appropriate for a burial carried out in accordance with Aboriginal tradition."

"The provisions in the bill risk further criminalising a population that is already drastically over-represented in the prison system," Ms Scrymgour said.

A CLC submission about the proposed bill also warned that it would allow local government councils to raise the fees they charge for burials in the cemeteries they manage.

"Cash-strapped shires will be able to set their own fees for funerals," Dr Douglas said. "We want the government to cap these fees."

Independent member for Nhulunbuy, Yingiya Mark Guyula dismissed claims by



The CLC's Josie Douglas (right), regional officer Richard Dodd (centre) and delegates discussed policy issues at their October council meeting.

the NT Minister for Local Government Gerry McCarthy that the government had properly consulted about the proposed bill.

"There is not one elder in community that has known about the detail of this bill when I have discussed it," Mr Guyula said.

The bill was dead, buried and cremated in time for the October meeting between the CLC delegates, the NT Chief

Minister and members of his cabinet at Yulara Pulka.

Minister McCarthy said the government pulled the bill "in response to concerns of Territorians on how it relates to customary decision making on Aboriginal land".

As the government returns to the drawing board, it seems to have found time to revisit the detailed submissions of the land councils and the Northern Australian Aboriginal Justice Agency.

"As long as there are people in the community who have concerns" about proposed changes to the 67-year-old Cemeteries Act, the government, Mr McCarthy said, "we will not proceed with the legislation".

"The timing of new legislation will take as long as necessary to ensure the public understands and is comfortable with the way forward."



Ngangkari Pantjiti Unkari McKenzie burns country near Tjukurla.

has zero net emissions of greenhouse gases."

Professor Garnaut said that rather than harming the economy, going emissions-free would give Australia a chance of becoming an "energy superpower" that continues to profit from its minerals.

In this zero-emissions world, Australia would stop shipping minerals overseas but process them locally using renewable energy - the power of the sun, wind and water.

"The way you make steel in a zero-emissions economy is using renewable energy to make hydrogen, to make steel, instead of using coal,"

he told the ABC.

"The way you make aluminium in a zero-emissions world economy is to use renewable energy to turn bauxite and aluminium oxide into aluminium metal.

"Australia is by far the biggest exporter of aluminium ores and iron ores, [and] when the world is producing aluminium and iron without emissions, we'll be the place that's done. It will be positive for the economy," he said.

If we stretch his vision from using renewable energy to using local workers from remote communities near where the minerals are mined everyone could be a winner.

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# 'Recognition': not what we asked for

## What's the 'voice to government'? What's 'constitutional recognition'?

A VOICE to parliament enshrined in the Australian Constitution was one of the three demands of the Uluru Statement that emerged after a rigorous Aboriginal-driven consultation process across the country.

The statement, the result of more than a year of grass-roots deliberations in 17 regions, has the strong support of the Central Land Council.

But it's not what's on offer from the current government in Canberra.

Minister for Indigenous Australians Ken Wyatt said the voice will not be protected in the constitution because the government of which he is a senior member does not support it.

He also wants the voice to speak only to governments, not to the Australian Parliament, as the Uluru Statement demanded.

"I need to work within those parameters and I'll get the best-possible outcome for our communities so that they are not ignored," he told Land Rights News.

"What we have to have is a unified approach and if it means taking small steps to achieve the ultimate outcome then that's what I want to do."

The co-design process of the voice to government is complicated, with three groups whose members are appointed by Mr Wyatt tasked with working together.

A senior advisory group co-chaired by academics Marcia Langton and Tom Calma will oversee a local and regional and a national co-design group and plan to propose models for the voice by June.

The national group is co-chaired by a senior official from the National Indigenous Australians Agency, Larakia woman, Dr Donna Odegaard.

The group is made up of 16 Aboriginal and non-Aboriginal members who have been asked to "ensure any proposed models will work within established structures", the minister said.

Steven Wanta Patrick, the son of respected Lajamanu elder Jerry Jangala, is the only

Central Australian on the national group.

Dr Odegaard said "we cannot expect to succeed in changing our future as indigenous Australians if we do not bring each other along".

Minister Wyatt promised to take the group's options for the voice to government to "indigenous leaders, communities and stakeholders.

"They will complement the work of a local and regional co-design group to bring about real and lasting change."

"The regional voices could be cultural," he told the Guardian news website.

"So the Warlpiri people said to me, if you do a local voice, it has to be our cultural group. When I spoke with the Yolngu people and with Gumatj people, with Galarrwuy Yunupingu, they said, we've got clan leaders, so you should be shaping it on our clan leader structures.

"I'll be saying to the regional and local voice, I don't care what the models are. If they vary across the nation, then that's healthy. One size does not fit all.

"The [national] group will be assisted by the senior advisory group, co-chaired by Professor Dr Marcia Langton AM and Professor Tom Calma AO, who will continue to advise and guide the process and keep it moving forward," he said.

Mr Wyatt acknowledges that many are critical of his approach.

"The first thing I have to manage is the expectation from our community," he told the Guardian.

"And that is diverse across the nation."

He wants to legislate the voice before any referendum on constitutional recognition.

NOBODY really knows yet, but many think it means adding nice words about Aboriginal people in the constitution that make people feel good but that have no legal consequences.

Despite the lack of detail and consultation, Minister Wyatt wanted to hold a referendum about constitutional recognition by the middle of next year "at the latest" but the Prime Minister has made it clear it could take longer.

The CLC delegates have always opposed symbolic recognition, most recently at

nance are still strong.

*Our voice needs to be embedded in the foundations of the nation.*

*We reject symbolic recognition in Australia's constitution.*

To change the constitution, even if it's just to insert some nice words, you need the majority of people in the majority of states (a double majority) to vote in favour.

Mr Wyatt believes that not all states would vote for a voice to parliament, but nice words would be a winner.

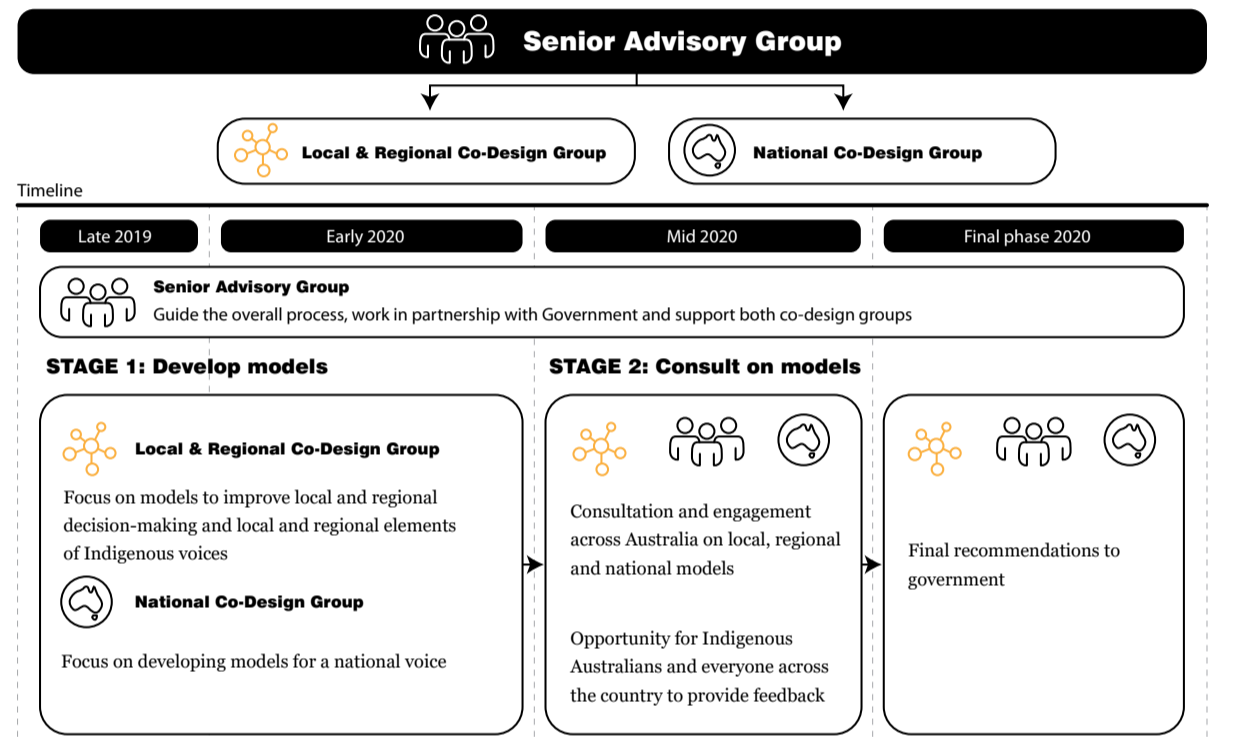
lives on the ground," Ms Anderson said.

She said the wide rejection of symbolism was one of the reasons why Recognise, a body devoted to symbolic recognition, was abolished and the Referendum Council was established.

"The Referendum Council was set up in 2015 because indigenous people had not been properly consulted."

Those consultations occurred in 2016 and 2017.

"Now the entire process is being ignored," she said.



Minister Wyatt's process for a 'voice to government'. Source: National Indigenous Australians Agency.

their meeting at Yulara Pulka in October.

Part of a resolution they passed said:

*"We are the Aboriginal voice of Central Australia and we are tired of governments changing laws that affect our lives.*

*Our laws are strong as the country. Our laws were here first. It is the original law of the land.*

*Our systems of gover-*

"We have to remember that a referendum requires the majority of Australians and the majority of states. If we get WA and Queensland opposed then it's lost," he said.

Referendum Council co-chair Pat Anderson told the Australian newspaper in January that the government's push for a referendum on recognition ignores the work and wishes of Aboriginal Australians who repeatedly and categorically rejected symbolism.

"Symbolic recognition alone will not provide the transformative power required to change people's



Pat Anderson answered the CLC delegates' questions about constitutional reform.

**Below: In 2017, NT delegates at Uluru rejected symbolic recognition.**



# Trial seeks to increase benefit from the ABA

IT'S HOPED more money will start to flow into Central Australia from the Aboriginals Benefit Account thanks to new assistance for applicants from the Central Land Council.

The CLC's ABA application support trial aims to help its constituents apply for grants from the fund.

ABA project grants are available "to and for the benefit of" Northern Territory Aboriginal people and organisations, according to the Aboriginal Land Rights Act.

ABA applications have many steps.

Applicants need to meet eligibility criteria, follow application guidelines and get

endorsement from the ABA's advisory committee.

If they then get approval from the Minister for Indigenous Australians, the applicants must negotiate a funding agreement.

Constituents have told the CLC they don't always have the support they need to successfully navigate all the steps.

As a result, the number of successful applications has been limited and communities have missed out on some much-needed projects.

The National Indigenous Australians Agency (NIAA) is now working to simplify the application guidelines.

The CLC has received

separate funding from the NIAA for a three-year trial of providing assistance to ABA applicants.

"Of course, not all ABA applications need support

to take all the steps and tick all the boxes.

"This CLC work will hopefully make more use of the funds sitting in the ABA, with more successful

**"This CLC work will hopefully make more use of the funds sitting in the ABA, with more successful applications and then more good projects happening on the ground."**

Some succeed on their own," CLC chief executive Joe Martin-Jard said.

"But some remain just a good idea if they don't get support. Others need support

applications and then more good projects happening on the ground."

The CLC has hired an experienced manager to trial the work until the end

of 2022, with the help of a dedicated Aboriginal project officer.

"It is important we give it enough time to make sure the trial works well," Mr Martin-Jard said.

"And to allow these land council workers and the applicants to carefully plan and propose projects that will last."

If the trial is successful such assistance may be incorporated into wider reforms aimed at getting more benefit from the Aboriginals Benefit Account.

**For more information contact David Jagger on 8951 6371.**



Kaemish Martin enjoys the Yuendumu pool which was, in part, built with money from an ABA grant.

## Greater Aboriginal control over ABA needed

**FORMER Commonwealth public servant Brian Stacey explains why the ABA needs to be reformed.**

It holds more than \$1 billion for the benefit of Aboriginal Territorians, yet few know about the Aboriginals Benefit Account (ABA).

Every year, the Commonwealth pays into the ABA amounts equal to the royalties paid by mining companies to the Northern Territory Government.

Even those who have heard of the ABA would be struggling to tell you what the account does.

If you look for it, you will find some of the information in the back of the annual reports of the Department of Prime Minister and Cabinet.

The ABA started in 1978, after the Aboriginal Land Rights Act was passed in 1976.

The four NT land councils distribute roughly one third (30 per cent) of the account to royalty associations of the people affected by mines.

The Minister for Indigenous Australians uses the rest to fund the administration of the land councils and to approve grants for the benefit of Aboriginal Territorians, after getting advice from the ABA's advisory committee.

Those who are meant to benefit from these ABA grants know little or nothing about the ABA's operations and finances.

**"Those who are meant to benefit from these ABA grants know little or nothing about the ABA's operations and finances."**

Until 2005, when the Aboriginal and Torres Strait Islander Commission (ATSIC) was dismantled, the ABA was administered from its own secretariat in Darwin.

The secretariat performed all of the functions of the ABA and invested unspent ('surplus') funds.

It published an annual

report which showed all ABA income and expenditure and listed all grants to Aboriginal communities and organisations.

There was a lot of discussion about the ABA between communities and Commonwealth officers, such as me.

I have been involved in the administration of the ABA for more than 30 years and I

knew that the ABA's surplus, also called the 'ABA reserve', has gone up.

Yet even I was astonished to read in the latest annual report that at the end of June 2019, the ABA had 'net assets' worth more than one billion dollars (\$1,062.3 million).

This is unheard of.

According to the report,

this 30.4 per cent increase, compared with the previous period, largely reflects positive market conditions in the mining sector.

The reserve amounts over the past five years or more have been above \$500 million.

That has also never happened before.

In 1996-97, when I became an ATSIC branch head, the reserve was only about \$37.6 million.

It is right for the Commonwealth to make sure that there is a substantial reserve in the ABA.

We all know that mines don't last forever, and profits go up and down.

But for the reserve to be over \$1 billion is I think much more than what is needed for a rainy day.

In the meantime, the gap in life outcomes between NT Aboriginal and non-Aboriginal people is the widest in Australia.

The minister and the four NT land councils must develop a strategy that allows

a substantial part of the reserve to be used to support community and economic development, particularly on Aboriginal land, and in regions that don't get mining royalties.

It is not easy and risky to invest in infrastructure and economic development out bush, in places where there is no market economy.

Building a clear and workable strategy that has the support of traditional owners and their communities needs the best expertise.

But some parts of the Aboriginal Land Rights Act that deal with the ABA are preventing the full involvement of traditional owners and their land councils in decisions about ABA grants.

The land councils have sought to reform them for decades.

In particular, they want to stop the federal government from being able to control the ABA with minimal accountability.

**Continued page 27**

# Mining money fuels community video revival

COMPENSATION from the Granites gold mine in the Tanami has detonated an explosion of creativity in Yuendumu.

Pintupi Anmatjere Warlpiri (PAW) Media has used \$110,000 from the community's mining compensation income to produce more than 30 short videos documenting cultural and sporting events and local history for the past three years.

The funds allocated by the local committee of the Granites Mine Affected Areas Aboriginal Corporation (GMAAAC) have allowed the organisation to film interviews for the upcoming feature length documentary about anthropologist, activist and gardener Olive Pink, and to start filming *One Pound*

*Jimmy*, the story of the man on the two dollar coin - Gwoya Jungarayi.

Among the productions are a video survey of waterbirds of the Newhaven Wildlife Sanctuary and documentaries about the histories of the Yuendumu Mining Company and the Yuendumu Doors art movement.

Video editor Adam Young is one of 12 Yapa who have worked on the project for more than 2,000 hours.

"The Yuendumu doors are art pieces by the elders," he said.

"I was making an abbreviated story of the paintings and the history behind it. It helps get Warlpiri people's history out there," said Mr Young, who worked on many of the productions.

"There were a lot of things

I didn't know until I started working here, the history and culture, the history of different families," he said.

"I like the creativity with my videos, the freedom to create."

PAW Media also added 17 movies to its media archive and ran an animation workshop in Willowra, which produced *Water Dreaming*, a short animation about storms in the desert.

Residents of Yuendumu and Lajamanu are proud of the video revival the GMAAAC funds have made possible.

Encouraged by the collective creativity they have unleashed, Yuendumu's GMAAAC committee has decided to keep funding the video production project as well as a viewing room at PAW Media where sensitive cultural material can be watched in private.



Shane Jupurrurla White, Maxwell Japanangka Tasman, Jason Japaljarri Woods filmed at Milwayi Spring.

## From page 2:

More than 20,000 people in the Northern Territory are already on compulsory income management through the BasicsCard.

Shifting them to the cashless debit card is not going to help people gain employment," Dr Douglas said.

An angry Senator Lambie told the NT News that the federal government had "misled" her about having consulted about the card.

"The government better get their arse out here because I'm not voting for this until they do," Ms Lambie said.

Ms Ruston, the federal social services minister responsible for the card, followed hot in Senator Lambie's footsteps, visiting the Tiwi Islands, Darwin, Tennant Creek and Alice Springs during the third week of January.

One thing that she and Ms Lambie can probably agree on is that there is misinformation about the cashless debit card out bush.

Centrelink staff say they are

not set up to support people with card problems, yet Ms Ruston said Centrelink will provide the same level of support as they do to people on the BasicsCard.

Senator Lambie was very concerned when she saw how poor Centrelink services are out bush and when the agency's local staff said that they could not support people when they have problems with the new card.

The visit also confirmed the enormous lack of services in the bush, such as training, financial counselling and drug and alcohol rehabilitation services.

There has been no clear commitment from the government about what 'wrap around' services would be funded during the rollout of the card.

Senator Lambie told the Guardian that in many of the trial sites the promised services simply haven't materialised.

"We're on a hiding to nothing if we're not building up their

skills and confidence. All we're doing is changing what it's like to be on welfare."

The proposed new card could also lock up more of peoples' income than the BasicsCard.

It would quarantine half of

**"I'm also on the [ABA's] advisory committee, talking about money and advising people. Yet I am deemed a person who can't manage my family, who can't manage my life."**

peoples' cash to start with, but if the NT scheme is brought in line with the national approach over time it could ramp up to 80 cents in every dollar.

The process for consulting people about any increase in the quarantined share is unclear.

The draft bill gives Ms Ruston's department the power to decide without oversight by parliament.

Getting off compulsory

income management is expected to continue to be very difficult for Aboriginal people.

As the CLC's deputy chair Barb Shaw found out, it is already almost impossible to

opt out of the BasicsCard and that is not expected to change under the new card.

Even though Ms Shaw sits on the committee that advises Mr Wyatt on the expenditure of hundreds of millions of dollars of Aboriginals Benefit Account funds, she is not trusted to manage her own finances.

"I've been on [the BasicsCard] since 2008. I manage my money well. I applied for exemptions a number of

times. I got knocked back because I have school aged children," she explained.

"I'm deputy chair for a statutory body, I'm also on the [ABA's] advisory committee, talking about money and advising people. Yet I am deemed a person who can't manage my family, who can't manage my life and I'm on the BasicsCard."

Northern Territory Senator Malarndirri McCarthy said the government "is taking away the rights and human dignity of people who are in the most vulnerable of positions".

"To establish the cashless debit card against the wishes of people and impose it as a compulsory measure (shows) it simply doesn't care."

The Aboriginal Peak Organisations of the NT and more than 20 other Aboriginal organisations across the NT oppose the planned rollout of the cashless debit card and have called on politicians to vote against the government's bill.



Senators McCarthy (left) and Lambie (right) talk with Centrelink's Rachel Kantawarra (orange shirt) and Roseranna Larry at Ikuntji (Haasts Bluff).



# Ammaroo Station land back in Alyawarre hands

THERE were no ceremonies when the Minister for Indigenous Australians and his entourage arrived at Ampilatwatja to mark the handback of a part of Ammaroo Station, after one of the ceremonial leaders had taken ill.

Instead, Ken Wyatt and the traditional owners gathered with their guests around the edges of the basketball court on November 6, silently remembering those who had passed away during the long wait.

Mr Wyatt had flown into the remote community a few hours earlier to return a slice of station land to the adjoining Aherrenge Aboriginal Land Trust, and paid tribute to past elders.

to generation. By having your land as yours you'll continue that tradition and continue to build on the strength of who you are and your spiritual and cultural connection to land."

After he handed over the framed title deeds, Mr Wyatt commented on "the absolute joy in the faces of the elders and those who started the journey some time ago".

One of them was Nigel Morton.

"The land is ours, it has always been ours, we have the rights and [now] we have proof of that," Mr Morton told CAAMA.

"The title that has been given back to us is so significant to our song lines, the emu and the red kangaroo. Going back to the old days, before we had

**"The land is ours, it has always been ours, we have the rights and [now] we have proof of that."**

"Their guidance was important in reaching this point today because their wisdom and knowledge of country played a major part in what has been achieved," he said.

He spoke of their "enduring perpetuity of connection" with the approximately 31 square kilometres of pastoral lease land in the Sandover region he was adding to the land trust.

"It is country that has been looked after, lived on and travelled since time immemorial. It is a place with important sites, stories and ceremonies that keep the land alive today," he said.

"Knowledge of country, stories and ceremonies have been passed from generation

funerals, that's where our tribal burial grounds are too.

"Our elders wanted this to happen during their time, but this took so long and most of them passed, that's the saddest part."

The elders had waited five years for the handback to complete a native title claim settlement from 2014.

Back then, they agreed not to pursue exclusive possession native title rights over a number of former stock routes and a former stock reserve that run through Ammaroo Station, and allowed the pastoralists, Stewart and Anna Weir, to add those areas to their lease.

In exchange, the Weirs and the Northern Territory



Elder Frankie Holmes, from Antarrrengey, presents Minister Wyatt with a copy of the CLC's oral history collection *Every Hill Got A Story*.

agreed to support adding an area of station land next to Ampilatwatja to the land trust area.

"We negotiated for the block to be excised from the station and scheduled as inalienable freehold title under the Aboriginal Land Rights Act," the Central Land Council's manager of native title, Francine McCarthy, said.

"That the native title holders agreed to the land swap demonstrates that Aboriginal and pastoral interests can align in mutually beneficial ways."

Mr Morton described the relationship with Stewart

Weir as "pretty good".

"The family lived on Ammaroo a long time before my time, with my grandfather and father.

"The connection was there and still is.

"We had access to areas of tribal significance and sacred sites and if he does something he needs to talk to us, and he does.

"We can work together," Mr Morton explained.

The 2014 native title determination incorporated the Ammaroo, Derry Downs, Murray Downs and Elkedra stations.

The CLC filed the native

title application in 2001, in response to traditional owners' concerns over future mining and horticultural development on their land.

They wanted to ensure they would be able to continue to protect their sacred sites and to be consulted about exploration and development on their country.

The Kaytetye Alyawarr Awenyerraperte Ingkerr-wenh Aboriginal Corporation is the native title body corporate that exercises these rights and interests on behalf of its members and native title holders.

## New men's program has codes to live by

"I WANT to provide for my son, not just in a materialistic way, but to be able to offer guidance."

That's how one participant explained what made him join a Codes 4 Life workshop.

The new program for Aboriginal men runs workshops out bush and seeks to address behaviour such as drink driving, domestic violence and sexual assault.

"Participants are often plagued with questions about their identity," program manager Michael Liddle said.

"The workshops channel this uncertainty into a sense of leadership by instilling a sense of responsibility to culture and community."

Mr Liddle, a Central Land Council executive member, supported by project officer Wayne Scrutton, designs and facilitates the workshops

under the guidance of elders and senior community leaders.

Last year, he delivered the workshops in Alpururulam, Tennant Creek, Arlparra, Laramba, Ampilatwatja

**"Our hospitals are filled up, our courthouses are filled up, our jails are filled up. The one place not being filled up is our schools. We need more policemen; we don't need more football heroes."**

and the Desert Knowledge Precinct in Alice Springs, which serves as the program's headquarters.

"Codes 4 Life works closely

with the police and community support programs," he said.

"Our hospitals are filled up, our courthouses are filled up, our jails are filled up. The one place not being filled up is our schools. We need more

policemen; we don't need more football heroes."

Codes 4 Life drives personal change by reconnecting men with their cultural



Michael Liddle (left) and Wayne Scrutton.

responsibilities.

The workshops are a mix of presentations, group talks and activities.

"We focus on embracing culture and finding strength

in our role in our community," Mr Liddle said.

**For more information call 8959 6028.**

# Laramba sues government over water and housing

LARAMBA is the third community to take the Northern Territory Housing Department to court over the state of its houses and the first to do so over its water quality.

On April 6, lawyers for 24 of the community's residents will argue in the NT Civil and Administrative Tribunal (NTCAT) that the department is responsible for ensuring the houses they rent out are safe and habitable, which includes safe drinking water.

The Australian Lawyers for Remote Aboriginal Rights say their clients have been forced to swallow more than double the amount of uranium than is recommended by the Australian Drinking Water Guidelines.

Lawyer Daniel Kelly said the court action is a test case.

"This is the first time in

region are "faced with some level of water stress" and, while emergency planning is underway, there are "rarely any simple solutions".

The corporation is "investigating alternative technology options" at Laramba and has installed treatment plants at Kintore, Alekarange and Yuelamu to reduce high levels of nitrates, uranium and fluoride.

The drinking water in Willowra and Wilora also contains unsafe levels of nitrates and uranium.

"Many communities originally developed historically in locations where there was never any secure, reliable, high quality water resources in close proximity," the spokesperson told the online news service.

"As those communities have

water quality in line with the Australian Drinking Water Guidelines," he said.

"Removing uranium from water at the household level is relatively straightforward with the installation of an appropriate filtration system. You can buy a reverse osmosis system from Bunnings.

"This is an immediate step that can be taken, and does not require intensive capital investment. Indeed, this is something that any responsible landlord should do to ensure tenants are not exposed to risk, and it does not need to involve Power Water at all."

For Laramba, water is only part of the forthcoming court case.

The community is following in the footsteps of Ltyentye Apurte (Santa Teresa) residents who won their case against the department in February 2019 and received thousands of dollars in compensation for the unsafe state of their houses.

Mr Kelly said the NT's remote housing crisis has gone on for almost two decades and people are "desperate".

He said legal action seems to be "the only way that people can hold the government to account."

Northern Territory Minister for Housing Gerry McCarthy told the ABC that improvements were underway in many communities, including Laramba.

"In Laramba 23 homes have been upgraded [since 2016] and three new homes are planned for this year, with work on two already underway," he said.

In a statement he said 27 homes in the community were set to receive major essential service works and the government put "significant effort" into providing safe drinking water.

Meanwhile, the lawyers are still waiting for the outcome of a Supreme Court appeal in the Ltyentye Apurte court case.

The decision is expected to clarify what the word habitable means.

"We won in the NTCAT, and obtained compensation for each of our clients. However, the decision also found that for a house to be uninhabitable under the legislation there must be 'a threat to the tenant's safety'," Mr Kelly said.

"We think the definition should be wider, and that habitable houses are houses that give tenants a level of 'reasonable comfort' and are 'humane'.

"For that reason we appealed so that the Supreme Court could consider the question, and we hope to have that answer from the court in the next few months."



"Some have to sleep outside." Night Patrol worker Stephen Briscoe lives with four generations (13-14 other members of his family), in Laramba's most overcrowded home. Photo: ABC News



"For the little kids, we need it to be better." Veronica Tilmouth shares her small three bedroom house in Laramba with 10 people, including her great nephew Jeremy (right), and sleeps on a mattress in the kitchen. Photo: ABC News



Jasmine Cavanagh from Ltyentye Apurte took on the NT Housing Department and won.

## Jasmine Cavanagh awarded for standing up for her rights

JASMINE CAVANAGH, lead plaintiff in the successful Ltyentye Apurte court case has won a human rights award from the Australian Human Rights Commission.

At a ceremony in Sydney on 13 December 2019, Aboriginal and Torres Strait Islander Social Justice

Commissioner June Oscar presented her with the Tony Fitzgerald Memorial Community Individual Award.

Ms Cavanagh decided to take on the government over serious electrical faults, a leaking roof, a broken oven, front door and shower in her rented house.

**"This is the first time in the NT that the Residential Tenancies Act has been used to hold a landlord accountable for the quality of water supplied to a property."**

the NT that the Residential Tenancies Act has been used to hold a landlord accountable for the quality of water supplied to a property."

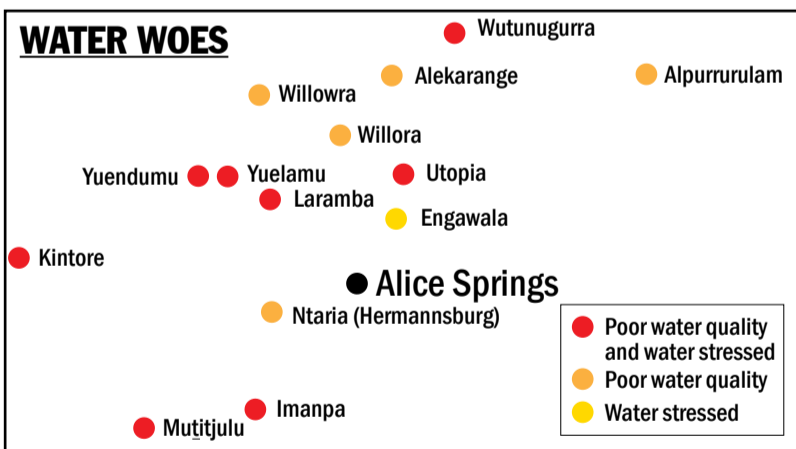
He said uranium levels in Laramba's drinking water have been high for at least a decade.

"We say houses that contain drinking water with elevated levels of uranium are not safe and habitable

grown ... and expectations of improved levels of service have appropriately increased, the challenges also continue to increase."

As the climate heats up further, the corporation only expects things to get worse.

"Without large or extended rainfall ... the water security risks will progressively increase in some centres, with



and we say houses that have long-term issues with plumbing, electricity and lack of air conditioning in a desert environment are not habitable," he told the ABC last November, when the lawsuit was filed.

Laramba is one of more than a dozen Central Australian communities with poor water quality.

Water security is one of the main worries of Central Land Council delegates, who raise it at every council meeting.

A spokesperson for the NT's Power Water Corporation told the Guardian that most communities in the CLC

an increased likelihood that source supply capacity at some could fail," the spokesperson said.

Finding new water sources through drilling "is very challenging and often these drilling programs have moderate prospects for success".

Mr Kelly said his clients want simple and affordable solutions their landlord can put in place.

"We are seeking the installation of a reverse osmosis system in each premises, which will remove over 90% of uranium from the water, and bring the

# Aboriginal water reserves good for business

TRADITIONAL owners who want to grow crops or fruit commercially on their country now have a real chance to secure enough groundwater for irrigation.

A new law that reserves a share of the groundwater in the Northern Territory for Aboriginal business ventures combined with support from the Aboriginal Land and Sea Economic Development Agency (ALSEDA) and Centrefarm make this possible at last.

"After years of being sidelined, countrymen and women will finally be able to have a share of agricultural development in the Territory," Joe Clarke, from Centrefarm and ALSEDA, said.

The law sets aside strategic reserves for Aboriginal people and is known as the strategic Aboriginal water reserve (SAWR).

"If we put together the SAWR and our economic development strategy, traditional owners can give non-Aboriginal irrigators some healthy competition for water."

Traditional owners have always been able to apply for water licenses, but few have

the money it costs to apply for them.

"This has meant that until now, other irrigators have been able to access the available water, leaving none to the traditional owners," said Mr Clarke.

"This has been brought into sharper focus with the recent legislation allowing pastoral lease holders to use grazing land also for irrigated agriculture and horticulture.

"They can borrow money from the bank by using their leases as security and make strong applications for water licenses, leaving no water for land developments by traditional owners."

Mr Clarke said while the SAWR is a big step forward, ALSEDA can further help to level the playing field by giving Aboriginal people access to capital for commercial development projects and stepping them through the process.

ALSEDA will access capital from a mixture of grants, commercial and concessional loans and investors.

"When they ask us 'how much water is in a SAWR?' we use the example of Western

Davenport and neighboring Ti Tree," he said.

The government has developed water allocation plans for both regions.

In the Western Davenport's Central Plains almost all of the available water is for agriculture and horticulture - 86,970 megalitres of 87,720.

Roughly a third of this, 26,091 megalitres, has been

reserved for traditional owners through the SAWR.

"That's roughly a quarter of total water earmarked for agriculture and horticulture," he said.

Some water will also be reserved for country - to make sure plants and animals that depend on it are protected.

In the Western Davenport and Ti Tree areas, these

available water and if more doesn't become available there will be no water in the SAWR for the traditional owners.

To deal with this unfair situation, the Territory government has developed a policy called use-it-or-lose-it.

It is intended to, over time, take back water from any current licensee not using their water license.

"The SAWR will always be first in line for any water that becomes available through this mechanism," said Mr Clarke.

Before anyone can take water from the SAWR they must get written permission from all the right traditional owners through the Central Land Council, even if the applicants are themselves part of that group.

The process is similar to the section 19 leases under the Aboriginal Land Rights Act.

Centrefarm and ALSEDA can help with most of the next steps, from getting a water license from the government to supporting licensees with development planning and accessing development money.

**For more information call 8953 7070.**

**"After years of being sidelined, countrymen and women will finally be able to have a share of agricultural development in the Territory."**

reserved under the SAWR for the traditional owners.

"Their share is calculated by comparing the percentage of Aboriginal land with the percentage under other tenure with a 30% maximum," explains Mr Clarke

"We believe that in the southern zone of the Ti Tree water control district, which has yet to be declared, approximately 1,500 megalitres could be reserved

ecosystems are mainly plants that rely on shallow groundwater.

"Water levels in these areas should not fall below the established risk level of 15 metres," Mr Clarke said.

Ti Tree is an example of an area where all the water has already been divided up.

Existing water users, such as farmers, pastoralists and miners have already been licensed to take all the

## Got your ground water? These are the next steps:

Ask ALSEDA/Centrefarm to help explain the water and soil assessment report from the government.

If a commercial project is feasible and you want it to go ahead, ask the CLC to consult all the right traditional owners.

Ask ALSEDA/Centrefarm to help you apply for a ground water extraction license. Use the feasibility study to show that the project is worthwhile.

If the report is positive, work with ALSEDA/Centrefarm on a feasibility study about the commercial use of land and water.

If the traditional owner group agrees, the CLC will provide written consent and negotiate an agreement.

When you get the license, ask ALSEDA/Centrefarm to help you go ahead with the development.



ALSEDA/Centrefarm consulted about land and water with traditional owners at Adelaide Bore in 2017: Ross, Robin, Edgar, Bob, Peter and Lachlin Purvis, Joseph Nelson and Joe Clarke.

# Sitting pretty on handcrafted church pews

ALPURRURULAM locals are rightly proud of the new furniture in their church.

The wooden pews, benches and stage for the church have been handcrafted by 12 work-for-the-dole scheme participants from the community.

"We worked on this for two months," local worker Leo Patrick said.

"Now we have 10 benches and 10 chairs. We are filled with pride when our families use the church furniture."

Even though most of the workers were youngfellas, Troytan Age would like to see even more "young guys on the crew".

"It's better than them staying home, doing nothing. It's good for our community," he said.

Rowan Webb, from CDP provider Rainbow Gateway, supervised the \$27,000 project with fellow local Eenie Kelly.

Mr Webb said members of the crew were eager

**"I'm running the show. We're doing it ourselves. We don't need any whitefellas involved."**

Just like with the construction of the church itself, the community got locals to do the work and used its lease money to pay for tools and materials.

Aged between 18 and their late 40s, many of the men had never turned their hands to carpentry before.

"It was the first time for me using the grinder, drills and sander. I enjoyed building the furniture. It was all good for the community," Jameson Webb said.

participants in the project.

"I feel proud about it because I'm running the show. We're doing it ourselves. We don't need any whitefellas involved. My favourite part was being a leader, being here with the boys," Mr Webb said.

He said his men were ready to put in more than the standard hours of the federal government's community development program, also known as CDP.

"When you work flat out, the time just goes. CDP only



Andrew Teece hard at work at Alpurrrulam.

works for four hours. The fellas were keen and fired-up and wanted to work all day."

Mr Webb said the crew's

new skills are now in demand around the region.

"Other communities want to learn how to make this

furniture and carpentry and we're keen to show them," he said.

## Yuendumu's bush garden promotes traditional healing

YUENDUMU'S new bush medicine and tucker garden at the dialysis unit has become an outdoor classroom for residents to learn about healthy eating and traditional healing.

The community used its mining compensation income to plant the garden.

Local workers Magda Curtis,

"Good work helping the old people, sick with dialysis. The old people like it. They use the bush medicine to rub their skin and throat. They feel good. When I was working there was a good smell of the medicine."

Yuendumu's school kids helped with the planting and celebrated the completion of

committee funded the \$11,000 project.

The committee chose the Western Desert Nganampa Waltja Palyantjaku Tjutaku Aboriginal Corporation (better known as the Purple House) for the job.

The Purple House spread the word about traditional bush medicines and how to stay healthy at the school.

Teacher Ormay Gallagher, a dialysis patient, showed the students how to use the bush medicine plants and Otto Simms told them how some of the plants were used in hunting.

"Every time we see the garden it makes us feel proud," Magda Curtis said.

"We hope to keep working at the Purple House and watching the garden grow."

**"Every time we see the garden it makes us feel proud."**

Corey Dempsey and Sebastian Wilson dug trenches, put in the irrigation system and created the garden beds between October 2018 and March 2019.

"I liked working there, it was fun," Mr Wilson said.

the project by painting a mural they called Nganinjaku miyi manu Kuyu pirrjirdi (eating good food to be strong) at the dialysis unit.

Yuendumu's Granites Mine Affected Area Aboriginal Corporation (GMAAAC)



Magda Curtis and Latoya Curtis installed the reticulation.



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# Hand water pumps ready to save more lives

SUMMERS have been much hotter for much longer lately and that spells danger for people travelling along our lonely bush roads.

Remote communities have mourned too many loved ones who ran out of water after their cars broke down, and one community has taken action in an attempt to prevent another tragedy.

Three community-funded hand water pumps along the Lajamanu Road in the remote Tanami region stand ready to save the lives of travellers and they have already been used.

“The emergency water point near Jirlpiri was used recently,” North Tanami ranger co-ordinator Craig Reid said.

Mr Reid said the pump proved a lifesaver after the car of a hunting party was

destroyed by fire “taking with it all their food and water”.

The North Tanami Rangers have checked the pumps a couple of times last year and say that they are all in good working order.

Lead ranger Dionne Kelly said the pumps “are important. They always get

**“They always get used, when people are out hunting, even when they break down.”**

used, when people are out hunting, even when they break down”.

The Centre for Appropriate Technology designed and installed the pumps in 2011 as part of a Granites Mine Affected Area Aboriginal Corporation project.

The pumps are clearly signposted and easy to see from the road.

The signs bear the GMAAAC logo so everyone knows that the Lajamanu community funded the lifesaving pumps with its mining compensation income.

“Staying safe on the road

also means taking plenty of water and fuel with you, telling someone which way you’re travelling, where you plan to arrive and when, and to stay with your car if you break down,” Mr Kelly said.



Silas James tests the hand pump at Number 8 Bore.

# Watarrka families invest in their homelands

WATARRKA traditional owners have invested in the future of their outstations with recent upgrades to Iltjiltjarri and Sandy Bore outstations.

The upgrades, funded through their NT parks income, mean more family can spend time out bush connecting to culture and country.

Watarrka traditional owners spent \$40,000 on getting Ngurratjuta to upgrade their solar power, install rainwater and septic tanks, irrigation and shade for the vegetable gardens of Iltjiltjarri.

The Liddle family designed and implemented the project with Ngurratjuta.

“We started building our homeland with any old bits and pieces we could find. Things we found at the rubbish dump, and bits of



old tin and anything,” Bessie Liddle said.

“I think we should use our (park rent) money this way to build it better. My son and family have done all this. They’ve worked really hard to make this place. Now we’ve got solar power and nice buildings. It’s looking really lovely.”

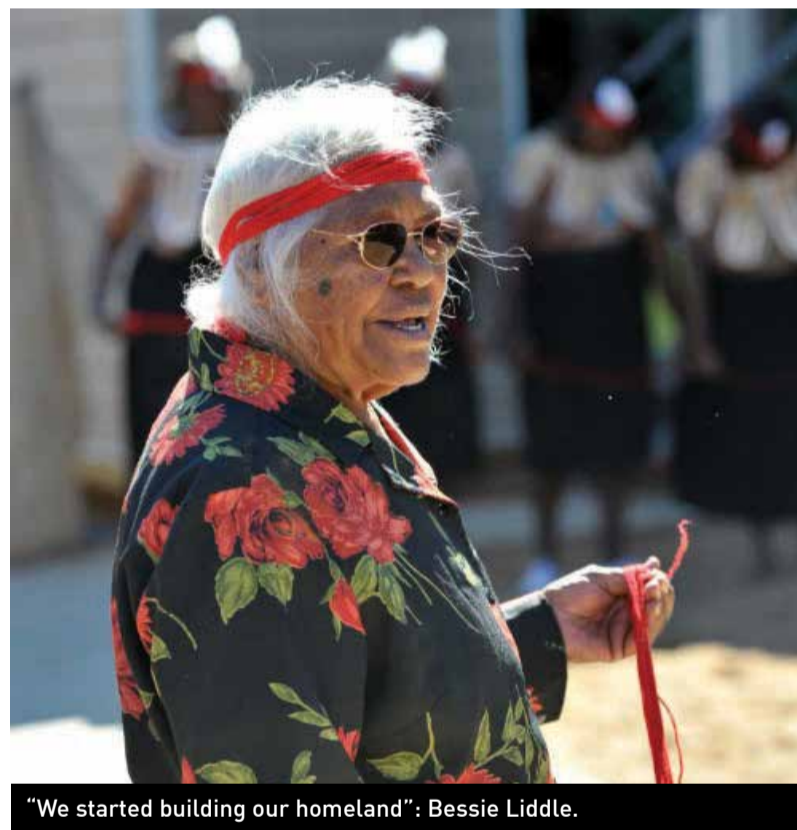
At Sandy Bore, traditional owners allocated more than \$31,000 to upgrade the existing power supply and

install more solar panels.

“With this increased power we have a lot more options,” traditional owner and working group member Sydney Maloney said.

“Lots more people can come and stay or visit and in the future maybe we could have a tourism venture or other business.”

“Before we had the houses, but not enough power for all the families to stay.”



“We started building our homeland”: Bessie Liddle.

# New workshop: Likkaparta is cooking with gas



James Johnny (left) and Clinton Weston built a large workshop.

INCOME from the Northern Gas Pipeline has paid for some big improvements at an outstation near Tennant Creek.

Kurтинja traditional owners from the Warumungu Aboriginal Land Trust decided to invest some of the money in mobile phone reception to make Likkaparta homeland safer.

They also built a new shower and toilet block, a large workshop for mechanical repairs and storing machinery, and upgraded their communal kitchen.

“We put that money aside because we needed to fix up Likkaparta,” Kurтинja working group member Jeffrey Foster said.

The upgrades will allow the community to host artist and youth education camps at the outstation and also provide a place to store machinery and equipment.

**“We put that money aside because we needed to fix up Likkaparta.”**

The group chose Tangentyere Constructions for the project on the condition that they employ local workers.

David, Aiden and James Johnny, Clinton Weston and Tony Foster worked on the upgrades.

They helped build the ablution block with disabled access, a workshop with three bays, poured a concrete floor in the kitchen and added a veranda.

The project cost a little more than \$430,000.

The group also asked the Central Land Council to hire Outback Internet to install two mobile repeater towers for just under \$10,000.

Money well spent, according to the residents, because worries about how to call an ambulance in an emergency is now a thing of the past.

# Laramba women celebrate ceremony shelter

AMY Stafford reckons Laramba's new, purpose built ceremony shelter is one of a kind.

"When I went to other communities I didn't see any building like this," the elder said.

Almost two years ago, Ms Stafford told Laramba's community lease money working group that local women needed a better place to hold their ceremonies and for the safe keeping of important items.

**"We put a sign on there – no men."**

"I look after all the woman's stuff, old people were using that a long time ago [and it's] still here," she said.

The group listened to her and Laramba Community Incorporated, the landholding body, agreed to use Laramba's community lease income to fund a safe and secure ceremony space a short walk from the community's centre.

Tangentyere Constructions and local worker Luke Wallace built the \$37,000 shelter, which is made from a shipping container with a shady veranda where the women can paint up.

"Really good for when we're starting ceremony," Ms Stafford said.

"We can shelter from the rain, (and) we'll put a sign on there – no men."



"Really good for when we're starting ceremony": Laramba's new women's ceremony shelter (inset).

# Kintore gathering launches men's movement

SENIOR men in Kintore have joined a new movement to help young fellas stay off drugs and alcohol.

The elders gathered western desert men together for a five-day meeting near Kintore in June to think about new ways to pass on their law and culture.

**"The little boys were so happy and proud."**

"If you don't have the song for your dreaming maybe you are missing it and you feel bad about it," Jamie Millier, the manager of the men's tjilirra (hand tools) movement program, said.

"Some people fill it with drugs and alcohol to make the bad feeling go away."

Grandfathers, fathers and grandsons from across the

region discussed kids being out at night, wagging school and failing to learn their culture.

Kintore's community lease money committee provided \$11,000 for the gathering where the senior men painted up and performed songs, made sand art and taught songs, dances and tool making.

Women and children joined the men for a big purlapa (ceremony) at the end of the week.

Mr Millier said the youngest community members kicked off the preparations.

"The little boys started to gather around me as the men dressed me with the womalu (down feather body decorations).

"The little boys were so happy and proud. Then more men came and started to dress up. This would be the first time in a long time for men to dance, not just the boys," Mr Millier explained.



The men showed off the tools they made at Kintore.

# Cemetery fence brings peace to West Waterhouse

THE traditional owners from the Tjoritja/West MacDonnell Ranges National Park are known for looking after their cemeteries, and the Boggy Hole working group is no exception.

**“We built the fence to protect the flowers from the rabbits, to keep the stock from going over the graveyard.”**



Graham Silverton (left) digs holes for fence posts at the West Waterhouse cemetery.

Protecting the last resting place of their loved ones at the West Waterhouse outstation from horses, cattle and rabbits has cost the group almost \$19,000 of their rent income from the park.

“We built the fence to protect the flowers from the rabbits, to keep the stock from going over the graveyard, to keep them safe,” group member Graham

Silverton said. “We worked together with land council and Sydney Maloney to make it happen. I worked on the fence with

my brother, my son and my nephew.”

Graham laboured for three days with David and Josh Silverton, William Palmer

and the fencing contractor to ensure the resting place of their loved ones is a beautiful one.

# Williams family invest in Uluperte outstation

THE Williams family has a fine reason to be proud of the new fences and shady decks at their outstation in the East MacDonnell Ranges.

The family invested time, effort and more than \$114,000 of their rent income from the national park in Uluperte, also known as Junction Bore, in their infrastructure.

The Central Land Council

workers joined the family at Uluperte for two nights.

They reviewed the finished project and visited sites around the outstation with the rangers.

The rangers slashed a fire break around buildings and fences and plan to return to repair some camel damage.

The camp was a special opportunity for the whole

**“We did this project so we can have a good clean home for the grandchildren and a good life.”**

hired the Centre for Appropriate Technology to help the family with the project.

Traditional owners Jeremy Williams and Anton McMillan worked with CAT to replace the old decking around two of the houses with a low maintenance product.

“The old veranda was a bit dangerous, old timber from the ATSIC days, terrible splinters,” explained Francesca Williams.

The workers used the same product to screen the verandas.

“We did this project so we can have a good clean home for the grandchildren and a good life,” Ms Williams said.

She said they also fixed up fences with chain mesh, barbed wire and new gates because that “keeps out camels and cattle which might destroy our home”.

Last October, the CLC’s Ltyentye Apurte ranger group and community development



Jo Palmer, Paul Williams and Ian Young.



Jeremy Williams works on the new deck.



The Williams clan on their new veranda.

# A recent history of Uluru

*The history of Uluru goes back to the beginning of time. At least a dozen song lines cross Uluru and Kata-Tjuta in every direction and there are at least 40 named sacred sites in the area.*



## 1873

Anangu discover surveyor William Gosse, the first whitefella to visit the area.

## 1930s

Prospectors and pastoralists invade Anangu country. In 1932, Constable McKinnon kills Yukun, causing his brother Imalyangu (Paddy Uluru, below left) to flee the area for 20 years.



## 1950s

Mass tourism to Uluru and Kata-Tjuta starts after a dirt road to Alice Springs is built in 1948.

## 1958

Crown land is excised for a national park and the first tourist facilities are built one year later. Native Welfare begins to remove Anangu for assimilation, first to the remote settlements of Pukatja (Ernabella) and Utju (Areyonga) and later to Kaltukatjara (Docker River).

## 1963

Pastoralist Peter Severin from Curtin Springs shares responsibility for drilling a climbing chain into Uluru without consulting Anangu (right).

## 1973

An Australian parliamentary committee calls for the protection of Anangu rights and for a central role of Anangu in managing the park.

## 1974

Anangu defy the NT Parks and Wildlife Service by setting up a permanent camp east of Uluru – Mutitjulu.

## 1977

One year after the Australian parliament passed the Aboriginal Land Rights Act, the Uluru Kata-Tjuta National Park is declared and the land title transfers to the Director of National Parks.

## 1979

The CLC lodges the Ayers Rock (Uluru) Land Claim. Justice Toohey rules that the declaration of the park prevents traditional owners from claiming it. The CLC asks Prime Minister Malcolm Fraser to give Anangu inalienable title to the park and the majority of seats on its board of management.

## 1982

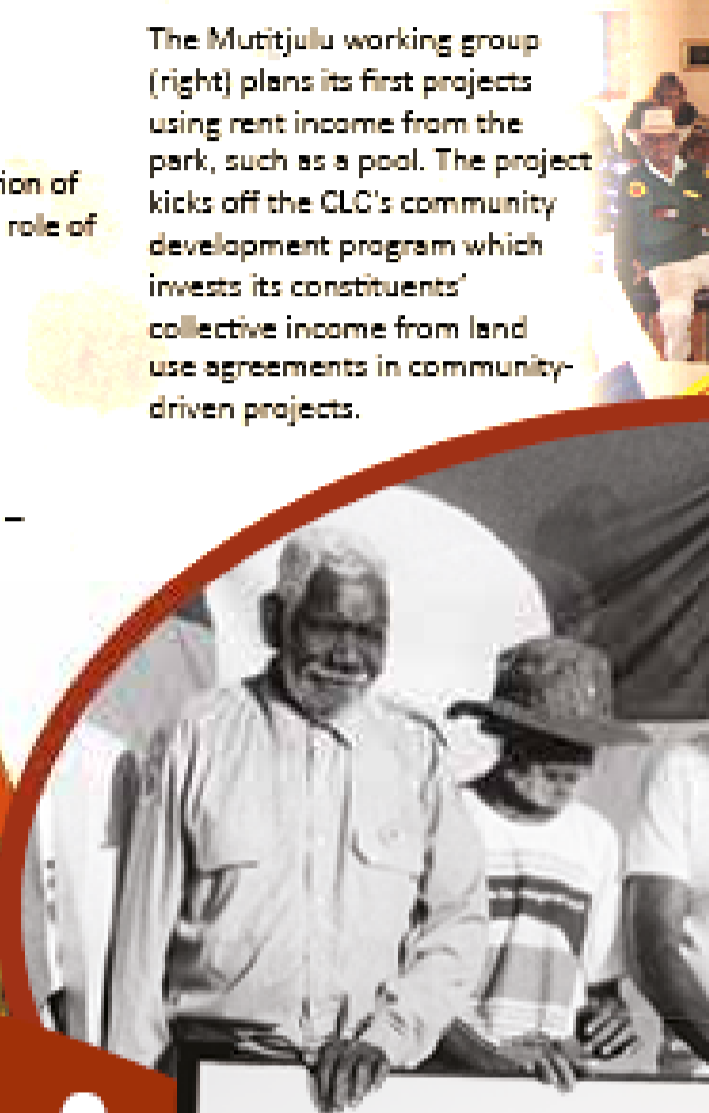
Anangu reject a plan by NT Chief Minister Paul Everingham and federal Aboriginal Affairs Minister Ian Wilson to give the NT government a perpetual lease over the park. CLC chair Stan Scrutton, executive member Geoff Shaw and the IAD's Yami Lester campaign in Sydney and Melbourne against it.

## 2000

The park's new plan for the climb". The 10 message "nganan success of these r

## 2005

The Mutitjulu working group (right) plans its first projects using rent income from the park, such as a pool. The project kicks off the CLC's community development program which invests its constituents' collective income from land use agreements in community-driven projects.

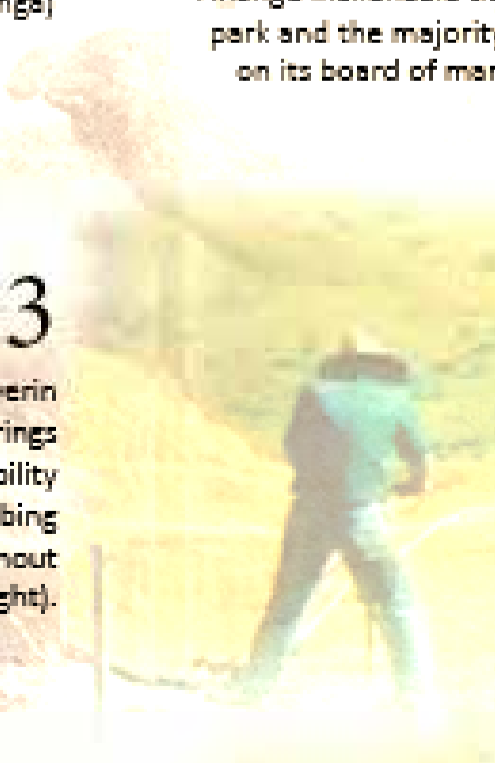


## 1983

Prime Minister Bob Hawke transfer the title of the park to the Anangu. He will then lease the area back to the government for 50 years and receive 5% of the park's revenue.

## 1985

The Hawke government returns the park on 26 October. In return, the park is transferred back to the Anangu. Yami Lester, the first Anangu to be elected as CLC chair. Europeans have already allowed that now but with it". In the meantime, about Anangu culture





an of management, for the first time, mentions the "possible future closure of  
 year plan includes 11 actions to discourage climbing, such as including the  
 a tatintja wiya" (we never climb) in interpretive material, and a review of the  
 measures in 2003.



Lawke says his government will  
 the park to its traditional owners who  
 goes back to the Australian government  
 five annual rent payments.

ent hands Uluru back to Anangu  
 urn, they had to agree to lease the  
 ralian government for 99 years.  
 chair of the park's board, said: "The  
 dy started climbing. It upsets us. We  
 e are not really that happy about  
 elders educate Parks Australia staff  
 e and land management practices.

## 2010

The CLC helps Anangu board members negotiate the 2010-2020 plan of management which commits Parks Australia to work towards closing the climb when three conditions are met. One of them is that fewer than one in five visitors are climbing.



## 2015

Traditional owners (top right) declare the Katiti Petermann Indigenous Protected Area on the five million hectares of Aboriginal land surrounding the park, to be managed by Anangu with the CLC's rangers. During the 30th anniversary of the Uluru handback celebrations Indigenous Affairs Minister Nigel Scullion promises Mutitjulu a ranger group to manage the IPA.



## 2013

The Mutitjulu working group launches the community's pool. Uluru rent money has paid for the pool's operation ever since.



## 2017

Uluru Kata-Tjuta National Park chair Sammy Wilson (below) announces the board's unanimous decision to close the climb.

## 2018

The CLC's Tjekura Rangers (above) start up in Mutitjulu.

## 2019

The climb closes on 26 October, followed by a celebration on 27 October and the dismantling of the climbing chain.

# Anangu showcase their community projects at Uluru

ANANGU have used the Uluru climb closure to show off what they have achieved with their share of the national park's gate money.

On the afternoon before the celebration, traditional owners gave politicians, senior public servants and selected media a tour of Mutitjulu's pool and surrounding recreation area.

Chief executive of the National Indigenous Australians Agency Ray Griggs and some of his colleagues, NT opposition leader Gary Higgins and journalists from the ABC and Guardian learned that the

They explained how co-contributions from governments could make the traditional owners' investments stretch further.

"Now I have a much better understanding of what the community development program does. It will help me make decisions," Mr Griggs said.

The more than 60 children enjoying the small pool during the visit would have left Mr Griggs in no doubt about the pool's enduring popularity.

The families visiting Mutitjulu for the climb closure celebration and the

**"That money, we use it everywhere for swimming pool, bush trips, dialysis, lots of good things for community."**

project has so far invested \$14 million in more than 100 projects in communities across the region.

Elder Ngoi Ngoi Donald, a member of the Uluru rent money working group, welcomed the visitors to the busy pool.

Along the inside of the pool fence, the guests saw a display of large, laminated posters of projects traditional owners had planned and funded in other communities of the region since 2005.

"That money, we use it everywhere for swimming pool, bush trips, dialysis, lots of good things for community," Ms Donald said.

CLC chief executive Joe Martin-Jard and community development manager Ian Sweeney talked about the history, governance and future plans of the Uluru rent money project.

midday heat helped boost the number of swimmers.

Elder Reggie Uluru swapped his wheel chair for a special lift to cool off in the pool with his grandson Andre.

He was back refreshed as night descended on Talinguru Nyakunytyaku (the sunrise viewing area), beating out the rhythm with two ceremonial boomerangs as Anangu communities performed inma in front of hundreds of guests.

The Central Australian Aboriginal Women's Choir sang and Shelley Morris accompanied a choir of Mutitjulu students, before Trevor Adamson, Shane Howard, Peter Garrett and three community bands got everyone dancing.

Not a bad end to a successful afternoon of advocacy.

**More photos of the celebration on p. 31.**



Joshua Smythe and Erika Taylor had fun taking over one of Guardian photographer Mike Bowers' cameras during the media and VIP visit at Mutitjulu's pool.



Kungkas from Amata and Ernabella danced at the Uluru climb closure celebrations. Some dancers at the celebration later went on to perform at the Sydney Opera House.

**"We'd like to show them what the place is really about."**

AS the sun set on Uluru on the afternoon the climb closed for good, Central Land Council chair Sammy Wilson invited a couple of journalists to Patji, his family's homeland.

He told the ABC and the Guardian that the future of the

These places you see are surrounded by so many great homelands and so much tjukurpa," he said.

Mr Wilson believes when the locals educate visitors about "what the place is really about" the consequences

**"What I'm looking at around me is beautiful country, great country that we want to take people into."**

region's tourism are Anangu-run visitor experiences outside the national park that open peoples' hearts and minds.

"What I'm looking at around me is beautiful country, great country that we want to take people into.

could be far-reaching.

"You never know whether the little boy or the little girl you are taking on your tour and teaching about your culture may grow up and be the leader of the country one day."



Sammy Wilson escaped the media pack to his outstation on the last day of the Uluru climb.

# Haasts Bluff land trust to complete largest desert refuge

A NEW indigenous protected area in Central Australia will become another piece in the jigsaw puzzle that is already the world's largest desert area of protected Aboriginal land.

A grant to turn the Haasts Bluff Aboriginal Land Trust into an IPA, announced by Environment Minister Sussan Ley late last year, could expand a threatened species refuge along the Northern Territory's border with Western Australia and South Australia to around 40 million hectares.

The yet-to-be named IPA would border the Southern and Northern Tanami IPAs in the north, the Kiwirrkurra and Ngaanyatjarra IPAs in the west and the Katiti Petermann IPA and five adjoining South Australian IPAs in the south.

This vast network would form a haven for threatened

management practices with Western science to protect their cultures, animals and plants while also creating economic opportunities.

Voluntary agreements with the Australian Government attract ongoing land management funding and resources to these areas.

The Central Land Council is waiting for a \$320,000 grant from Ms Ley's department that will allow it to start developing the new IPA.

It will use the grant to support community consultation and planning, before the traditional owners of the land trust make a final decision on whether to dedicate their country as an IPA.

They hope with the IPA declaration will come more jobs for Aboriginal rangers.

The CLC's nine Anangu

Residents of the community near the West Australian border have lobbied for a ranger group for many years.

With funding from the 10 Deserts Project, Kintore elders have been teaching young people about the ecology of the threatened great desert skink, carried out burning activities and undertaken an archaeological survey of a significant site.

"We've got to teach young people about this country and they have got to look after it for the future, you know? Work on country," CLC delegate Tommy Conway told the ABC.

The traditional owners of the land trust want to protect endangered central rock rats, black-footed rock wallabies, bilbies and other threatened species.

CLC regional land management officer Nick Ashburner said an IPA would be "great for the wildlife".

"There's bilbies all the way through, there's brush-tailed mulgaras and the princess parrot is not really found elsewhere," he said.

Some believe incredibly rare night parrots may survive in the area.

The proposed new land trust is one of seven across Australia that together would grow the nation's IPA network to over 100 million hectares, an area similar to the size of South Australia.

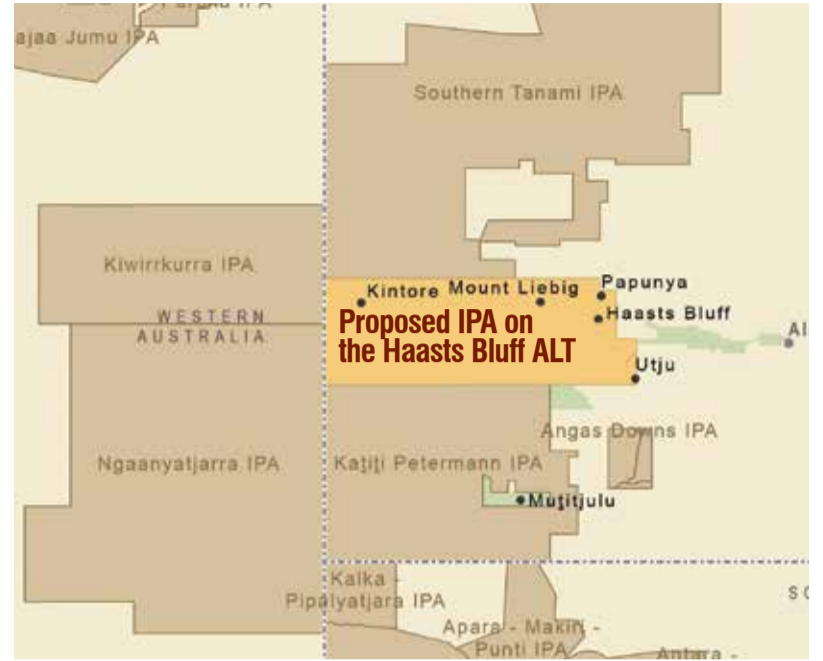
The additions would increase the scale of what is

Luritjiku Rangers in Papunya are currently the only land managers looking after the 3.9 million hectare area earmarked for the IPA, but the announcement has rekindled Kintore's hopes for a CLC ranger group of its own.

**"We've got to teach young people about this country and they have got to look after it for the future, you know? Work on country."**

animals and plants, and help protect cultural sites managed by Aboriginal rangers under the guidance of traditional owners.

IPAs are areas where Aboriginal people combine customary land and sea



Kintore delegate Tommy Conway.

already the world's largest IPA network by almost one third. Minister Ley said the "seven

new IPAs in the Northern Territory, Queensland and South Australia will provide further significant biodiversity benefits, protecting habitats for threatened species and managing threats from invasive weeds and feral species".

"The IPAs will also deliver social, economic and cultural benefits, including employment for Indigenous Land and Sea Managers, knowledge transfer between generations, support for language and culture and Indigenous role models for youth," Ms Ley explained.

She said more than 900 Aboriginal and Torres Strait Islander employees work on "achieving large-scale conservation outcomes" under the IPA program.

## Yapa fund digital guide for looking after their country

YAPA have brought their written management plan for the Northern Tanami Indigenous Protected Area to life as a bilingual digital storybook.

*Tanami Yatijarra Walya Ngurra* uses video, audio, maps and animation in Warlpiri and English to guide the elders and rangers who look after the IPA.

"This is for all Warlpiri. It is important to us," elder Jerry Jangala Patrick said at the Ngurra storybook launch in Lajamanu.

"Our IPA is still happening after 13 years. Everyone is very interested and they want to learn from the digital storybook."

Lajamanu's Granites Mine Affected Area Aboriginal Corporation Committee invested \$250,000 of the community's mining compensation income in the storybook at [www.ngurra.com](http://www.ngurra.com).

Local employment was high on everyone's wish list and the project delivered in spades.

More than 100 Yapa helped to design, translate and produce videos for the storybook, with many organising bush trips to the shooting locations and taking part in the video shoots.

"It was a huge team effort and everyone who contributed feels such joy to see it on the screen," the project's creative director, Julia Burke, said.

Ms Burke also managed the successful 2016 Southern Tanami IPA digital storybook

([www.walyaku.org.au](http://www.walyaku.org.au)), which inspired the Ngurra storybook.

The GMAAAC committee hopes the storybook will help younger Yapa in particular to get involved in seasonal burning, feral animal management and looking after threatened native plants and animals.

**"They want to learn from the digital storybook."**

At the storybook launch in November, lead ranger Dione Jangala Kelly paid tribute to his predecessors.

"We'd like to thank the first rangers and those old traditional owners who made the original IPA plan of management on how to look after our country," Mr Kelly said.

"The IPA came from their idea. We are carrying it on."

Ranger Helen Nungarrayi Wilson said the digital format will make it easier for the community and the rangers to learn about the IPA.

"The community can

understand more about the IPA because the storybook is out now. We can show it to the kids to teach them about culture and country so they can teach their kids in the future," Ms Wilson said.

Elder Molly Napurrurla Tasman said the storybook teaches the community about the time before settlements.

"The storybook is good because young people can see places where their great grandfathers and grandmothers used to travel from place to place," Ms Tasman said.

The storybook is everywhere in Lajamanu. It has been installed on computers at the learning centre and school, and every household has received a USB stick with the videos.

The videos are also on high rotation on Indigenous Community TV and their web channel ICTV PLAY.



Julia Burke (top left) watches Lajamanu kids use the digital storybook.

# Elders and rangers celebrate decade of fighting fire with fire

DAGURAGU'S Murnkurru-murnkurru Rangers hosted their colleagues and elders from five communities for the 10th annual meeting of the Central Land Council's warlu (fire) committee.

They singled out Gurindji elder Paddy Doolak, who has attended every single one of these meetings, for special praise.

With other long-time champions on the committee, Mr. Doolak has contributed to and reviewed more ranger work plans than he cares to remember.

The committee meets once a year to review ranger fire management activities across the Tanami region and plan for the year ahead.

"The meetings are great," ranger George Sambo said.

"We network with other rangers and find out tips and tricks from one another and see if they're having issues similar to ours and what solutions they've come up with."

At the meeting the rangers combine the knowledge of senior traditional owners with satellite images, maps and expert advice to make fire plans that are right for culture and country.

At their latest meeting, in October 2019 the elders and rangers from four groups discussed how the prolonged dry weather affected their burning schedule.

The lack of



George Sambo, Paddy Doolak and Time Leane with the planning map the warlu committee created.

rain meant that there was not enough fuel in many areas to go ahead with cool winter burns.

However, fires in October had burned too hot and reminded everyone why it's important to burn earlier in the season, while it's cooler.

"Burning under mild conditions makes for a less intense fire," Tim Leane, from the 10 Deserts Project, said.

"These fires are often patchy and are less likely to scorch the crown of trees or burn through hollow logs. So,

fires lit under mild conditions are better for plants and animals."

The 10 Deserts Project is

for the next fire season in the Tanami Desert it also heard how its plan aligns with the project's fire strategy.

**"We network with other rangers and find out tips and tricks from one another and see if they're having issues similar to us and what solutions they've come up with."**

a national alliance of land management organisations that includes the CLC.

As the committee planned

"One of the focuses of the project is aerial burning. Many of the elders have accepted aerial burning," said Mr Leane.

"Like any job, you need to develop skills and processes that keep everyone safe."

Ranger Nelson Tex enjoys the work.

"We get to see the country and take flights to look at waterholes. You really learn a lot and then make plans with the rangers to care for a larger portion of the land", he said.

The three-day anniversary meeting wasn't all work, no play.

As attentive hosts, the Daguragu crew took the participants to Marlukularni waterhole to escape the heat.

## MEET OUR RANGERS



**Kelvin Kopp**  
Ltyentye Apurte Rangers

**What is the type of work you do as a ranger?**

Fixing fences, getting rid of weeds and other things that need to be done out bush.

**What languages do you speak?**

Arrernte and English.

**What made you want to be a ranger?**

I've been a ranger for three years, this is my third year. I wanted to be able to look after the country.

**What is the best thing about being a ranger?**

I'm from this area, so getting to look after my country.

**What are some of the hard things?**

When it's really hot, working out in the heat.

**What do you like doing outside of work?**

Being out bush, going hunting for kangaroo and other bush foods.

**What would you say to the Prime Minister about rangers?**

Rangers are important to keep the country healthy. We look after important areas.



# Extinction fighters meet up near Uluru

ASHLEY Paddy was looking after tjakura, or greater desert skink, long before he became a ranger.

"When I was younger, the elders told me how to look after tjakura and we want to do the same for the future generations because they might become extinct," he said.

Mr Paddy, from the Tjakura Rangers in Mutitjulu, learned about the extinction crisis facing Australia during the sixth annual Indigenous Desert Alliance (IDA) conference – the first held in the Northern Territory.

"The conference is good because I hear about the other threatened species. There were animals I was not familiar with," he said.

His

colleague Grant Cooley, also from Mutitjulu, is fascinated by bilbies.

"I have seen tracks, but never saw one in the wild," he said.

Both men were part of the 40-strong Central Land Council team which joined

**"I am thinking there could be night parrots out here, too."**

other alliance members from across the country for the conference at Yulara last November.

The CLC rangers showcased their work during presentations to around 300 participants.

Members of the CLC's newest ranger group proudly guided their peers to burrows of the threatened tjakura, from which they take their name.

Mr Cooley said the conferences and other ranger gatherings are a great source of inspiration.

He also attended the Species of the Desert Festival in the Kimberley, where local rangers had discovered the incredibly rare night parrot

during a bilby survey.

"I saw where they set up camera traps," Mr Cooley said.

"Some of the places they've shown me look like the Katiti Petermann Indigenous Protected Area, so I am thinking there could be night parrots out here, too."

He welcomed the opportunity to attend the IDA conference,

saying ranger gatherings help keep Aboriginal ecological knowledge strong.

"The IDA conference brings the science and Anangu bring the knowledge. We are communicating and learning both ways and sharing everything," Mr Cooley said.

"These conferences are good for the country, for the animals and the vegetation. They keep our people alive by bringing back what they used to do, living off the land with bush tucker."

Conference participants also discussed fire management, tourism and the joint management of national parks.

CLC ranger co-ordinator Benjamin Kenny used to chair the IDA, an alliance of 25 Aboriginal land management organisations from across desert Australia.

He says it's a

great feeling to see so many people, whose jobs it is to look after their country, gathered in one place.

"It makes me proud to look around the room and see men and women rangers from all over the desert, across five states and territories, some of whom have travelled thousands of kilometres to be here, to tell their story about how they are protecting their lands," Mr Kenny said.

The next IDA conference is planned for November.

**Photo: Malya Teamay (with tjakura), Nicole Forrester, Ashley Paddy and Grant Cooley.**



## Native title claimants paint Nyterrm Dreaming

NATIVE TITLE claimants working on the Mount Skinner and Woodgreen pastoral leases native title claim have painted boards at Boundary Bore to document their claim.

"The boards represent the Nyterrm (dogwood seed) Dreaming that travels from the Eastern Anmetyerr estate of Alhalker Atnangker westwards, to the Warlpiri estate Ntyerrme-kurlangu, in the Yindjirbi Range," anthropologist Craig Elliott explained.

"The linear bands of yellow, red and white dots represent the dogwood seeds in Alhalker Atnangker country."

The design and story are part of research the Central Land Council conducted for the native title claim.



Randall Long, Clancy Long, Elton Ross, Reggie Clubb and Antonio Long stake their claim to their country with painted boards.

# Yuendumu turns to sport to boost school attendance



Bon Bon Wilson, Whitney White, Kathleen Spencer and Shawnika Brown, from Yuendumu, aboard a boat cruise in Darwin.

A PROGRAM that uses excursions and activities to help keep kids interested in school has been backed by the Yuendumu community for another three years.

Yuendumu's School Academy program delivers many exciting activities that make kids want to go to school.

The community's Granites Mine Affected Area Aboriginal Corporation Committee is using its mining compensation income to keep the popular program going for three more years.

The Wanta Aboriginal Corporation has run the program with the local school

and elders since 2017.

Last year, it organised 18 excursions to communities and outstations, Alice Springs and Darwin to reward students for good attendance and behaviour.

The trip to the Territory's capital was for 12 senior students who attended school more than 60 per cent of the time.

"Sometimes we take the kids on school excursions," school attendance officer Julie-Ann Rice said.

"If kids come to school every day we help them enrol in boarding school."

The GMAAAC committee funds Wanta to employ six

Yapa for around 4,000 hours per year to deliver the project to students and their families, and to undertake training such as first aid certificates.

with Wanta for four years and organises the breakfast program.

"The kid's favourite is pancakes. They come here

## "Some kids come at seven and wait for the teachers to open the gates!"

Donisha Granites is one of those employees and loves her work.

"The girls are fun to work with," she said.

"The best bit about the job is spending time with the senior girls."

Julie-Ann Rice has worked

early every morning. Some kids come at seven and wait for the teachers to open the gates," she said.

During recess and lunch breaks, students can use the sports academy room to play pool and video games, watch movies and draw.

After school, there are football, basketball and softball games.

Bush trips, cooking classes and pool competitions are also popular and continue during the school holidays.

The students have been learning to cook meals with ingredients from the local shops and can now prepare fried rice, spaghetti bolognese, nachos, pancakes and banana bread for their families.

In 2019, the committee allocated more than \$500,000 to support the program until 2022.

# Balgo School slam dunks with new basketball court

STUDENTS at Balgo's Kutjungka Trade Training Centre say their new half basketball court keeps them bouncing off to school all day, every day.

"Really cool and deadly" were

## "We were playing on the dirt, now it's a good basketball court."

just some of the comments greeting the concrete court, which replaces a single basket on a post in the red sand.

"We were playing on the dirt, now it's a good basketball court," secondary student Ali Magomarra said. "Since they put it in, I learnt to dunk on it".

"Thank you. We love it," said his classmate Benji Brown.

The court doubles as a giant

blackboard where students can use chalk to write, do maths and draw during art classes.

The community decided to fund the court to encourage senior students to stay on the school grounds during recess

and lunch, and ready to keep learning after the break.

Balgo's Granites Mine Affected Area Aboriginal Corporation Committee combined \$30,800 of the community's mining compensation income with funding from the Luurnpa Catholic School and East Kimberley Job Pathways to pay for it.



Raylene McLarty, Lloyd Gibson, Benjamin Brown, Alister Nagomarra, Scott Boxer, Anton Whisput, Eli Gill, Albert Boxer, Marjorie Guguman and Sherry Boxer.

# Ntaria's Western Bulldogs kick a big goal

NTARIA'S historical Hermannsburg Football Club has opened its first clubrooms, funded and built by the community itself and decorated with photos of generations of players.

"The photo exhibition is just lovely, all those famous goal kickers from our club," Mildred Inkamala, a member of the Ntaria community lease money working group, said.

"Now we've got photos of them for the young ones to see if they want to follow in their footsteps. I feel happy and proud of what I've done for this community and I'm going to keep going because I think about our kids' future."

Club president Mark Inkamala, also a member of

Design to work with it on the concept for the clubrooms.

Tangentyere Constructions was hired for the build and employed four locals for 10 weeks late last year.

"I wanted a couple of young fellas to work on it for good wages," Mr Inkamala said. "We need local people to be involved."

The working group also made sure locals would get the job of operating the clubrooms.

Mr Inkamala is proud that another local Aboriginal organisation, the Tjuwanpa Outstation Resource Centre, has agreed to operate the clubrooms for the next five years.

"Tjuwanpa's going to look

**"This is the first time we've had clubrooms."**

the working group, came up with the idea and then set about doing his homework.

"The Hermannsburg football club started in 1930," he said.

"I had to do a lot of research to find out when it started, digging through the old Lutheran archives. This is the first time we've had clubrooms."

Three years ago, he persuaded his fellow working group members to invest \$650,000 in the project.

Following detailed planning with the Central Land Council, the group chose Tangentyere

after the place, maintain it if anything is broken, and pay the water and electricity. We've put money away for the next five years."

He said the football club won't have to pay rent because "it's on our land, Western Aranda land, and it's for the community itself."

The opening of the building was one of the year's highlights for Mildred Inkamala.

"The community feels happy and proud of this wonderful football club we've got here for the Western Bulldogs," she said.



The construction crew that built the footy club rooms. Below: Mark Inkamala cuts the ribbon at the clubroom opening.

 **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](mailto:employmentunit@clc.org.au)



# Arrernte language learning goes digital

ELDER MK Turner reckons young people have just run out of excuses for not learning Arrernte.

“Now it’s on your phone and you can learn it. You don’t have to say, ‘No I can’t learn it because I can’t see it,’” Ms Turner said at the launch of Australia’s newest digital language resource.

“It’s really good for young people now that it’s online,” she said.

Arrernte.angkentye.online consists of the online version

not found in English and some neighbouring Aboriginal languages, such as Pitjantjatjara and Warlpiri.

These sounds can be difficult for beginners to pronounce but Arrernte.angkentye.online aims to change this.

Its launch at Apmere Angkentye-kenhe (Place for Language) in the heart of Mparntwe (Alice Springs) took place on a lovely evening late in November, in front of a relaxed, multilingual and multicultural crowd.

**“Now it’s on your phone and you can learn it.”**

of the revised Eastern and Central Arrernte Learners Wordlist by the Institute for Aboriginal Development (IAD).

It contains audio recordings from Eastern and Central Arrernte speakers such as Carol Turner Kngwarraye, Therese Ryder Perrurle, Margaret Turner Kemarre, Felicity Hayes Angale, Veronica Dobson Perrurle, Wyonna Palmer Peltharre and Christobel Swan.

Most of them also helped to direct and design the online project.

“We’ve been working on this project to give people who want to learn Arrernte the opportunity to learn it more easily, now that it’s online,” Therese Ryder said.

There is a reason why the project targets the young.

Of Australia’s original 300 or more spoken languages, only an estimated 13 are still spoken by children today.

Alice Springs is the largest town in Australia where Aboriginal children grow up speaking the local language.

Although spoken Arrernte remains relatively strong, it has been difficult for people to learn to read and write the language.

That’s partly because it has a number of sounds

MC Amelia Turner paid special tribute to Ms Swan “who has always been fighting to preserve language”.

“It was one of those events that makes you happy to be a member of this rich community,” the Batchelor Institute’s Angela Harrison said.

Batchelor’s Centre for Australian Languages and Linguistics collaborated on the new online resource with IAD, the University of Western Australia, Akeyulerre, Apmere Angkentye-kenhe and Children’s Ground, using a grant from the Newman’s Own Foundation.

Veronica Dobson explained how elders from the Arrernte language community worked



This online tool takes the cake: Therese Ryder Perrurle (left) and Margaret Turner Kemarre.

with teachers and linguists in the 1990s to decide how to spell the language.

Once they had sorted the spelling, they started to produce language resources and develop curricula (learning plans).

Thanks to their efforts, all Alice Springs schools now

teach Arrernte.

Felicity Hayes said she teaches Arrernte “so in the future they can teach it themselves”.

Speaking in both Arrernte and English, Carol Turner urged Arrernte speakers to get involved in the school programs.

Another handy digital tool to learn language is the

Indigimoji app (bottom left).

This app has 90 emoji stickers that represent Arrernte words and concepts.

It is for native speakers and those who want to strengthen their understanding of the language and is available through the App Store or Google Play.



Indigimojis are another digital learning tool.



Arrernte language custodians and teachers (left to right) Carol Turner Kngwarraye, Amelia Turner Kngwarraye (MC), Therese Ryder Perrurle, Margaret Turner Kemarre, Felicity Hayes Angale, Veronica Dobson Perrurle, Wyonna Palmer Peltharre during a panel discussion at Angkentye-kenhe (place for language).



# Tribute to Jupurrurla - Man of Media

MEDIA trailblazer, leader and a man of culture – few Central Australians deserve a film tribute more than Francis Jupurrurla Kelly.

Josef Jakamarra Egger's documentary about the filmmaker and former Central Land Council chair does more than celebrate Jupurrurla's achievements, it fills a gap in our understanding of the history of remote Aboriginal media.

*Jupurrurla – Man of Media* follows Mr Kelly's life from his early bush childhood to his contribution to the success of Warlpiri Anmatyere Pintubi Media, better known as PAW Media.

The director/producer captures Jupurrurla on the country of his birth as well as in Yuendumu, telling his stories.

He intercuts his interviews with footage that shows how far PAW Media has come while staying true to Jupurrurla's early vision "media is us, not other people. How we deal with it is through the land and through our people."

While filming, Mr Egger said that he learnt a thing or two from filming a man who he has known his whole life.

"I think the biggest thing I learnt from Francis was realising the power of media and being able to utilise it in a way to empower people, really getting peoples stories out there and also the way he's been able to use language and really keeping language strong," he said.

"Francis has been in my life since I was born, I've grown up watching *Bush Mechanics* and *Manyu Wana*. I was just curious about the fact that his story wasn't actually out there which intrigued me."

In 1985, when satellite television came into remote Central Australian communities, Jupurrurla and his brother-in-law

**"The fact that his story wasn't actually out there intrigued me."**

Japanangka Granites set up PAW Media, which was then known as Warlpiri Media, in Yuendumu.

They wanted to create a space where Yapa could make their own media for the community, with a strong



Francis Jupurrurla Kelly at his birthplace Luurnpakurlangu on Mt Doreen Station. Photo: Ronin Films.

focus on culture and language.

"Kids learn European life, not their Aboriginal life.

to teach the local kids to make radio Yapa way, remembering listener "requests, non-stop requests" for songs.

The success of PAW Media's radio station saw the organisation expand into television, allowing Jupurrurla to spread his wings as a filmmaker and actor.

His first film *Trip to Lapi Lapi* was based on a burning trip out on country near Lake Mackay with the Pintupi mob.

His most recent, *Coniston* (produced in 2013 with his friend and collaborator David Batty), tells the story of the massacres of the 'killing times'

around 1928.

Between these films he acted in PAW Media productions such as *Manyu Wana* (1988) which Mr Kelly describes as "kids' Sesame Street but Yapa way", and the famous *Bush Mechanics* series (2001).

*Jupurrurla – Man of Media*, which screened on NITV and is on SBS On Demand, documents a legacy that should make him proud.

He inspired many indigenous people around Australia, showing us that just because you live out bush, it doesn't mean that you can't follow your passion and dreams.

# Women want to be seen, not counted

DEATHS caused by domestic violence often become statistics, numbers that hide who the person was, where they come from or what they were like.

*Not Just Numbers* is a documentary by women from Alice Springs town camps about their campaign to make these deaths a thing of the past.

These women are fighting to be seen, not counted.

From the camps to Canberra, the members of the Tangentyere Women's Family Safety Group are taking people on a journey from their own experiences of domestic violence to their plans for a better future.

They say that making change means to learn 'deep listening'.

Their documentary shows how they use the technique to create campaigns to

break down male and female stereotypes, host a visit from TV presenter Kerri-Anne Kennerly and talk to politicians in Parliament House.

Shirleen Campbell, director of *Not Just Numbers* and co-ordinator of the group, wants Australians to hear their voices.

"It was my idea to create our own film, about the work we do as women in town camps

taking action.

"It is really important that the people of Australia become aware that we want them to hear us out. We are that voice for our women and girls who don't get heard or listened to," she said.

Truth telling is a main theme of the film, and Ms Campbell captures the raw moments of strength and sadness.

She gives each member of the group a moment to shine

and tell her own truth.

There was a moment where she had to hand over the director's chair to the youngest member Connie Shaw, the daughter of Central Land Council deputy chair Barbara Shaw.

"I had to step away because I got sick and I gave the opportunity to one of our youngest women. I was a mentor at the time and we both enjoyed the experience," she said.

**"We are that voice for our women and girls who don't get heard or listened to."**

Speaking up is what makes the Tangentyere Women's Family Safety Group a force to be reckoned with, saying 'no' to violence and 'yes' to a future free of domestic violence.

This film says there's no shame in speaking up, and tells others, who may be going through the same thing, that they are not alone.



Documentary director Shirleen Campbell (in red top, back row) with the Tangentyere Women's Family Safety Group.

# Rossy honoured twice in one year

DAVID Ross AM richly deserves the twin honours bestowed on him.

The Central Land Council's former director joined the board of the AFL Northern Territory only weeks before he gained membership to an even more exclusive club - the general division of the Order of Australia.

The award for Mr Ross' service to his community was "warmly welcomed by the CLC's constituents, members and staff, all the more so because he has never sought the limelight," CLC chief executive Joe Martin-Jard said.

**"He is a famously humble leader who has always focussed on serving his 'bosses' out bush and getting the job done. His integrity is legendary."**

"From leaving his mark on the national Aboriginal land rights struggle to guiding the CLC's successful ranger and community development programs, Mr Ross is an outstanding leader who has done so much to advance the rights and improve the lives of Aboriginal people in Central Australia," he said.

"He is a famously humble leader who has always focussed on serving his 'bosses' out bush and getting the job done. His integrity is legendary."

He was part of the Aboriginal leadership group that advised former Prime Minister Paul Keating about the Native Title Act.

"He has achieved the rare distinction of being both highly respected by the nation's

Aboriginal leaders and all spheres of government," Mr Martin-Jard said.

Mr Ross guided the CLC's transition from an agency that won land claims to an organisation with growing land management and community development programs that provide employment for Aboriginal people on their country.

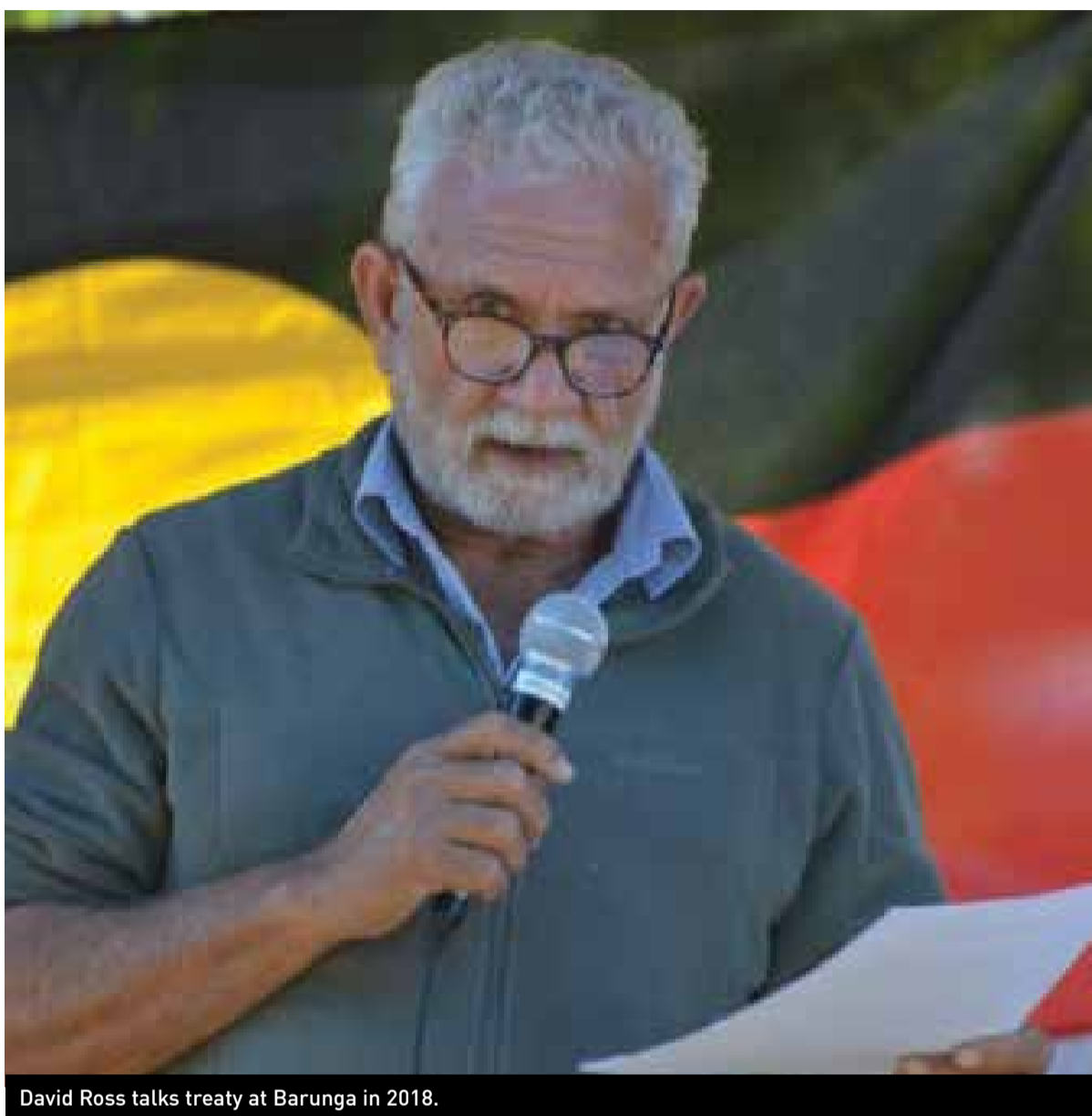
In 2005, he became an early champion of the Warlpiri Education and Training Trust (WETT), an initiative of a group of female educators from remote communities in the Tanami Desert that has

so far invested more than \$34 million of gold mining royalties in almost 200 projects for life-long education and training.

WETT advisory committee chair Cynthia Wheeler called Mr Ross "an inspiration to both Yapa and Kartiya".

The WETT kicked off the CLC's community development program through which Aboriginal people have invested almost \$117 million in projects they control.

Mr Martin-Jard said the program has inspired a similar program at the Northern Land Council, and other Aboriginal communities, "and organisations around Australia look to it as an example of how they can drive positive change through their income from land use agreements".



David Ross talks treaty at Barunga in 2018.

"That the program has grown from strength to strength is due to the extraordinary personal commitment of Mr Ross over the past decade to Aboriginal employment and control," he said.

"The same can be said about our Aboriginal ranger program which started in 2000. It employs a hundred men and women in remote communities

and is close to his heart."

Despite admitting to having two left feet, Mr Ross now wants to bring the same passion to growing Aussie Rules footy "for all Territorians", especially those in remote communities.

"If I can be of any help in moving football forward I'm more than happy to give my full support," he said.

## Recognition for our experienced educators at last

A GROUP of senior educators from four remote Tanami communities have finally received the public recognition they deserve.

The Northern Territory's education minister, Selena Uibo, awarded nine teachers from Willowra, Nyirrpri, Yuendumu and Lajamanu for their long and

committed contributions to education.

"For thousands of generations, the Warlpiri people have maintained strong language, culture, traditions, customs and laws, and thanks to the tireless work of these educators, they remain strong to this day," Ms Uibo said.

She thanked Maisie Kitson, Helen Morton, Barbara Martin, Yamurna Oldfield, Tess Ross, Fiona Gibson, Valerie Patterson, Sharon Anderson and Malkirdi Rose "for being such exceptional leaders in their communities, for inspiring Warlpiri children and for helping guide many generations of children on their paths to bright futures."

Some of the women came out of retirement to

accept the awards on World Teachers Day last October.

"We were privileged to get this award for our teaching," Ms Martin said.

"We have been working a very long time. We all stood up there on the stage. We were so proud to be public servants for education for a very long time - pukurl-pukurlpa nyayirni (very proud)."

Valerie Patterson, from Lajamanu, said it was "a very proud moment for me. It was a good night to all get together like this".

The Warlpiri Education and Training Trust first asked the education department some years ago to acknowledge formally the valuable work of Yapa educators.








World Teachers Day is held every year to celebrate excellence in teaching around the world.

**Photo: Selena Uibo congratulated Barbara Martin and her colleagues.**



**Any questions about CLC business?**

Call your regional officers

	<b>1. ALICE SPRINGS</b> Aaron Kopp, 89 51 6264
	<b>2. SOUTH WEST</b> Wayne Clarke, 89 51 0577
	<b>3. NORTH WEST</b> Charlie Hodgson, 89 51 0627
	<b>4. TANAMI</b> Amos Egan 89 51 0581
	<b>5. WEST</b> Dale Satour, 89 51 0591
	<b>6. TENNANT CREEK</b> Darryl "Tiger" Fitz, 89 62 2343
	<b>7. EASTERN SANDOVER</b> Jesyjames Carr, 89 56 6255
	<b>8. EASTERN PLENTY</b> Richard Dodd, 89 56 9722
	<b>9. CENTRAL</b> Michael Turner, 89 56 8658



# Mining's rock and friendly face

IT'S rare these days for people to spend most of their working lives at the same organisation, but at the Central Land Council you can still find them.

Sam Schooner is one of the special people who have been a part of the CLC family for more than 30 years.

The senior administration officer in the CLC's minerals and energy section is from the Maori community of Paroa on New Zealand's North Island.

Thirty-five years ago, she followed her husband from the small town's green pastures to the Northern Territory's red centre in search of work.

"In 1985, my husband Joseph joined my brother and his family who were living in Alice Springs."

"Once he had enough funds to bring me and two children to Alice Springs, the move finally happened in November/December of 1985. It was quite warm so we would go into the supermarket or shops to cool off," Ms Schooner said.

She started working for an earth moving company in town but after three years decided to apply for a typist job at the CLC.

"I worked various jobs before – NZ Forest Products, fruit picking and cleaning but no office work. I didn't think I had much of a chance getting an interview," she said.

Not only did she get the job, but the move kick started 32 years of dedication to what used to be known as the mining section.

Ms Schooner is the friendly first point of contact who greets people wanting to explore and mine on Aboriginal land.

There is little she doesn't know about the industry in Central Australia.



The CLC's Sam Schooner moved to Alice Springs from the Maori community of Paroa on New Zealand's North Island more than 30 years ago.

Her colleagues describe her as 'the rock' of her section, someone with infinite patience and calm on whom everyone can depend.

"She is friendly, efficient, kind, has a sense of humour and is fair, decent and reliable. She is inspirational, ethical and unflappable. She has been a loyal union member for decades also!" said mining officer David Young, who has known her since she started.

Ms Schooner has seen more people come and go from the CLC than most.

At the memorial service of her dear friend and long-time colleague Kathy Booth, she and her husband performed a

ancestors, spirits and taonga (treasured items) of the land. The physical form has gone back to papatuanuku (the

**"The physical form has gone back to papatuanuku (the land) but the spirit lives on."**

moving Maori lament.

"The speech my husband gave was to acknowledge the Supreme Being (life force), custodians, guardians,

land) but the spirit lives on," she explained.

Ms Schooner knows that with the bad times come the good times.

"I have enjoyed the many things I've experienced - going through the transition of using a typewriter to computers, creating hand drawn maps to creating them electronically and going into the field to attend various meetings."

She reckons her bush days are behind her, but keeping up with changing technology - "mapping, databases and many new electronic systems" – makes for a good day in the office.

"Nowadays, I am more than happy learning new things."

## From page 7:

They have said that if traditional owners don't have a seat at the decision-making table a new funding strategy will fail.

They want to replace the ABA's advisory committee with a new structure that allows for joint decision making on grants.

Coalition and Labor governments have both argued that the ABA's existing advisory committee arrangements, essentially not changed since 1976, sufficiently involve Aboriginal people in decision making.

I disagree.

The committee has 14 members elected by the land councils, but the minister still makes all the decisions about grants and does not have to follow the committee's advice.

The minister also appoints the committee chair, who has the most power on the committee and all members must sign confidentiality agreements.

This prevents committee members from giving feedback to land council members and causes confusion and division.

Land council staff are not able to advise committee members because they are not allowed to see the grant applications and attend committee meetings.

Public servants advise both the committee and the minister on the applications.

This is no basis for the joint decision making we need if the ABA is to help close the gap in remote communities.

The ABA has not been evaluated for many years.

The Australian National

Audit Office has not done a performance audit and nobody knows if it is making much difference to the lives of Aboriginal Territorians.

The reason for this is that there is no genuine partnership between land councils representing traditional owners and the government

**"If the ABA is going to make a difference to the lives of Aboriginal people, we need to strengthen the decision making role of land councils."**

that could come up with a far reaching community and economic development strategy.

In the past there was a partnership of sorts, where senior public servants in

Darwin decided on ABA grants on the advice of the committee, and where senior land council officers attended committee meetings and advised their members.

Proposals were developed together and the outcomes were much better.

They had the support of

Aboriginal people and allowed traditional owners to live on homelands which allowed them to survive, hold on to their culture and build their arts and craft industry.

But then ATSIC was

dismantled and ministers from both major parties insisted on making all the decisions about ABA grants in Canberra.

They applied Commonwealth financial management legislation to the ABA without asking the land councils and left everyone unaware and confused about the new rules.

If the ABA is going to make a difference to the lives of Aboriginal people, we need to strengthen the decision making role of land councils, make the account more transparent and bring its administration back home to the NT.

I am hopeful.

To their credit, the minister and the land councils are working on a reform process that could allow ABA to be of much greater benefit to the Aboriginal people of the NT.

# Remembering Cookie: Carer for language and country

HILDA (Cookie) Price Pwerl passed away in Tennant Creek last year. She lived a long life and was much-loved and respected for her art, her language work and her knowledge of country.

She was born around 1930, at a time when the effects of the Coniston massacre were still being felt across Central Australia, impacting on the lives of Anmatyerr, Kaytetye and Warlpiri people.

**“I was born during ‘Murray time’, around the time of the Coniston massacre.”**

*My mother told me that I was born during ‘Murray time’. I was born around the time of the Coniston massacre. The time that Murray was shooting people. I was born at the same time. That’s just what I was told. They told me that some Kaytetye people got shot at Athimpelengkwe. Kaytetye, people from Akalperre, my grandmothers. Supposedly they got shot and their grandfathers as well. At the time they were dancing althart ceremonies.*

Pwerl belonged to the Anmatyerr country known as Arlekwarr, partly centred on Stirling Station, where she spent a large part of her life. In her later years she worked with the Central Land Council, mapping out sacred sites in her country and negotiating the route of the Alice Springs to Darwin railway line.

In her younger years she worked for rations alongside her families at Stirling, Thangkenhareng (Barrow Creek), Awelh (Woolla Downs), Athatheng (Woodgreen) and other places.

*We used to work hard, watering the garden. After lunch mum would wash the plates, mum and I. After that work was finished we’d go*

*and muster the cows. Amelia [Kemarr] and I were both little girls and we would go together and bring the cows back in the afternoon. We would yard them, put the calves inside and the cows outside, then go back and eat supper.*

*Then we’d wash the plates and go back to camp to sleep. At daybreak, when the Daylight Star appeared, we would go and get the cows.*

*We would round them up early, while the boss was waiting with the bucket to do the milking.*

Pwerl’s father, Tommy Price Kemarr, worked as a stockman on Stirling Station and when Pwerl was a teenager she joined him.

*The boss said, ‘Well now we can teach your daughter about mustering so that she can go with you.’ ‘All right,’ replied my father. So then I travelled around with my father. I was a stockman – a little girl, poor thing. We shifted the cattle from one waterhole to another. When one bore ran out of water we shifted them to another bore or well... Poor old me. I used to watch the cattle right up until 12 midnight. Then I’d knock off and come back. We didn’t get any money, just clothes. Perhaps we’d get a little bit of money – two dollars, two pounds and we’d get a new blanket, a coat and jumper. New boots. Socks for the cold time.*

Pwerl was one of the pioneers of the Utopia batik movement. In 1976 the Institute for Aboriginal Development (IAD) held short literacy and numeracy courses for adults at Utopia.



Hilda Price Pwerl at Utopia, 1976. Photo: Toly Sawenko.

The women wanted to keep going with literacy, sewing and driving, and the following year began to try out tie-dyeing, woodblock printing and then batik.

The women made batik on T-shirts and lengths of cotton at first and then moved on to silk, using brushes, and later Indonesian tools called *cantings*.

The batik classes took place

around the ‘silver bullet’ school caravans at Utopia Station. Pwerl cooked school lunches for Utopia school children in one of them and then, in the afternoons, she joined in the batik programme.

From the beginning, it was clear that her batik style was individual, spontaneous and creative, and she painted plants and animals from her country, drawing on her experiences growing up in the bush. Pwerl often said that it was important to keep on painting the Dreamings that originated in her country, handed down from her ancestors.

Batik provided opportunities for artists to travel far beyond their homelands to destinations both interstate and overseas, and in 1994 Pwerl was one of 10 artists who went to Yogyakarta, in Indonesia, to further their batik skills at the Brahma Tirta Sari Studio, run by Agus Ismoyo and Nia Fliam, two of Indonesia’s leading contemporary textile artists.

In later years Pwerl also became a keen and popular student in Batchelor Institute art classes where she experimented with print making, batik, ceramics, and painting in acrylic on canvas.

Pwerl spoke Anmatyerr and Kaytetye and from the early days of work on documenting those languages she was one of the leading language experts.

She helped to make the first wordlist of Anmatyerr in the 1980s and later she was a major contributor to both the Anmatyerr and the Kaytetye dictionaries.

The IAD dictionary team spent many happy hours with her at Stirling, drinking endless cups of tea, and discussing words and their meanings. At the end of the day’s work Pwerl would walk back to her camp, trailed by her beloved dogs.

Pwerl was also an expert singer, knowledgeable about hand signs, ecology and country, and a storyteller of great skill. Her depth of knowledge and the wisdom of her words lives on in her artworks, in books about language, and in the memories of her family and friends.

*By Jenny Green, with thanks to the Price families, Margaret Carew, Myfany Turpin and Jenny Taylor. The direct quotes from Pwerl are from Anmatyerr recordings made with her by Jenny Green.*



Kathleen Petyarr and Hilda Price Pwerl (right) making batik at Utopia, 1977. Photo: Jenny Green.

# Of kindness, care and love

A MAN of kindness, care and love for his family, Kumanjayi Japanangka Johnson will be remembered as someone with a gentle spirit who was always there for people in need. He

came to the country. When he became a father himself, and then a grandfather, he and his wife of 23 years, Robyn Lawson, would take the family out on

opened as a boarding school he transferred to Alice Springs and finished his secondary education there in 1974.

Japanangka then moved to Katherine and Darwin for work. He started as a field officer for Centrelink and the YMCA, working around

Top End communities, such as Elcho Island and Milingimbi.

After many years, he decided it was time to return home to Lajamanu. Still working for the YMCA and being quite the sports fanatic, he introduced football, basketball and softball to the community.

As the popularity of these sports grew he helped plan the

basketball court, football oval, softball pitch and the recreation hall.

These venues came in handy when the first sports carnival was held in Lajamanu, in 1992, and he helped to introduce the mighty Lajamanu Swans.

Japanangka sat on many boards and councils, advocating for the rights of his people. He chaired the Katherine West Health Board and the Lajamanu Community Government Council, and was a member of the Aboriginal and Torres Strait Islander Council, a council and executive member of the Central Land Council and a councillor of the Central Desert Regional Council (CDRC).

His humour and compassion made him a treasured member on all these bodies, and those he worked

alongside of remember him fondly.

“Mr Johnson was a founding member of the Central Desert Regional Council, he gave me a lot of advice on community issues as well as council issues,” CDRC president Adrian Dixon said.

Former Katherine West Health Board CEO Sean Heffernan and his fellow directors described Japanangka as someone who had a good sense of humour and a fun personality.

“Board meetings were always enjoyable with Japanangka keeping everyone happy and cheerful, with never a dull moment.”

Japanangka is survived by his wife Robyn, his children Willimena, Venisha, Margaret, Stewart, Carol, Carlos and Jerisha and the many grandchildren and great-grandchildren to whom he imparted his knowledge and wisdom and who are keeping his memory alive.

**“Board meetings were always enjoyable with Japanangka keeping everyone happy and cheerful, with never a dull moment.”**

passed away on the 21st of June 2019.

Born on the 19th of October 1956 in Lajamanu, Japanangka grew up in the community with his four sisters and six brothers.

His stories of going to Winnecke Creek as a child with his family during the school holidays were treasured. It's where his father taught him to track animals, and told him about the land and its songs, making him a knowledgeable man when it

country to pass down their knowledge, to hunt, fish and to visit the homelands.

Japanangka's family was his pride and joy. He would always give advice, make sure that there was food on the table and protect them all from harm.

He valued education.

In 1969, he boarded at Kormilda College in Darwin for three years. When Yirara College





Billie Scott and Ian Sweeney at the CLC information stall at the Uluru climb closure celebration.



James Nugent and Barbara Shaw reckon the Ammaroo handback went well.



Simon Butler from Warakurna and Tapaya Edwards from Pukatja perform inma.



Elder Roly Mintima from Muṯitjulu leading the dance.



Josie Douglas, Jasmin Rucioch and Theresa Roe let their hair down at the celebration.



Ashley Paddy, Katie Allen and Peter Norman at the Uluru climb closure celebration.



Reggie Uluru and Andre Tucker cooled off in the Mutitjulu pool ahead of the climb closure celebration.



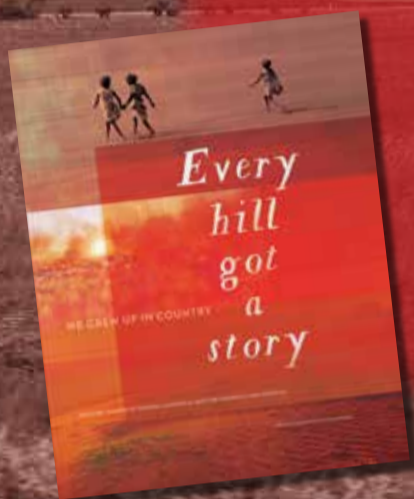
Minister Wyatt and Barbara Shaw [right] with traditional owners at the Ammaroo handback celebration.

“It is as if the country is being taken from them all over again.”



After they had given the country back to the Aboriginal traditional owners, they brought in the shires, and the Intervention. Because of the Intervention there are a lot of people living here in town. They have fled from bush communities because they are frightened that they will go hungry. [Yet] they have no food and no money in town. You know it is as if the country is being taken away from them all over again. People who never lived here in this town before that are coming into Alice Springs, and there is a dark cloud hanging over the town. These people are making a real mess of our country, coming in and sitting down drinking, the poor things. They can't live in the traditional country that has been given back to them because their income has been disrupted. How do they want Aboriginal people to live? It's like they have been taken back to the bad old days of rations.

~ VERONICA DOBSON PERRURLE ~  
Excerpt from the Central Land Council's oral history collection *Every hill got a story*



For more information go to [clc.org.au/every-hill-got-a-story](http://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**  
AT

[WWW.CLC.ORG.AU/ARTICLES/INFO/593](http://WWW.CLC.ORG.AU/ARTICLES/INFO/593)

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## STOP TRACHOMA & OTHER INFECTIONS



6  
STEPS  
for good  
hygiene



1: BLOW YOUR NOSE  
UNTIL ITS EMPTY



2: WASH HANDS WITH  
SOAP & WATER



3: WASH FACES  
WITH WATER  
WHENEVER DIRTY



4: DON'T SHARE TOWELS,  
WASH TOWELS OFTEN



5: BRUSH TEETH  
TWICE A DAY  
WITH TOOTHPASTE



6: WASH WITH SOAP  
IN THE SHOWER  
EVERYDAY