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# LANDRIGHTS NEWS

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## CENTRAL AUSTRALIA



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## EDITORIAL

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# Oil and work in full flow

TRADITIONAL owners from Kintore and other western communities are getting ready for a new set of jobs in the oil industry. Exploration began in 2007 after the signing of an exploration agreement.

Oil was discovered by Central Petroleum in the Surprise well, 83 km southeast of Kintore, in early 2012. The oil flowed under its own pressure from about 2,600 m deep up to the land surface at about 400 barrels a day.

In late 2013 the CLC concluded negotiations with the company for a production agreement under the Land Rights Act. In February 2014 the NT Government granted the production licence. It was one of the quickest negotiations for a mining or production agreement in CLC's history.

Now, about 2 or 3 oil tankers leave the site each week, filled with crude oil. The oil is driven down to Port Bonython near

Port Augusta for refining into diesel and other products.

Eight young Kintore men worked on the drilling rig for a short time in late

2011 and are hoping for ongoing work starting in June 2014. More drilling wells are planned for the area in the future, which may also lead to new jobs.



ABOVE: Kintore men meet with the oil company and employment contractor at Surprise Oil Well to discuss employment possibilities.

## Minister's 'mixed messages' on IBA/ILC Review

THE Australian Government released a report (4 May) of the review into the Indigenous Land Corporation and Indigenous Business Australia. The review was conducted by Ernst & Young.

The Government commissioned the review late last year to examine how to improve the effectiveness of the two key Commonwealth land and business development statutory bodies.

Indigenous Affairs Minister Nigel Scullion said the report presents ambiguous and confused findings as it provides support for both leaving the two bodies as stand-alone organisations and for amalgamation.

The minister specifically excluded the Land Account from the Ernst & Young review because it is not the Government's intention to change this iconic Indigenous fund.

"It remains my view that there is opportunity to generate prosperity for Indigenous Australians by linking land to economic development and jobs to cut through the cycle of

Indigenous Australians being "land rich, but dirt poor".

Australian Greens Senator Rachel Siewert said the report does in fact articulate a preferred option.

"The preferred option however is different to the Government's preferred option, that is, the Government wants to merge the 2 agencies while the EY preferred approach is for stand-alone organisations.

"IBA and ILC have different roles, both can play a role in Indigenous economic development but ILC must continue the role it was set up to do in honouring the land promise.

"In light of the EY report the Government should rethink its approach to both organisations, instead of merging the two organisations it should look at how it can enhance the role that both organisations can play in Indigenous economic development" conclude Senator Rachel Siewert.

The report is available at the Department of the Prime Minister and Cabinet (<http://www.dpmc.gov.au>)



ABOVE left to right: Chief Minister Adam Giles, Chief of PUP Clive Palmer and PUP NT leader Alison Anderson. But who is fair dinkum?

## Plenty of promises to choose from

THE political landscape of the Northern Territory has splintered into five competing groups, each actively courting the votes of Indigenous Territorians.

Last month maverick Central Australian politician Alison Anderson became the leader of a new party in the NT Parliament after she and two other Indigenous parliamentarians deserted the ruling CLP.

Papunya-bred Ms Anderson, who was last year described by the Prime Minister as "marvellous and charismatic and inspirational" walked out on

the NT government in early April along with Top-enders Larissa Lee and Francis Xavier.

The trio had asked Chief Minister Adam Giles to sack four existing ministers and give them at least two ministries after accusing the Government of failing Indigenous voters. Later Ms Anderson accused the CLP of racism.

Then in late April Ms Anderson announced she was joining the Palmer United Party, run by billionaire mining magnate Clive Palmer, who won a seat in the House of Representatives in the last

federal election.

The move has kick-started the PUP in the NT by providing Mr Palmer with three ready-made parliamentarians, while the established Greens and Australian First Nations Political Party still have none.

But Mr Palmer has been accused of a poor record in dealing with Aboriginal groups in his mining projects. Earlier this month The Australian newspaper published claims by Matthew Sampi of the Kuruma Marthudunera people in the Pilbara that he had promised

much and delivered little to Indigenous people.

The broken promises included a pledge to finance health services in smaller towns in the Pilbara.

Since the rebel NT politicians joined his party, Mr Palmer has said the PUP would address high rates of infant mortality among Aboriginal people.

But the gap between infant mortality in the Indigenous and non-Indigenous populations has been steadily closing for decades.

Cover image: The joys of inter-cultural exchange: Kimberly woman Annie Malgin, leader of the Yiriman Bush Medicine Program with Mutitjulu traditional owner Barbara Tjikadu at Uluru in February this year. Image: Verdell Bradbury Photography. Story page 25.



ABOVE: Nyirrpi students enjoyed their experience at the Tjapukai Cultural Centre in Kuranda, Far North Queensland, on an excursion funded by WETT late last year. They are pictured here with the Tjapukai performers. Image courtesy of Nyirrpi School.

# Budget's slow-release pain

ABORIGINAL people in Central Australia are likely to feel a gradual increase in pain from the cuts in this year's Federal budget.

Pensioners and young people will be among the hardest hit, while the return of the fuel excise will increase travel costs for people from remote communities.

Young people will not be eligible for a Newstart allowance until they are 25 and will only be entitled to the smaller Youth Allowance. Old age pensioners will not be affected until after 2017, when their benefits will be linked to increases in the cost of living rather than wage increases.

The very young will also be affected, with no funding for the National Partnership Agreement on Early Childhood Development. This agreement had provided funding to establish 38 children and family centres.

The Government says it will save \$549.4 million by "consolidating" Indigenous programs within the Department of the Prime Minister and Cabinet, but little detail was available on how the savings would be made. (see box)

However, language maintenance will be one area to suffer, with plans to cut \$9.5 million from the Indigenous languages Support Program over the next four years.

The Government will also cut funding of \$15 million over three years to the National Congress of Australia's First Peoples.

Opposition Leader Bill Shorten accused the Prime Minister of breaking solemn commitments to Indigenous Australians.

## Details of program cuts still not clear



ABOVE: Treasurer Joe Hockey has delivered budget cuts across the board to Indigenous Affairs.

"Under the sneaky cover of 'streamlining,' this Budget of betrayal does not explain where most of the \$500 million in cuts will fall," he said.

"Indigenous people and communities are facing an uncertain future."

Mr Shorten predicted the Government would take more than \$165 million out of Indigenous health programs over the next four years.

But Prime Minister's Indigenous Advisory Council chairman Warren Mundine said he'd been expecting larger cuts than those announced.

He said the changes would cut duplication in the rollout of many Indigenous programs.

Aboriginal Affairs Minister Nigel Scullion listed programs to benefit from the budget as:

- the Clontarf Foundation Academy, with 3000 places for its

Sporting Chance program;

- Community Engagement Policing, with \$2.5 million for the NT Police to employ up to eight officers in 2014-15;

- The Remote School Attendance Strategy, to receive an extra \$18.1 million over two years;

Assistance for remote Indigenous students to attend boarding schools (\$6.8 million in 2014/15);

- Sex and reproductive health education of teenagers (\$25.9 million).

Senator Scullion said the Government would "transform" delivery of services to Indigenous Australians by establishing a new Remote Community Advancement Network.

The network would target improvements in school attendance, employment and community safety by applying more flexible funding "rather than a one-size fits-all approach."

Mr Scullion said the Abbot Government would reform National Partnership Agreements to ensure money spent achieved results.

The National Partnership Agreement on Remote Indigenous Housing would be subject to "more stringent conditions, based on Government priorities, negotiated bilaterally with each state and territory."

*Programs for Indigenous people are due for a shake-up over the next few months.*

*The Federal Government says it will replace 150 individual programs and services with five "streamlined broad-based" programs under its new Indigenous Advancement Strategy.*

*Aboriginal Affairs Minister Nigel Scullion said the five new programs would "make it easier for organisations" delivering services on the ground.*

*They were:*

- *Jobs, land and economy – "getting adults into work, fostering Indigenous business and assisting Indigenous people to generate economic and social benefits from effective use of their land";*
- *Children and schooling – "getting children to school, improving education outcomes and supporting families to give children a good start in life";*
- *Safety and wellbeing – "ensuring that Indigenous people are healthy and enjoy the emotional and social wellbeing experienced by other Australians";*
- *Culture and capability – "supporting Indigenous Australians to maintain their culture, participate in the economic and social life of the nation and ensure that organisations are capable of delivering quality services to their clients";* and
- *Remote Australia strategies – "strategic investment in local, flexible solutions based on community priorities and remote housing and infrastructure."*



## Rock visitors get royal treatment ...

ABOVE FROM LEFT: Rolley Mintuma, Alison Hunt, Prince William, Princess Kate, Rene Kulitja and Pixie Brown at Uluru in April this year. Image Clive Scollay, Maruku Arts

PRINCE William and his wife Kate were entertained on their recent visit to Uluru by traditional Anangu dancers who performed a welcome *inma*.

Maruku artists Rene Kulitja, Malya Teamay and Judy Okai explained the significance of their paintings to the royal couple.

Maruku Chairman and master craftsman Billy

Cooley and his wife Lulu talked about the hotwire burning technique used in creating original desert wood carvings.

Niningka Lewis showed her technique of burning designs on boards and finishing off with dot painting.

The couple were relaxed with Anangu and asked a lot of questions about the culture.

The Royals were presented with handmade gifts produced by Maruku artists.

These included a bush seed necklace presented by Judy Trigger, a contemporary necklace made by Kathy Buzzacott, some punu toys for the baby Prince and a splendid shield made by Bernard Singer.

THE Mutitjulu Tjurpinytjaku Centre – better known as the Muti pool – is celebrating the end of its first successful swimming season.

Over the summer the pool averaged over 35 visits a day with a total of more than 6,500 visits all up.

“All the kids are happy to be able to swim,” said Mutitjulu Working Group and Pool Committee member Barbara Tjikatu. “We’ve had a lot of visitors from Utju, Docker and Imanpa.

“Now that it’s cold we have to close and wait until it opens again.”

While there is still more work to be done on local employment at the pool, with just a few Anangu giving it a try so far, UK-born pool manager Freddie Couldwell reckons he has found his “dream job”.

“You’re right next to Uluru, helping to make things better for people and seeing the smiles on the kids’ faces.

“It’s better than any office job.”

Employed by CASA Leisure, one of Freddie’s main responsibilities is helping to enforce the community’s “yes school – yes pool” policy. “The principal attaches a paper band to the kids’ wrists after they have attended for a full day of school”, he explains.

Mutitjulu residents have a strong sense of ownership of the pool, and there has only been only one minor incident since it opened. After rocks and bottles were thrown into the pool Freddie closed it until he had vacuumed them up.

Elderly locals and those with disabilities and their therapists have made good use of the pool, which has a hydraulic lift to ease clients into the water.

## ...while the locals keep their cool



ABOVE: Justin Bob (left) and Tristan Jackson enjoying a swim at the Mutitjulu Tjurpinytjaku Centre . Image: Steve Strike

# Land Rights changes voted down by Senate

THE Australian Senate has rejected proposed new rules to make it easier for new Aboriginal corporations to be set up on Aboriginal Land.

Land Councils believe the regulations proposed by the Federal government would have given the government more power over Aboriginal land and created confusion and uncertainty for companies seeking to use the land.

The regulations were introduced to the Senate in March, and were designed to strengthen a law introduced by the Howard Federal Government in 2006.

The 2006 law amended the Land Rights Act to make it possible for Land Councils to hand over some of their main functions to other groups of residents or traditional owners who applied for them.

These functions included the granting of township leases and other leases and permission to mine on Aboriginal land. But up until this year, no such groups have applied.

The new regulations would have forced Land Council to respond to any applications

**Regulations a recipe for chaos - CLC**

**Land Councils can ask for more time - Scullion**

within three months.

Aboriginal Affairs Minister Nigel Scullion said that without the time limit set in the new regulations, there was no pressure on the Land Councils to respond to applications and they could simply ignore them.

He said one local Aboriginal group had been waiting for a response to its application from the Northern Land Council for three years.

But the CLC believes the

2006 law is flawed to begin with, because it means land council powers can be handed over to another group without the informed consent of traditional owners. Such a group need not include traditional owners.

It says the law would give the Minister the power to hand over Land Council responsibilities if the Land Council would not agree to it.

But if the new corporation made any mistakes, the Land Council would be held responsible for them.

The Central Land Council believes the three month time limit is not enough time for it to make an informed decision about handing over powers to another group. (It can apply for more time, but it is up to the Government to allow it.)

According to CLC, the law would be likely to create confusion and uncertainty about who was responsible for different areas of land.

The regulations were rejected in the Senate by the ALP and the Greens.



ABOVE: Senator Nigel Scullion speaking at the CLC Council Meeting in Lajamanu in April this year.

# Kurdiji lays down the law, Yapa style

SENIOR men at Lajamanu are using signs to keep control of their culture.

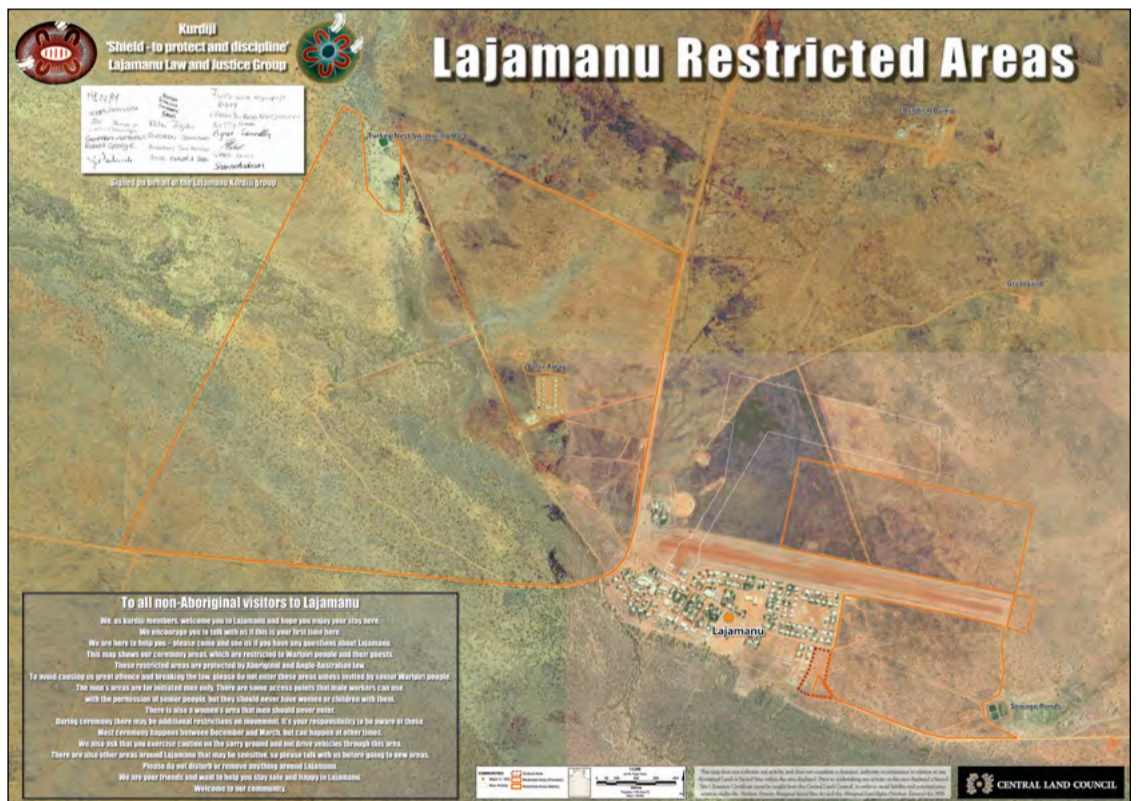
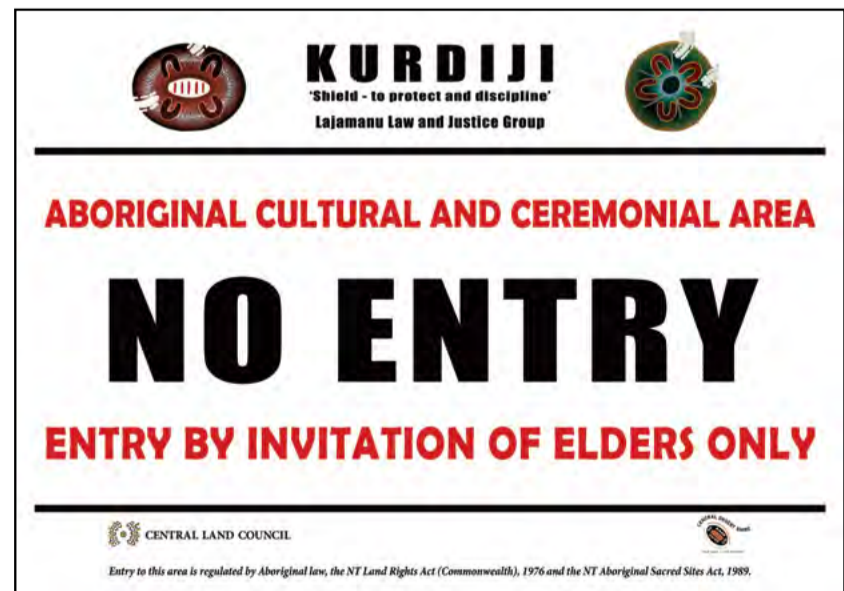
After many Central Australian communities fought to remove government signs telling Yapa what they weren't allowed to do, the Kurdiji group is using signs to highlight their restricted areas.

Lajamanu, like other communities, has had problems with people from outside organisations entering ceremony and sacred areas without permission.

So last year Kurdiji sought support from CLC to talk with the CEO of the organisation involved about the issue.

As a result Kurdiji created a map (right) clearly showing no-go areas, designed signs to go up at the major entry points and wrote a booklet with more background information.

BELOW: The new Kurdiji signs. RIGHT: The Restricted Areas map at Lajamanu.



The CLC and Central Desert Shire helped Kurdiji with the publications, which have now been completed.

The map will be available to all the organisations in Lajamanu and a copy printed on metal will be displayed outside the shop.

Three hundred copies of the booklet have been printed and will be generally available, and the signs have been made, to be installed by Shire workers.

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# NT ED REVIEW: REMOTE BILINGUAL & SECONDARY OUT

A DRAFT report for the NT Government says secondary education in remote communities has failed and should be scrapped.

It also recommends against bilingual education and says bush schools should focus exclusively on English literacy and numeracy from Years One to Four.

According to the report, the Government has spent “hundreds of millions” establishing secondary education in remote and very remote schools, but literacy rates for remote students are still low (10 per cent). It says that despite “heroic efforts” to provide good secondary education, hardly any students have received a certificate

after finishing school.

The report claims students often have little chance of getting a job, and recommends most bush students should attend secondary boarding schools in Darwin, Palmerston, Alice Springs, Katherine, Nhulunbuy and Tennant Creek.

Other recommendations include:

- Only “evidence-based” approaches to education in bush schools;
- Ten-year strategic plan for Indigenous education with long-term goals and short-term targets;
- Strong Indigenous Education Unit in the NT to oversee policy;
- Maintain and improve the Families as First Teachers program, with better staff training and stronger parent involvement;
- Monitoring literacy levels in bush schools using NT-wide benchmarks;
- Increasing attendance by negotiating with community about community events such as carnivals, rodeos, funerals and ceremonies;

- Introducing “School Wide Positive Behaviour Support” for bush schools, taking into account trauma suffered by Indigenous students;
- Schools to engage more with communities for induction and cultural training for new staff;
- Strengthening programs to increase the number of Indigenous teachers;
- Creating the same management arrangements for assistant teachers as other staff;
- Raising the quality of bush principals and bush teachers through mentoring and training

## Yapa teacher says: Keep it bilingual



Above: Teachers Aide Marlkindi Rose guides students through a Warlpiri language reader with Natalie Robertson (centre) and Fiona Payton.

WARLPIRI language teacher Marlkindi Rose (MR) Napaltjarri from Lajamanu spoke to LRNCA about the importance of Yapa (Warlpiri people) learning to read and write in language, bilingual education and secondary schooling for remote students.

**MR:** As language workers at Lajamanu school, me and Nampatjinpa, we go around into the classrooms every day to teach Warlpiri with the little ones from pre-school to year three. We do

lots of singing in Warlpiri so they get to remember the words and sing along, which is a really fun thing to do.

With the primary-aged students, we do a lot of language games – so lots of syllables and looking at how many syllables are there in a word, making a word and making sentences with that word.

With the older kids, there’s lots of storytelling from elders, taking them out bush with elders present, asking

them a lot of questions, showing them lots of things. And I think what we doing is a really good thing. We want the kids to learn in Warlpiri and we want to continue to teach them in Warlpiri. It is very important that the children learn to speak and read in Warlpiri.

**What are the good things about being able to read language?**

**MR:** By reading words in Warlpiri, they learn the meaning of the words. By learning to read in language, they learn

to become strong readers of language and also become strong writers as well. They can be better writers and readers in English because they can do both in Warlpiri. Lots of kids here can read and write stories in Warlpiri by themselves. That’s very encouraging. We tell the other kids that they can read and write by themselves (they have direct role models).

**Is it important to have the Warlpiri storybooks?**

**MR:** The Warlpiri books we use here in this school we order from the printery in Yuendumu, and they send them to us, and other Warlpiri schools also do that.

**What do you think will happen if governments try to get rid of bilingual education?**

**MR:** I think it’s going to be a very sad day when we don’t have bilingual programs in the schools.

Learning in two ways is very important for our children. They need to know their languages. They need to be strong in their first language and also strong in second language as well.

**Do you think bilingual has been successful until now?**

**MR:** I think with the way the bilingual programs are run in schools now, it should continue with what’s being taught. It gives them an opportunity to learn in their first language.

**Does it make them stronger as people if they have the link to language and culture?**

**MR:** It’s really important that Indigenous children have that language. The language connects them and identifies them as who they are in their own family and community.

**What do you think about students going to boarding school for secondary education instead of having the programs out bush?**

**MR:** The secondary program in bush schools should stay as it is. You’re going to have children being sent in to boarding schools in town, they going to get homesick, they’re going to miss their families, there’s going to be lots of problems. Who’s going to support those kids when they have those problems?

Check out the photos in this edition of LRNCA and more on the CLC’s digital archive: <http://clc.ara-irititja.com>

# NT ED REVIEW: KEEP BILINGUAL IN THE BUSH - CLC

INDIGENOUS communities in Central Australia must be allowed to decide what kind of schooling they want for their children, says the Central Land Council.

In a submission to the NT Government's Review of Indigenous Education, the CLC supports the right of each community to

choose bilingual education when they have the human resources to provide it.

The CLC also calls on the government to abandon a plan to get rid of secondary schools in remote communities and replace them with boarding schools in the towns.

It says the government should also reject

a proposal to create a centrally controlled education system, which would be exactly the same for every community.

According to the submission, communities have suffered from constant changes in their schools, created by new school principals and new education department policies.

Recommendations in the CLC submission include:

- Development of a long-term plan and funding commitment for bush schools;
- Consultation with every community to decide the best approach to literacy and language development;
- Full support for communities that want bilingual education and have enough staff to implement it;
- 'English as an Additional Language' teaching approach for other bush schools;
- Access to secondary school education at least up to Year Nine in

very remote communities;

- Vocational (VET) programs for teenagers in communities with no year 10-12 classes;
- Support for families who want to use boarding schools;
- Research into the outcomes from boarding schools before the government builds new ones;
- Government support for a national Aboriginal-controlled peak body for Aboriginal education;
- A program to increase the number of trained Aboriginal teachers from very remote communities;



## More bums on seats, but is early start the key?

NEW federal government policies have seen a big increase in the number of children going to school throughout Central Australia.

School attendance officers are working in many communities by helping get children to school and assisting with uniforms and lunches.

Aboriginal Affairs Minister Nigel Scullion said there were 600 more children in schools and he planned to expand the plan to include 15 more schools from the NT.

But the NT Branch of the Australian Education Union says the increase in numbers has caught teachers on the back foot. It says because of Territory government funding cuts there are fewer teachers with more students. It says many of the new students are not used to being in the classroom and are causing problems for other students and teachers.

Research showed that last year fewer than one in 10 year five students

in remote communities were meeting the national standard in literacy.

But some experts have warned that simply getting more children to attend school may make little difference to closing the gap.

The Central Australian Aboriginal Congress has been lobbying the Federal Government to put more emphasis on early childhood education.

Congress has been urging the Government to create a new *Closing the Gap* target that considers how very young children are going.

The Australian Early Development Index has shown that Aboriginal children, especially in some remote communities, are developing very slowly and this is affecting how they do at school.

Congress has been pushing for the Government to help disadvantaged families by offering help with parenting and making sure kids get the best start in life.

Congress points to

international research showing that children who get extra help and positive attention when they are young do better at school and are much more likely to get jobs and less likely to abuse drugs and alcohol.

"Rather than saying if your children don't go to school there'll be sanctions, the alternative is to ensure kids have a good early childhood and go to school because they love it," said Congress doctor John Boffa.

Dr Boffa says the most important time for children is between when they are born and when they are four years old. This is when they learn the basics of language, thinking and self control. If they don't learn it then, it is much harder when they get older, he says.

"You can have all the kids going to school, but by the time they are in year ten they still have transition year literacy levels," he said. "They never have enough receptive language ability to

understand what was going on in the classrooms from the very beginning."

Dr Boffa has called for the Government to spend less on programs that appear to make no difference to outcomes and more on early childhood programs.

"It costs \$8000 a year to have someone on income management and \$100 million just for the Territory. Imagine if that amount of money were spent on early childhood development. We could have very child from a disadvantaged household in educational daycare from age six months, and then in preschool when they are two years old."

The early childhood approach also involves home visits when children are young.

Dr Boffa says the scheme would be voluntary.

"Most parents want to do the right thing by their kids. People would see over many years that the children who get this kind of care do better."

## Study links bilingual learning to earning

BILINGUAL education has travelled a rocky road since it was introduced in the Northern Territory in the 1980s.

"Two-way' schooling was intended to preserve culture and help children adapt gradually to English by first becoming literate in their first language.

But government policies have led to big cut-backs in bilingual programs in schools in recent decades.

Central Australian PhD Melbourne University student and Batchelor Institute (BIITE) Fellow, Janine Oldfield says monolingual English education may be speeding up the loss of culture among Aboriginal children.

Ms Oldfield said international research showed students benefitted from a bilingual approach.

"Not enough first language and culture in schools can lead to poor dominant language skills, and poor academic outcomes and self-esteem," she said. Children could be less motivated and more likely to abuse drugs and die younger because of loss of cultural values, she said.

Ms Oldfield said most residents in the two communities she was researching wanted a return to bilingual education and 'team teaching'.

She said they valued their close-knit community and strong cultural values, which they believed led to lower youth suicide rates.

They wanted Indigenous staff to be treated equally, with more interaction between the community and schools.

Ms Oldfield found that policies were likely to fail if they were automatically applied from city areas.

The policies also overlooked the fact that bilingual residents were more likely than others to find work in their areas.



# Yapa unite for learning



ABOVE: Azaria Robertson puts the final touches on the Learning Centre mural

THREE organisations have joined forces to develop the Yuendumu Learning Centre.

The Warlpiri Education and Training Trust (WETT), the Warlpiri Youth Development Aboriginal Corporation (WYDAC) and Batchelor Institute (BIITE) will work together to unite the Big Store College and WYDAC's new Jaru Training Rooms.

Since it opened more than a year ago, the Warlpiri Training College at the Big Store has become a busy place. Trainer Ros Bauer and four Yapa tutors have done a great job providing computer access and informal training to Yuendumu residents.

But money for the Big Store College runs out in June this year. At its March 2014 meeting Kurra WETT Directors came to the rescue and agreed to fund a large part of the college's operational costs for the next two years.

They also decided to support more formal training at the Jaru Training Rooms.

The Yuendumu Learning Centre will occupy two neighbouring sites. The Big Store site will be for informal learning such as computer use, internet, internet banking, tax and driver training. The nearby Jaru Training Rooms behind the WYDAC offices will offer accredited training in land management, children's services, education and business skills, art and craft, media and much more.

The three organisations have decided to work closely together to achieve the best possible results for the community.

WETT will contribute money for employment and operational costs, as well as support the Reference Group that governs the project.

The group will help to recruit and guide the centre staff and monitor reporting, acquittal and evaluation of the project.

BIITE will employ a qualified centre co-ordinator who will manage the centre and Yapa tutors who will run learning activities in response to community demand.

WYDAC will provide the Jaru Training Rooms, help young people choose the training that's right for them and have representation on the Learning Centre governance group.

***Community Development gets a big tick ... and more stories of CD on the ground in Central Australia on pages 14 and 15***



## Batchelor pioneers online language learning

A Batchelor College project pioneering the teaching of Indigenous languages on-line is attracting interest from Aboriginal educators Australia-wide.

The project was discussed at the 50th anniversary conference of the Australian Institute of Aboriginal and Torres Strait Islander Studies (AIATSIS) in Canberra in March.

A delegation of researchers from Batchelor Institute took part in the conference.

Dr Chie Adachi and Veronica Dobson (at right) spoke about the work they had done to implement "blended learning" and teaching for Central and Eastern Arrernte language through face-to-face and online modes.

"Our talk prompted a number of people to approach us about the innovative work we are doing and to share their experiences of ways in which to teach and learn Australian Indigenous languages in this modern digital age," said Dr Adachi.

Batchelor Institute Director Adrian Mitchell congratulated AIATSIS on 50 years of leadership in Indigenous studies.

'AIATSIS is a significant partner under our Indigenous Research Collaborations program,' Mr



Arrernte language expert Veronica Dobson

Mitchell said.

He said Institute researchers, led by Dr Peter Stephenson, Head of Higher Education and Research, promoted Batchelor's growing research capacity in Indigenous Education, Language and Linguistics, and Creative Arts.

Batchelor Institute was a key sponsor of the AIATSIS conference and also promoted and sold recent publications by Batchelor Press.

The Institute researchers presented papers and chaired many of the events over the three days of the conference.

Meanwhile the Batchelor Institute will hold its own own 40th anniversary conference at Batchelor in August.

Batchelor Institute will celebrate 40 years of delivering quality research, education and training programs for Indigenous Australians. These celebrations will include the 40th anniversary conference, Finding the Common Ground with Indigenous and Western Knowledge Systems to be held in Batchelor, Northern Territory from 7-8 August.

*See Language Apps Seminar page 21*



# Health workers' history of giving



ABOVE: Kathy Abbott and Rosie Elliot with the Health Worker Timeline. Photo Central Australian Aboriginal Media Association (CAAMA)

A TIMELINE launched in April tells the 144-year-long story of Aboriginal health workers and community workers in the NT.

The launch took place amid concerns that too much emphasis on academic qualifications is sidelining the important role of health care providers who have been chosen by communities themselves

Nearly 90 people attended the launch of the 1.3 metre-long poster of the History of Aboriginal Health Workers & Aboriginal Community Workers 1870-2013.

The timeline, created by Aboriginal health worker Kathy Abbott and Rosie Elliot, shows how the AHW movement developed from the tradition of ngangkarris and midwives.

Timeline readers can see how the first Aboriginal people working in a western-style health service were in missions such as Hermannsburg and in the Darwin Leprosorium and TB Annex.

Out of this group came many of the first AHWs, with some of those trained in the Darwin Hospital TB Annex in the early 1960s only recently retired.

Rosie Elliot from Black Wattle Consulting, which published the timeline, said NT AHWs were the first group of paramedics in Australia to have extensive clinical responsibilities such as suturing and injecting.

They were also the first group to be professionally registered (in 1985-86), and the first AHW group to develop a professional code of ethics (1979-80) and a professional association (1995-96).

Ms Elliot said many Aboriginal Territorians have trained as AHWs over the years, working in a community primary health care role, as health specialists, managers, educators and health board members.

Others had used their training in other roles, as police, family support workers, educators. The names of some of these trainees are recorded on the back of the poster.

"In the early years, up to the mid 1990s, AHW professional development was driven by community selection and apprenticeship based training," Ms Elliot said.

"Today pathways are more driven by academic qualifications and managerialism.

"Today, our remote health services are seeking to reinforce the community selection process."

Kathy Abbott and Rosie Elliott received a standing ovation at the launch, while many speakers talked about the inspiration Kathy Abbott had provided

in their own professional lives.

Kathy Abbott spoke about her hopes and fears for the AHW movement, and expressed concern that the role of community selected primary health care providers was being sidelined by concern for academic qualifications.

## Dementia worse among NT Indigenous: findings

POOR diet, lack of exercise, too much smoking and drinking and diabetes are contributing to high dementia rates among Indigenous people in the Northern Territory.

Research published in the *Medical Journal of Australia* found that, in 2011, the estimated prevalence of dementia among Indigenous people aged 45 years and over in the NT was more than three times that of the non-Indigenous population.

The study also found that Indigenous patients were developing dementia at an average age of 72, seven years younger than non-Indigenous patients.

The researchers found that the high rates of dementia among the NT Indigenous population were linked to risk factors for dementia such as stroke, epilepsy, brain injury, smoking and alcohol-related health problems.

Associate Professor Robert Parker, an NT psychiatrist at the James Cook University, Darwin, called for "culturally specific and appropriate" screening tools to turn around rates of dementia among Indigenous populations.

But Professor Tim Senior, medical advisor to the Royal Australasian College of General Practitioners' national

faculty of Aboriginal and Torres Strait Islander Health, said it was important that screening for dementia was followed up with treatment for people found to be suffering with it.



He said screening must "not be used as an excuse for avoiding preventive care."

"If the focus shifts to screening it may take the focus and funding from primary care." Prof Senior said.

"Many of the risk factors for dementia are also risk factors in other contexts, such as cardiovascular disease, so we

think preventive primary care funding is a much better point of focus at this time."

Professor Leon Flicker, director of the WA Centre for Health and Ageing, agreed, saying medical care was not the whole answer to the dementia problem.

"We find higher rates of many things in older Aboriginal people, including increased rates of falls, and that geriatric syndromes develop much earlier than in the non-Indigenous population", Professor Flicker told *MJA InSight*.

"Lifestyle factors are important. Low birthweight, impoverishment, lack of physical activity, poor food intake, too much smoking, diabetes, obesity, high blood pressure – these are important throughout life.

"There needs to be a multi-pronged approach – improving childhood nutrition, improving access to education, being able to have a job and earn money, better health care, better identification of at-risk groups, better blood pressure and diabetes control.

"Probably the most important thing is not to lose hope, and to keep treating the people who are identified as having dementia." Image Getty/Science Photo Library - PASIEKA)

**ANGAS DOWNS IPA PART 1**

DEEP WITHIN THE HEART OF ANGAS DOWNS.....

A COMMITTEE MET!

THE RANGERS SAID....

WE'RE GOING TO LOOK AFTER THIS COUNTRY.

THIS AREA HERE- WE'RE GOING TO MAKE A SANCTUARY.

IT'S AN AREA WHERE NO HUNTING IS ALLOW

THAT SOUNDS LIKE A GREAT IDEA!!!

DADDY WHATS A SANCTUARY??

THANK YOU TO THE KIDS OF THE IMANPA COMMUNITY: MARISSA, LULU, JANICE, ABRIELLA, ROCHELLE, LAILARNI, TIWANA, JAMAREN

Turn the page for Part Two!



# 'Make grog rule same for all'



THE NT government has come under renewed pressure to reintroduce the Banned Drinkers Register. But it says its policy of policing bottle shops is working.

A Federal Government inquiry was told that hospital records showed the number of patients with alcohol issues doubled after the BDR was removed. Twice as many were admitted to the emergency department.

The House Standing Committee on Indigenous Affairs began a nation-wide inquiry into the harmful use of alcohol in Aboriginal communities in Alice Springs on 31<sup>st</sup> March. The inquiry was held only days after protestors rallied against current Government policies aimed at preventing alcohol abuse.

Protestors said heavy police presence at bottle shops was discriminatory because it targeted Aboriginal people. Barbara Shaw said the Government should reintroduce the BDR and again require all people to show ID before buying alcohol.

Police in Alice Springs have been stopping Aboriginal people from going into bottle shops if they believe they live in areas where alcohol is prohibited, such as town camps or public housing. The Government has also introduced Alcohol Protection Orders for people accused of committing crimes under the influence of alcohol.

The police and the Government have pointed to figures showing a 50 per cent drop in the number of assaults while police patrols have been in place.

But Dr John Boffa from the People's Alcohol Action Coalition (PAAC) said the policy was causing "significant racial disharmony."

If the Government decided to continue with it, it would need to make sure all the bottle shops were patrolled at the same time.

Central Australian Aboriginal Congress backed PAAC's call for a minimum price or "floor price" on alcohol. Dr Boffa said countries with a floor price, such as Canada, had found people drank less and suffered less harm because of alcohol when it was more expensive.

Congress CEO Donna Ah Chee said: "The photo licensing system, linked to the Banned Drinker Register, also needs to be reinstated for the whole population."

## CAAAPU: grog law may work

MORE than 40 Central Australian Aboriginal people have undergone mandatory rehabilitation under the new NT Government laws.

Under the new laws, people who are taken into protective custody three times can be forced to undergo rehabilitation for three months.

The laws have come under widespread criticism because they are seen to make drunkenness a crime. Critics have also questioned whether making alcoholics undergo treatment will be effective in preventing alcohol abuse.

But Central Australian Aboriginal Alcohol Protection Unit (CAAAPU) chairperson Eileen Hoosan, whose organization won the tender to supply the mandatory services, said "assumptions" about the new laws might not apply to Aboriginal people.

"For instance, for our people who are sick, mandated treatment ordered by the tribunal can provide a place of safety and refuge for them to become well enough to make strong decisions and engage in treatment," Ms Hoosan said.

Ms Hoosan said CAAAPU supported the new laws and was "inspired" by the NT Government's "focus on specific policies for Indigenous people."

CAAAPU Alcohol Mandatory Treatment manager Sabine Wedermeyer said 34 people had "graduated" from mandatory treatment and eight of them had come back for more treatment.

"The interesting part is that the clients who have come back are doing very well the second time. One client, the second time, was ordered to have another three-month term, and we got that revoked because we could provide to the tribunal how well he was doing. They revoked the order and he got out after one month."

Ms Wedermeyer said that in the 20 years since CAAAPU had been operating, at least 20 people who had been through the CAAAPU program had chosen to give up the grog completely.



*ALCOHOL and its impact on the lives of the Territory's Indigenous people has once again been a major issue as the NT Government begins to implement its controversial policies on alcohol abuse. To its new system of mandatory rehabilitation for people apprehended drunk in public the Government added intensified patrols outside liquor outlets. The patrols target Aboriginal people who are not permitted to drink in their homes in Alice Springs or remote communities and have led to complaints of discrimination. The government says the patrols have cut crime and violence, but many leaders and Aboriginal health organisations continue to call for stricter controls over alcohol supply instead.*

## 'Stop drunks before they start'

ALCOHOL abuse and the violence it causes can be stopped, but education must start very early in children's lives, the Government has been told.

Witnesses at the Federal Government Inquiry into alcohol abuse explained how alcohol abuse had been handed down through generations since it became legal for all Aboriginal people to drink alcohol.

Central Australian Aboriginal Legal Aid CEO Pat Miller said alcohol problems in central Australia had started to get worse in the 1970s.

"We have seen many of our friends buried far too early, hospitalised and incarcerated, and between the two of us we have attended many funerals—we have even lost count," she said.

"These were people who passed away well before their time."

Mrs Miller said the "nature of living" in Alice Springs had changed for everybody because of alcohol.

"People have to put safeguards around their homes, such as six-foot-high fences," she said.

Dr Miller estimated that 60 per cent of people who needed legal help from CAALAS could be suffering from Foetal Alcohol Syndrome, a condition caused by women drinking when they are pregnant.

The Central Australian Aboriginal Congress told the hearing that it was vital to help children to be strong from a very young age so they would not abuse alcohol when

they were older.

Congress CEO Donna Ah Chee said: "We have to see this as an addiction."

"For those people who are alcohol dependent and are drinking at risky levels that are causing not just harm to themselves but to their families and to some extent in terms of neglect of children, we need to get in early."

"We have to look at that period of zero to three years, the informative years of development of the brain."

"We know that there are key interventions that can work—around parental support through home visitation as well as child-focused support through educational day care."

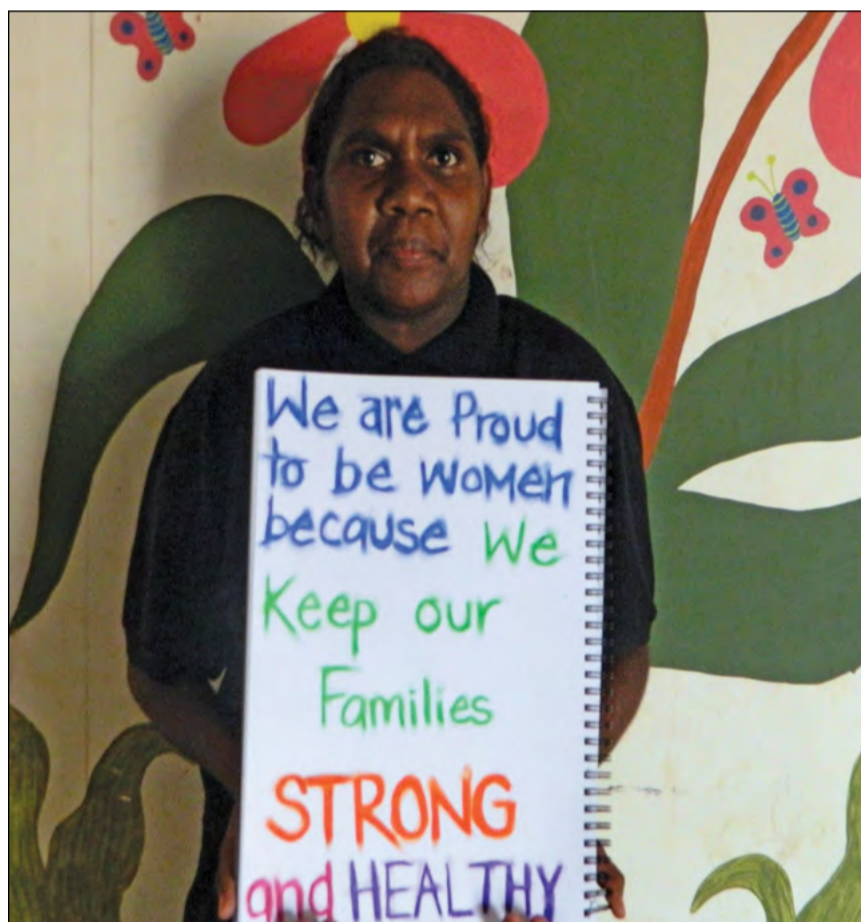
## APONT: change grog law

A GROUP of peak NT Aboriginal organisations has recommended radical changes to the NT Government's mandatory alcohol treatment laws.

Aboriginal Peak Organisations NT (APONT) has told the Government the law unfairly targets Aboriginal people and mandatory treatment should be based on health criteria rather than referrals by police.

APONT recommendations by include:

- Ensuring that only people with severe alcoholism, whose life or health is in danger, are placed in mandatory treatment;
- Detaining people while deciding whether they are suitable for mandatory rehabilitation for no more than 72 hours instead of up to nine days as the Act presently allows;
- Reducing the length of mandatory rehabilitation from three months to 14 days, after which it would be decided if the person would benefit from longer treatment or would accept treatment voluntarily;
- Funding for legal representatives, interpreters, Aboriginal liaison officers and health workers to act on behalf of people facing treatment;
- Removing criminal penalties for people who walk out of treatment facilities;
- Ensuring that the people who assess the suitability of people for treatment are medical practitioners with expertise in substance dependence and its treatment;
- Stronger protections of the human rights of patients, as provided by similar laws in other States.



# Women of the Centre tell it like it is

The women of Aputula celebrated International Women's Day with an exhibition of photographs that showed why they are proud to be women.

The NPY Women's Council Domestic and Family Violence Service supported the exhibition Aputula Women of the Centre at the Recreation Hall in Aputula community on 8th March.

The women spent a month working on the 14 framed portraits of community women which were hung around the hall. Ten other framed photos showed how the project was carried out.

Two large colourful banners, painted over the course of the photography project, bordered the exhibition reading "We are proud to be Aputula Women" and

"Aputula Women".

"All communities should have the chance to do this," said one of the women who took part. Some of the photos from the exhibition will be displayed at the Aputula store and the banners will be hung in the art centre when it is finished.

The project gave Aputula people the opportunity to join discussion about men's violence against women and women's rights in an empowering, engaging way.

The photographers were able to express what it is like to be an Aboriginal woman in a remote Central Australian community.

The exhibition also went on show at the Alice Springs Library, the Central Australian Women's

Legal Service International Women's Day celebration on 15th March, with CAWLS screening the film 'Girl Rising' at Olive Pink Botanical Gardens.

Communities across the NPY lands have said they would like to be involved in similar events on International Women's Day. Organisers hope all communities across Central Australia will join the global discussion on gender equality and women's empowerment in 2015.

Clockwise from top left: Joanne Kenny; Painting the banner; Heather Doolan; and Audrey Braedon. Images: NPY Women's Council

## ANGAS DOWNS IPA PART 2

ON OUR IPA WE GROW UP KUKA IN A NO HUNTING AREA.

TIMMY- THE MANAGER GREW UP EMU CHICKS

BUT SANDRA WAS VISITING AND HER DOGS THOUGHT THEY WERE MAMU!!!

THEY CHASED THAT MAMU AND KILLED 2 EMUS

TIMMY BECAME REALLY MAD

I AM MAD!!!!

I DON'T HAVE THOSE BAD DOGGIES ANYMORE

THANK YOU TO THE KIDS OF THE IMANPA COMMUNITY: MARISSA, LULU, JANICE, ABRIELLA, ROCHELLE, LAILARNI, TIWANA, JAMAREN

# Morgues: a sorry business

IT was January 2011, and the worst situation a family could imagine was about to get worse.

When a 20-year-old man committed suicide in Kalkaringi his body had to be kept in the Kalkaringi morgue for three days until local flooding subsided and he could be transported to Darwin.

The morgue's refrigeration system didn't work properly and the man's body ended up in such a bad state that his family was unable to view him and say goodbye properly.

The mechanical failure made a distressing situation even worse.

North Australian Aboriginal Justice Agency (NAAJA) represented the mother of the deceased Kalkaringi man as she sought to find out how this situation was allowed to happen.

But after contacting the local shire, the health department and the Katherine West Health Board NAAJA could find no one to take responsibility for the Kalkaringi morgue.

The confusion of responsibility between the Shires and the Government has existed at least since 2009.

The Kalkaringi morgue (a better block building the size of a single garage) was built when the community was part of the Daguragu Community Government Council, but when the government introduced Shires it became part of the Victoria Daly Shire Council.

## Six years of buck-passing on mortuaries in the bush

Although the Shire could now be seen as the owner of the building, it insists it is not funded or trained to run the morgue.

Therefore, they say, it is not their responsibility (although they do pay the electricity bills to run it).

Approached by NAAJA, NT Ombudsman Carolyn Richards investigated the situation.

In March 2012 she released a detailed report for parliament about morgues and services on remote NT communities.

The report found that no one seems to have responsibility for running and looking after this vital service: a situation which still stands.

The ombudsman recommended to the Government:

- working with stakeholders to decide who should be responsible for morgues;
- developing or amending legislation to regulate the management of morgues on communities;
- ensuring morgues are repaired and comply to industry standards;
- appointing a temporary agency to deal with the issue immediately; and

also to apologise to the mother of the deceased Kalkaringi man.

But the incident at Kalkaringi is only one of a number to have occurred in Northern Territory communities in recent years.

They include storing bodies at room temperature in inappropriate places (a kitchen, a shed, even a court room). In one case, the wrong person was buried and had to be exhumed and reburied.

When communities don't have an operating morgue or room in one, bodies often have to be flown out to be stored somewhere with a functional morgue while the funeral is arranged.

This process can cost between \$8000 and \$10000 by the time the body is returned for burial.

Many communities, such as Gunbalanya, Alpurrurulum, Yuendumu and Wadeye, have been affected. Many bereaved Aboriginal people have experienced traumatic situations because of the lack of proper morgue arrangements.

Despite the Ombudsman's report and recommendations, the situation still exists on remote communities today.

### TIMELINE OF THE ISSUE

**October 2008** Victoria Daly Shire Council (VDSC) raises the issue of Kalkaringi Morgue with then Local Government Minister Rob Knight.

**19 January 2010** Full morgue at Gunbalanya causes incident. Member for Arfura Marion Scrymgour tells NT News: "As far as I am aware the operation of the morgue is still very much an NT government function and responsibility... it is certainly not a local government responsibility... I will be seeking an upgrading of morgue facilities in all large communities in my electorate and believe that the situation in all remote communities is now to be reviewed as a matter of priority."

**March 2010** NT Remote Services Coordinator General Bob Beadman makes recommendations to improve morgue service delivery to remote communities

**January 2011** Kalkaringi morgue malfunctions with distress caused to family (see story, left)

**May 2012** Ombudsman's report

**Sept 2012** Olga Havnen (NT Coordinator General) makes recommendations to improve morgue service delivery

**August 2013** Alison Anderson, then Regional Development Minister, tells the ABC that morgues were not a responsibility of the Government unless attached to a hospital. She said the government would respond to the Ombudsman report (published some 15 months earlier) when Cabinet had 'discussed the recommendations.'

**Feb 2014** APONT, a group of peak Aboriginal organisations, has been attempting to get the NT government to address the issue

**11 Feb 2014** NT Community Services Minister Bess Price agrees on ABC Radio that community morgues are "in a shocking state" and reports her department is auditing community morgues, with a report due in May 2014. She says "there was an incident in Kalkaringi that upset a lot of people... and we as government want to make sure that there's something done about it. I think what's happened in the past is nobody's taken on the responsibility legally... and we want to make sure that the morgues... work better or are better equipped for the number of deaths that we have in these communities."

**14 May 2014** LRNCA asked the Department of Community Services for an update on the situation:

"The safe and appropriate handling of deceased persons in remote areas is particularly challenging in the NT given the population spread over the Territory's 1 349 000 square kilometres. The NT Government has completed an audit and is considering a range of options in relation to morgue services in remote areas. The results of the audit have been used to inform advice to government. Government is currently considering options..."

## Expand north, says Abbott

THE Federal Government wants to encourage more development in Northern Australia, including projects on Aboriginal land.

The Inquiry into the Development of Northern Australia is looking at how to attract more business and investment north of the Tropic of Capricorn. Alice Springs will also be included.

The CLC is keen to make sure Aboriginal people are recognised and consulted in any changes the Government makes because of the inquiry.

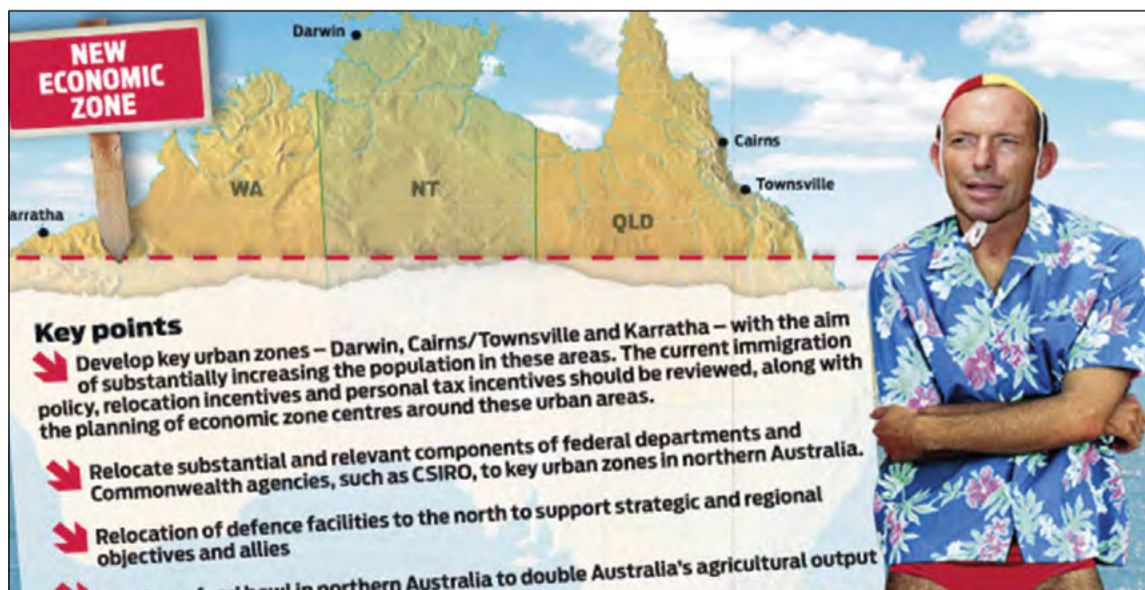
For a start, it says the Government needs to understand that the Aboriginal Land Rights Act (ALRA) should not be changed in order to increase development.

In a submission to the inquiry, the CLC says the ALRA already allows for businesses to lease Aboriginal land, and it has issued 500 leases in the last five years.

This, says the CLC, is despite claims in the media that the Land Rights Act is a barrier to development.

The CLC submission says Aboriginal people could play a bigger part in the industries of the north: mining, government services, tourism and pastoralism.

But the Land Council says the Government needs to invest in health, education and governance for Aboriginal people in the north to enable them to take part in future



ABOVE: News Limited's take on the Federal Government's plan to develop Northern Australia

development.

It says the Government should also look at Indigenous cultural and natural resource management as a vital part of development.

The CLC says all Australians benefit from the work of rangers in controlling feral animals and weeds, managing fire and monitoring wildlife.

Caring for country also supports eco-tourism and the Aboriginal art sector and helps to improve people's health, it points out.

The submission also calls for:

- incentives for businesses to create cultural tourism ventures with Aboriginal people that provide jobs and training for Aboriginal people;
- better roads out bush so Aboriginal pastoralists and other businesses have better access to markets;

- looking at the viability of a multi-species abattoir;

- enabling basic infrastructure such as bores, transport and power to enable the development of horticulture on Aboriginal land.

The CLC submission also calls on the NT Government to reverse its decision to abolish the Strategic Indigenous Reserve, which meant 20 per cent of the water in a 'water control district' had to be reserved for Aboriginal landowners.

The submission says there is a real risk Aboriginal people will not be able to get access to ground water under the new rules.

# Gina: love the work, love the people

LEAVING after 25 years, Gina Howard has pretty much grown up in the Central Land Council.

Gina started work at CLC as a 17-year-old, filling in for the receptionist in the Tennant Creek Regional Office.

Since moving to Alice Springs she has been a field officer, Community Development officer, project officer, Women's Issues officer, the Coordinator for Regional Services (Alice Springs Region), an Aboriginal Associations Management Section (AAMC) Accounts Clerk, and most recently an Enterprise Support Officer in the Rural Enterprise Unit.

"I didn't really want to leave," Gina said. "I would rather have stayed but I think I hit a wall and couldn't go any further."

"I love the work and I love the people. The CLC, especially under Rossy's direction, treats everyone as family and gives you the opportunity to be your best."

"Building trust and relationships with our constituents over the years has been great – I have to thank them for a lot of what I know."

"When people ask you to do something you can always assist them or guide them in the right way when you have that

relationship with them."

Gina said the highlight of her time at CLC was working on the Mistake Creek Land Claim.

"I was a field officer at the time, picking up traditional owners for the claim and getting to drive around on that beautiful country," Gina said.

Gina says her career was helped by having strong role models, such as Barb Cox, whom she described as "my mentor and my idol all the way through."

"I was amazed at what she could turn her hand to, and I followed every step she took!" Gina said.

Gina has in turn become a great role model. Colleague Becky Mack says she learnt everything she knows from Gina.

"She is awesome the way she encourages people and goes above and beyond what is expected in her work," Beck said.

"She is very calm, just gets on with it and calms everyone else down as well in certain situations."

In recent years Gina worked with Steve and Jo-Anne Craig and her husband Harold "Chongy" Howard developing pastoral programs in the Employment Unit. They began by taking the Tjuwanpa Rangers to Mis-

take Creek to give them an insight into the pastoral industry.

"I met my husband here while doing a field trip to Mt Isa for work, and we have ended up working together here for 14 years," said Gina.

"He supported me and gave me the opportunity to be a mentor and attend the horsemanship program."

Gina and Chongy will be continuing some of the work they started at CLC and plan to move home to Bluebush (120 km NW of Tennant Creek) to manage their own cattle enterprise.

"We want to be there on our own country and show other Indigenous people that they can run their own enterprises on their own land," she said.

"By running our property at Bluebush and using it as a training facility we are able to continue what we started here at CLC."

"We want to give kids opportunities and pathways to employment."

Becky Mack feels that Central Land Council's loss is certainly a win for the young people of Tennant Creek.

"They are going to do great things up there," she said. "It's their calling. But they are going to be missed – too much!"



# Chongy showed us why jobs matter

LIKE his wife Gina, Harold "Chongy" Howard is passionate about getting Aboriginal people into the workforce.

"I like the idea of helping people," Harold said last month. "I think employment is really important for people's independence and confidence."

"You see people whose lives are a train wreck, but when they get a job they enjoy their lives change."

Harold first came to the CLC as a casual driver in 1999 and took up a full-time job in July 2000 as a Railway Project Officer.

After a stint as Mining Employment Officer, he moved into his current role as Employment Co-ordinator in 2003.

Land Management section head Dave Alexander said: "Chongy is a beacon for many people and manages to draw in other organisations."

"They gravitate to him because many of his initiatives are successful."

"People realise that they can build on that success by working with him."

Harold has started several successful programs at CLC using his ability to bring diverse people together, from cattle industry and Education Department people to traditional owners and young people.

They have included VET (Vocational Education and Training) in schools programs in places like Mt Allen, Ntaria and Tennant Creek.

"For the Plenty Pathways proposal out at Harts Range Chongy managed to bring in a big burst of energy and attract support from the Education Department through like-minded people," Dave said

"For the Mt Allen VET in schools program he managed to get the community to invest some of their grazing license money in activities for their kids."

Harold worked with station managers Steve and Jo-Anne Craig and traditional owners to build a successful pastoral program at Mistake Creek.

The program has given many participants their first real employment experience and built confi-



dence by teaching them concrete skills such as horsemanship.

Central Land Council itself is a large employer of Aboriginal people, with approximately 50% of its staff Aboriginal.

Asked why he and so many other Aboriginal staff had stayed so long, Harold Howard said mutual respect, strong leadership and good partnerships had

been the key.

"You get good support from their immediate managers, who help you do what you need to do," he said.

"If I've got an idea and I know what I'm doing, Rossy and David Alexander will back me – and that's how I've been able to learn on the job too."

PHOTOS: Gina Howard by Becky Mack; Harold Howard by Steve Strike

# Travellers tell the story in a song



ABOVE: The Yapa students and teachers heading up the hills on the train to Kuranda, far north Queensland.

MIDDLE and secondary year students from Lajamanu, Willowra and Nyirripi Schools went on interstate school excursions to far North Queensland last year. The schools organised the trips using money from the Warlpiri Education and Training Trust (WETT).

The Nyirripi students had so much fun that they wrote a song about it:

*We're going away  
To Cairns and Mackay  
We're flying on a plane  
We're saying goodbye  
To Nyirripi community  
Goodbye to our family  
Hello to the Minniecons  
They're going to take us mud crab-  
bing  
Swimming and fishing  
Is what we wanna do  
Looking for pippies  
And mussels too  
Use them for bait  
On a fishing pole  
Might catch a fish  
In a rock hole  
Go on a bushwalk  
To the Long Hut  
Have a culture talk  
Then hop on a bus  
Going to Black's Beach  
In the afternoon  
Later on swimming  
In the lagoon  
After that, fun at Harbour Beach  
Tea at the hostel  
Can't wait to eat  
Next off to Cairns  
Off to Tjapukai  
Then we take a train  
Going on a ride,  
Visiting Kuranda  
Time to say goodbye  
Then we take the Skyrail  
Sitting way up high!  
Early breakfast, at Kuyyam  
Getting really excited, Yes I am!  
Off on the reef cruise  
Out in the sea  
Snorkelling in the water  
To see what I can see  
Checking out the coral, down below  
Guess who I saw?  
It was Nemo!  
Church on Sunday  
With Al and Jen  
Say goodbye, til we see them again!  
Salvation Army, doing lunch for us  
Another short trip  
Back on the bus  
Up to Palm Cove  
To see the Croc Farm  
Then we pack up, cos we're going  
back HOME!*

## City kids score free Warlpiri lessons

TWO Yapa teachers from Yuendumu took a bit of bilingual education to Sydney school students when they attended the EdFest Careers Expo at the University of Western Sydney in February.

Nancy Napurrurla Oldfield and Barbara Napanangka Martin, who have more than 46 years of combined teaching experience, presented a talk to 600 student teachers.

They also talked at a Deadly Teachers Workshop that was attended by 75 people. "At first we were very nervous and then we became stronger," said Barbara.

The teachers, who helped set up and advise the Warlpiri Education and Training Trust (WETT), spoke at the conference about how they became teachers and their work at the Yuendumu School.

They also talked about what they expect of teachers coming to communities to work.

Barbara and Nancy were also invited to visit the Briar Road School in Sydney, where they shared knowledge, language and stories. They taught the kids Warlpiri names of native animals and sang Warlpiri songs.

They told the last meeting of the WETT Advisory Committee in Alice Springs they were "treated like queens!"



ABOVE: Teachers Barbara Martin (centre), Nancy Oldfield (right) and Adult Educator Ros Bauer (left) were invited to attend the Edfest Careers Expo by the Engagement Officer at the University of Western Sydney, Suzie Wright (back left), who spent some time volunteering at the Yuendumu Adult Learning Centre. They were accompanied by Susie Low, CEO Warlpiri Youth Development Aboriginal Corporation.

Yuendumu students are planning to go to Sydney and the Blue Mountains this year.



## Zindzi and Margaret mean business

TWO Lajamanu girls who used the community's Learning Centre to complete a Certificate One in Business have found the qualification opens doors to the world of work.

Zindzi Jigili and Margaret Johnson received their certificates at their school assembly in December 2013.

As part of the certificate course the girls had work experience at local organisa-

tions. Margaret worked at the shire office while Zindzi chose the Lajamanu clinic.

Zindzi performed really well and with great confidence in her work at the clinic. She impressed everyone with her typing skills and as a result was offered paid casual employment. She worked at the clinic four days a week during her Christmas holidays.

Zindzi and Margaret were inspired to enrol in the course when they saw photos of a

Batchelor graduate in the WETT and federal government funded Community Learning Centre. They went to small group sessions at the centre and loved seeing the sign on the door booking the space just for them.

The two students were soon flying ahead, became more and more confident and understood the language of business better.

LEFT: Zindzi Jigili and Margaret Johnson putting their new business skills into action.

# Community development 'way to go'

**THE CLC's community development work plays a critical role in putting traditional owners and community residents in control of their lives.**

**Without it, a huge range of important services would not have started.**

This is the finding of an independent, government-funded evaluation of the CLC's Community Development (CD) Program after its first eight years.

A team of CD experts from La Trobe University and People and Planet Group last year reviewed the CD program, as well as the Lajamanu

Governance Project, to help the CLC improve its development work.

The Lajamanu Council meeting in April was first to hear what the review team found out.

The team interviewed 129 people – mostly Aboriginal men and women – and some service providers.

It visited Imanpa, Willowra and Lajamanu, reviewed the program's activities and processes in other places and read the reports of the CD program.

Many Aboriginal people told the team that government

policy changes such as the Intervention and the Shires had reduced their power and control in their communities.

Even so, the team found the community benefit projects supported by the CLC were mostly successful and well-managed. Their outcomes were valued by Aboriginal people.

Comments included: "We are happy with Land Council; they are the ones taking us the right way, because we are not experienced. Yapa do make things happen – we make the final decisions"

"Before Land Council was doing all these things here people went away from Imanpa

when nothing was happening. "It's been good to help with Anangu money."

Benefits of CD included employment, training and education opportunities, improved child care, youth programs, the strengthening of culture and improved health in kidney patients.

CD outcomes usually last longer and help more people than individual royalty payments, the report found.

Spending in the program has grown from \$0.5 million in 2005/6 to nearly \$5 million. Since 2005, \$25.2 million has been spent on CD across the region.

Government and other organisations have also put in \$8 million to help with projects.

Program costs are well-managed, with only 15 per cent of total costs allotted to CLC support, most of which is funded by government.

Challenges identified include the time taken to manage contractors and project managers; the risk that Aboriginal people are funding health and education services normally funded by government; and sharing the lessons the CLC is learning about CD with other organisations.



## Lifesavers on the same wavelength

EMERGENCY service volunteers, fire fighters, police, ambulance and rangers in the Ntaria region will soon be able to communicate by radio during emergencies.

The Ntaria Community Lease Money Working Group of traditional owners has invested \$40,000 in an emergency beacon project to improve UHF radio communication.

The Hermannsburg volunteer unit of the NT Emergency Services (NTES) signed a funding agreement with the CLC for the project last December.

Since then volunteers have been testing the range of the beacon (UHF repeater) at different hills in the Ntaria Land Trust to find the place with the best signal for the Wallace Rockhole, Lilla, Old Station and Motna areas (pictured left).

This testing will take a couple of

months and cost \$5,000.

Next, the NTES volunteers will buy and install the beacon in the best spot.

The project budget also covers maintaining it for 10 years, which will make sure traditional owners get long-term benefit from their money.

The project will not only improve how the different service agencies work together during emergencies.

Residents of Ntaria, surrounding outstations, nearby communities and tourists – anyone with a UHF handset or a UHF receiver in their car – will also benefit.

The NTES volunteers have agreed to train Ntaria and outstation residents in the use of UHF handsets. The Finke River Mission Store has offered to sell handsets at cost price.

## Donkeys get marching orders

THE Pilanitja cemetery was being damaged by donkeys until the traditional owners of Uluru-Kata Tjuta National Park came to its rescue.

They funded Tangentyere Constructions to put a fence around the cemetery (pictured right).

Three local men were employed - Cyril McKenzie and Darren Pan from Ernabella and Luis Delacruz from Mutitjulu.

Luis has gone on to take up full time employment with Tangentyere Constructions.

All three men worked hard to finish the job quickly.

At a recent traditional owner meeting for the Uluru Rent Money Project the group looked at finances, reviewing past projects and talking about future projects.

The meetings are held twice a year with support from the CLC.

At the March 2014 meeting in Mutitjulu, traditional owner Tjunkaya Tapaya thanked other TOs for supporting the project.



## Low water, no rabbits



TWO rabbit-proof and water saving "wicking" beds have been set up in Ulpanyali in time for winter planting.

Water goes in at the bottom of wicking beds so plants stay alive even in the heat of summer.

The community is looking forward to growing its own fruit and vegetables in the raised garden beds.

Ulpanyali traditional owner Julie Clyne said: "We have been waiting for a long time to start our garden again."

"Now kids can take tomatoes and cucumber to school for their lunches."

As well as supporting health and nutrition in Ulpanyali, the project also provided training in the construction and operation of wicking beds for two community members.

Lizzie Pearce and Arnold Limbiari worked alongside the CAT trainer, Jen Clarson.

The Uluru Rent Money project cost was \$10,000.

LEFT: Lizzie and Arnold relax after the hard work of building the wicking beds

## Protecting water from fire

THE water pipes at Panthapilene (Panel Well) Outstation, which were destroyed in a bushfire, have been restored with rent money from the Arltunga Historical Reserve.

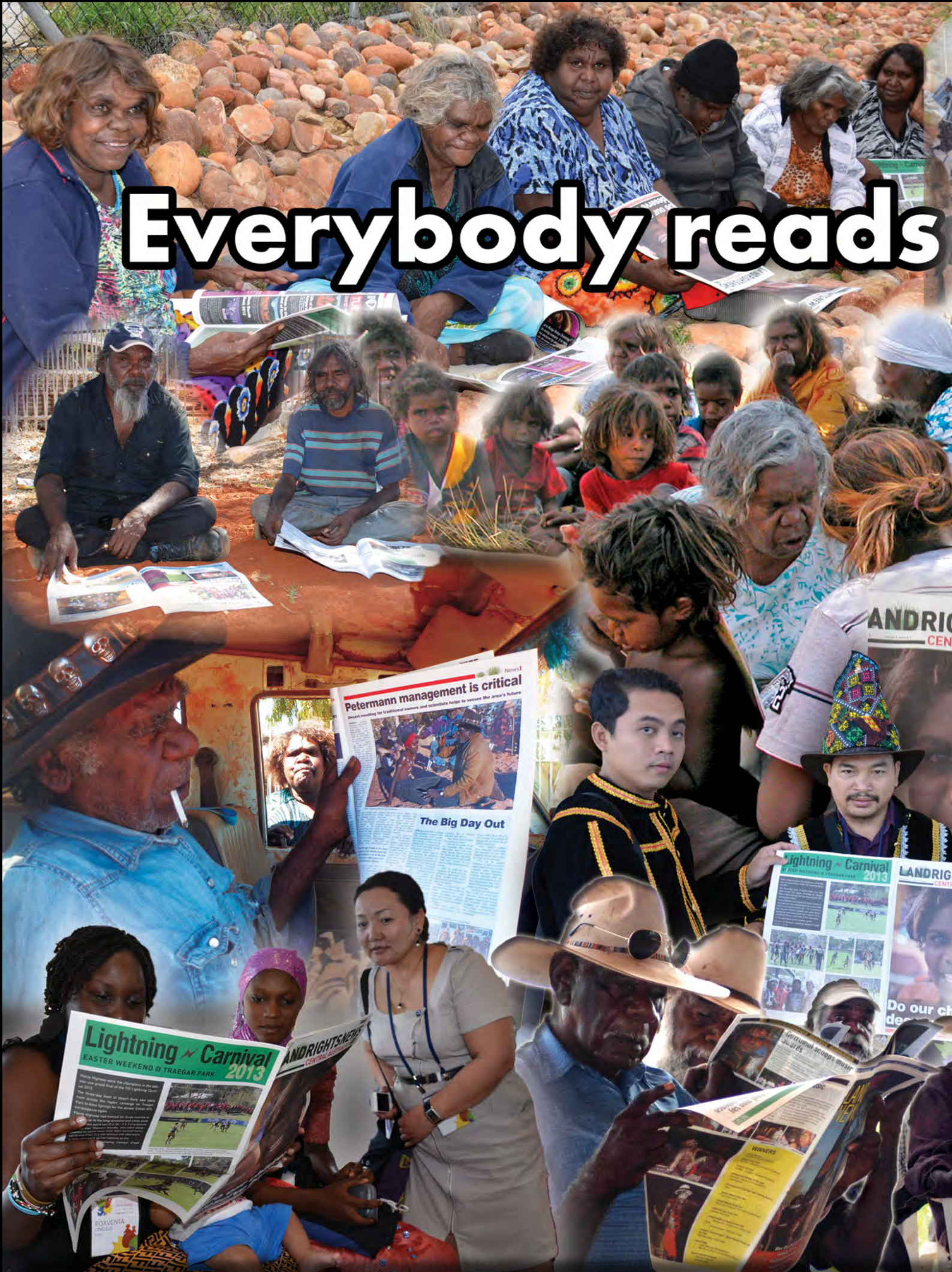
The traditional owners of Arltunga Historical Reserve visited the site with workers from Ingkerreke Commercial to plan the project.

Ingkerreke worked with the group to design fire-proof water infrastructure. Staff buried PVC water pipes and laid steel pipes on the ground where trenching was not possible (pictured). The outstation also received a new tank for the two houses.

The \$38,000 project is another example of traditional owners using their own money to help them get back to country with support from the CLC's Community Development Program.



# Everybody reads



This edition of Land Rights News Central Australia is dedicated to Jane Hodson, Central Land Council Media Manager. Jane worked tirelessly to ensure Central Australian communities were kept informed with high quality journalism and





# LAND RIGHTS NEWS

CENTRAL AUSTRALIA



Manager 1995 – 2014, who produced and co-produced more than 50 editions of the paper for people of this region. and positive local news stories. She promoted the Central Land Council at every opportunity and is deeply missed.



# Jampijinpa considered himself rich

MAXIE Martin Jampijinpa, senior traditional owner and kirda for Pawu, Mt Barkly, was a highly respected and knowledgeable man.

His charming smile and generosity will be remembered, as will his concern for the younger generations of family at Willowra.

Jampijinpa grew up before his people had motorcars or went to school or college. He learnt about the country and the Law by walking the country with family, moving from soakage to soakage, living off the land and working at the cattle stations Anningie and Willowra.

As a young man he worked in the stockcamp and became a skilled stockman, working at Willowra, Anningie and, in the mid to late 80s, Ti Tree Station.

In the 1990s he returned to Willowra where he lived with Maggie Napangardi, his wife, children, and eventually, grandchildren. In later years he worked toward reviving the Willowra cattle company.

Jampijinpa was an active member of Central Land Council, and fought for the autonomous development of Willowra community.

Together with his friend Teddy Long Jupurrula he took great pride in teaching the younger generation about country, undertaking many country and sacred site visits with members of Willowra community and CLC staff.

He believed that “Young people got to work both sides—*yapa* and *kardiya*. They got to help *yapa* with reading and bookwork. But young people got to learn culture too - knowledge.”

Jampijinpa was critical about the lack of support Willowra received from government, the demise of the local council and introduction of the shire.

He was a strong supporter of the Land Council and WETT and was particularly proud of the development of the learning centre and the opportunities it presented.

His big wish was for the Willowra community to be strong and for people to work well together.

His love for his country was apparent when recently he recalled a visit to Sydney and his astonishment at beggars on the street and the hoards of people walking by them.

Shaking his head at the alienation of the city he said “We are rich here — I can lay my swag anywhere here — no one can tell me to go away. I can sleep in the river and live from my country Pawu, and also this area. I have my family all around.” He will be much missed.

**-Petronella Vaarzon-Morel**



ABOVE: Ningura Napurrula, whose work is immortalised on the ceiling of a Paris museum.

# Her canvas was never blank for long

NINGURA Napurrula was born at Watulka, south of the Kiwirrkura Community, circa 1938.

She married Yala Yala Gibbs Tjungurrayi and with their young son Morris they went into Papunya after meeting up with Jeremy Long during one of his welfare patrols.

Ningura completed her first paintings for Papunya Tula Artists in 1996 and was exhibited that same year.

In 1999 Ningura contributed to the Kintore women’s painting for the Western Desert Dialysis Appeal.

As her career gathered momentum Ningura amassed an incredible list of achievements.

She was exhibited three times as a solo artist and was represented in 160 group exhibitions.

She was selected and exhibited in the National Aboriginal and Torres Strait Islander Art Award and the Alice Prize, and in New York, Paris, Lyon, London, Turin, Washington, Singapore and Berlin. In 2003 she was chosen along with four other Papunya Tula Artists to have one of her paintings represented on an Australia Post international stamp.

In 2004 Ningura was one of eight

Aboriginal artists selected to have their work incorporated in the architecture of the Musee du Quai Branly in Paris.

The museum houses the French collection of art from Africa, Asia, Oceania and the Americas. Her inclusion was the pinnacle of her career, of which she was immensely proud, often declaring herself as “The Winner!”

Ningura Napurrula’s approach to painting was always without the slightest hesitation. The moment she sat down to a blank canvas she knew exactly what it was she was about to paint.

The stories mapped out were firmly impressed in her cultural memory, flowing seamlessly through her mind and brush onto the unpainted surface.

Sometimes this would happen in silence, other times accompanied by an ancient song recalling events and ceremonies relating to the sites represented in the painting.

During her 18 year career she was highly influential amongst other Pintupi women also painting with Papunya Tula Artists at the time.

Her style was both intuitive and innovative. She pioneered the graphic

dichromatic style for which she became so well-known. The strength and boldness of her line work is unrivalled, as is her ability to visually interpret the many cultural objects and actions depicted in her work.

Napurrula was a strong character with a booming voice, but had an endearing sensitivity, a broad smile and infectious laugh.

Recalling stories as she painted nourished her soul and spirit, bringing her closer to her ancestors and country.

As the matriarch of a large extended family it gave her tremendous pride to be able to support the many people who depended on her.

She worked painstakingly on large canvasses for hours and hours until the story was told.

In later years Ningura had to undergo kidney dialysis, which she was able to do in Kintore and thus remain living at home.

Ningura passed away in Kintore in November 2013, and is survived by a large family, many of whom are also artists and painters.

**-Paul Sweeney**



# Mr Brown’s life of commitment

KUMUNJAYI Jampijinpa Brown was a Warlpiri man born in 1962, 35 years after the Coniston massacre on the Lander River – at Willowra, where he also attended school.

Mr Brown was an active leader involved in education and health issues for his community and the Tanami region.

He left school in 1976 and worked in the stock camp on Willowra station, fencing and mustering cattle. From 1983 to 1997, he worked as the Essential Services Officer at Willowra where he was responsible for power, water and other community infrastructure services.

Mr Brown was a long-serving CLC Executive member before being elected Chairman and a member of the CLC Audit Committee.

He was elected Central Land Council Chairman at a meeting in Tennant Creek, 14 April 2004

and he served as a dedicated CLC delegate since 1994.

He also travelled the world, visiting Israel on a CLC tour to study horticultural methods for arid zones and he was a coordinator of the Coniston Commemoration Day in 2003.

Mr Brown died in November last year.



# CLC mourns a dear friend

Jane Hodson

9 January 1957 - 10 March 2014

JANE Hodson was a colourful and singular figure in the Alice Springs community.

She first came to the town in 1992 and worked as a technician at Imparja Television. She met many people on her trips out bush with Imparja, ties that she later drew on when she joined the media section at the Central Land Council (CLC), where she continued to traverse the region in countless directions.

Jane was recognised within and beyond the CLC for her professionalism, dedication and optimism. She epitomised the values of the CLC; she was hard working, resolute, loyal, resilient and inspirational, and encouraged and supported her work colleagues.

A careful wordsmith, Jane ensured that the CLC voice was clear and honest. She set out to debunk myths and ensure that people were well-informed about the CLC and its Aboriginal constituents and was known to have invited even the most vocal critics of the CLC over for a cuppa and a guided tour.

Jane had a deep personal connection with many of the Aboriginal people with whom she worked, and was dedicated to seeing that the contemporary history of the traditional owners of Central Australia was respectfully promoted, and that the voices and stories of senior Aboriginal people were heard and chronicled. Two current projects of the CLC media section attest to this: the CLC Digital Archive, and a forthcoming book of oral histories of many prominent Aboriginal Central Australians.

As media manager, Jane played a pivotal role in organising and publicising numerous events and activities for the CLC.

During the 1998 Statehood Referendum, she ran the CLC media campaign, raising the voice of CLC constituents on Indigenous rights.

In 1999 Jane organised events surrounding the exchange of sacred rocks used to mark the Rev Dr John Flynn's grave, with the return of the first rock to Karlu Karlu near Tennant Creek.

In 2003, she worked closely with traditional owners to organise the Commemoration of the Coniston Massacre at Yurrkuru (Brookes Soak).

She organised celebrations of CLC's



Photo: Sally Hodson

30th anniversary in 2004, and the 20th and 25th anniversary celebrations of the Uluru Handback.

In 2009 Jane organised the event to celebrate the opening of the CLC's new building on the north Stuart Highway in Alice Springs.

Jane was instrumental in producing nationally recognised publications. These included the *Building the Bush* magazine, CLC annual reports, the quarterly CLC and NLC newspaper *Land Rights News* and the current newspaper of the CLC, *Land Rights News Central Australia* (LRNCA). She was also responsible for the CLC's wonderful website.

Jane had a great capacity for fun, a wicked sense of humour and a bold and lively wit. She had a special ability to connect with the CLC's staff and Aboriginal constituents alike, recognising and encouraging a strong sense of family across the organisation.

People loved to spend time with Jane; she could light up the space around her

with her infectious laugh and gleeful enthusiasms.

She was known to give frank and fearless advice – whether asked for or not – and was inclusive, supportive and compassionate.

Jane lived life to the full. Her home, which she shared with her partner Ange Harrison and their much loved son Michael, was open to a wide circle of friends.

She cherished her family, her late father Chris, mother Joyce and sisters Sally, Sue, Jill and Sarah and their families. She valued her friends, with whom she formed unshakable bonds. At times irascible, and never one to beat about the bush, the sensitivity and caring that followed in a heartbeat endeared her to many.

Jane loved camping, whether at Council meetings, on field trips or with family and friends. She was happy rolling out the swag, looking at the stars and yarning around the camp fire, sharing her unique perspective on life

in her inimitable way; there was always a lot of laughing. When Jane learnt that the time remaining to her was precious, she would often jump in the car after work and head down the South Road to the desert oaks with a small group of family and friends. Once the camp oven chook was demolished, everyone would stretch out under the night sky watching the display of satellites, shooting stars and other heavenly bodies. A great lover of gadgets, Jane would enlighten her fellow campers with the aid of her latest version of a star app.

Jane was diagnosed with cancer in September 2013. Even in sickness Jane was at her courageous, honest and gracious best. Her resilience and fortitude, her sense of humour, and unwavering generosity of spirit were an inspiration. She is a much-loved, never to be forgotten colleague and dear friend.



ABOVE: Yarrie (Karraminnya) and Peter (Napparinya). This is an image featured in the newly released book *Calling the Shots: Aboriginal Photographies* edited by Jane Lydon. This image is captioned in the book with the following information: 'J Gazard. Aborigines from Central Australia. Town and Country Journal, 28 December 1901, p.24. Cultural permission from Ara Irititja.' A review of the book appears on page 30.

## THANKS FROM THE FAMILY OF JANE HODSON

Ange and Mike, Joyce, Sally, Sue, Jill and Sarah would like to thank the Central Land Council staff and constituents, and everyone who contributed to making Jane's funeral in Alice Springs a wonderful celebration of her life. We would like to mention in particular Mischa Cartwright for taking on the role of Master of Ceremonies; the CLC staff guard of honour; the pall bearers and speakers; and all work done setting up inside and outside the Flynn Memorial Church on the day. There was a great deal of behind the scenes work done by CLC staff in attending to the many details of such an event. And finally, we are forever grateful for all the love and generosity shown to us.

- Jane's family.

# Keeping our Act together

THE executives of the Northern and Central Land Councils spent three days of talks in Canberra with federal politicians and officials, arguing for protection of the NT Aboriginal Land Rights Act.

The concerns of both land councils focused on Federal Government plans to permanently devolve their powers to smaller Aboriginal corporations, which might not be democratic or accountable to traditional owners.

They also opposed plans to create 99-year township leases that would be held by a Commonwealth official.

The land councils want the authority over any leases to remain with the traditional owners. Meetings were held with Indigenous Affairs Minister Nigel Scullion, and Labor and Greens members. The land councils also met with Warren Mundine, chairman of the Prime Minister's Advisory Council.

They welcomed his commitment to work closely with them.

The land councils said they would hold the government to account for its pledge to improve targets, and called on the government to back up its targets with funding commitments. The executives also met with the National Congress and supported its endeavours to achieve a secure future after the federal government cut its funding.



ABOVE: Executive members were among guests hosted by the Prime Minister after he delivered the latest Closing The Gap report.

## Thanks Doris, you've taught us heaps

DORIS Nakamarra Lauder-Kelly (also known as DK) celebrated 20 years of working at Central Land Council in April this year.

Doris was born at Manga Munda (Phillip Creek Mission), in 1947, where she lived until she was eight and mission residents moved to Ali Curung (then Warrabri).

Doris attended Warrabri School up to Year Seven. In 1960 she started her first job as a Teacher's Assistant at Warrabri School.

She married in 1963 and stopped work in 1964 to start a family.

In 1988 she went back to work as an assistant teacher, this time at Warrego School (Warrego was a mining community 50km west of Tennant Creek).

BELOW: DK cuts her 20 Year cake and hopes to cut more in the future.



In April 1994, at the age of 47, and a mother of five, she started a new career as a Field Officer in the CLC Tennant Creek Office.

She is still there, in the position of Assistant Project Officer. She has worked with two directors (Rossy twice), five regional office coordinators, three mining officers and five anthropologists.

"When I started working with the CLC, my first job was working on the Anurrete Land Claim.

"It was a good one for me to start on, as I already knew some of the traditional owners, as I went to school with them at Ali Curung. Most of them taught me Alyawarra.

"It was good going around that country, visiting sites, listening to stories, and working with different people – CLC Staff and Aboriginal people.

"I had to apply for this job. There was me and another lady from Elliott. James Ensor sat me down in a room with Gina Howard (Bennett) and Sue Smalldon. They asked me questions and I just gave them my honest answer."

Doris Lauder-Kelly's dealings with the CLC actually began even earlier.

During the late 70s and early 80s, Doris lived with her children, mother, siblings and extended family members at various communities, on or close to their traditional country.

Doris remembers drawing bore water with a hand pump at Parntparuntji, sleeping under the stars or makeshift shelters, travelling around and learning about country. This period was dominated by research for the Karlantjpa North, Karlantjpa South and Warumungu land claims.

It was common to see CLC vehicles around the area, staff speaking with or picking up traditional owners so they could look around country, visit sites or tell stories about country.

Traditional owners were eager to get out onto country and would wait for the CLC vehicles, swags already rolled. The result was land handbacks under the Aboriginal Land Rights (Northern Territory) Act 1976.

Doris enjoys working with the CLC, and has learnt a lot of skills – the computer, email, internet, the telephone, the GPS, Satellite phone and talking to and learning from staff.

She has also enjoyed teaching younger Aborigi-

nal staff about 'Aboriginal ways' and helping non-Aboriginal staff understand Aboriginal people.

"Staff must always remember, don't ask too many questions, don't ask double questions and leave time for an answer," she says. Teaching younger Aboriginal staff and the younger generations of traditional owners has been the hardest thing, but the most enjoyable.

"The most important thing I have learnt is to write or record everything as you don't know when it will be used again."

Over 20 years, Doris has seen a change from a focus on land claims and outstation establishment to the management of Aboriginal Land, mining interests, Native Title claims, joint management of Territory Parks and recording and protecting sacred sites.

"I would like to work for the CLC for a couple more years, and then retire to my children's community of Mungalawurru.

"I still like going back out bush, looking around country, collecting bush tucker and teaching my children and grandchildren about country and the old ways life. Keeping Aboriginal law and culture strong is important, as the younger generations need to know who they are and where they belong."



ABOVE: What the 20 Year cake looked like before it was all eaten.

# Languages: Don't worry, be appy

ONCE upon a time the recording of languages, written or spoken, was always a job for linguists. But what if technology allowed language speakers themselves to record and translate their own languages?

At the recent 'Getting in Touch Workshop' in Alice Springs, linguist Bruce Birch described the way new user-friendly technology can enable Indigenous language speakers to take control of documenting their own languages.

He described how a large group of people living in different places could create a dictionary by adding words and meanings using their phones or tablets.

Because they can keep adding to it, the dictionary is never finished — but people can always read it.

This exists in the form of an app called Ma'Iwaidja which allows remote users to upload spoken and written words on their phones. (See image at right)

The words can then be curated and published by a community language team.

The workshop also heard from computer scientist and linguist Steven Bird, who has taken the Aikuma App and some basic technology to the Amazon and Papua New Guinea to empower people to record their own endangered languages.

He showed how using a car battery, a router and ten or so of the cheapest android mobile smart phones he could set up a network 'off the grid' in a remote village.

A senior speaker recorded language on the phone at home, and the recording became instantly available on the nine other phones around the village or community.

## Technology gives control to language speakers



The Getting in Touch workshop held in Alice Springs on 8-9 April this year allowed people to form links to help them make their own digital tools for Indigenous languages.

Organiser Jenny Green said: "We are hoping it will lead to good partnerships between people on the ground with the language and culture and the people with the technology skills."

The first day was devoted to guest speakers who showed how they have used technology such as apps and games for language learning support, recording and maintenance.

On the second day language speakers worked in groups on ideas for apps and games, and talked to technical experts about how to make them work.

Central Australian presenters talked about their own projects for language apps.

Lizzie Ellis, Jenny Green and Inge Kraal have been looking at how traditional storytelling could be kept strong by using new technologies.

Lizzie Ellis showed how they have been using an iPad in place of traditional stick or 'story wire' games in the sand to "get young people to still be using their own language, but on the computers."

"We are trying to keep our language strong so we don't lose it and this is just another idea about how to keep it strong," she said.

The packed workshop was organised by language teams from the University of Melbourne and Batchelor Institute, with support from First Languages Australia and Melbourne Social Equity Institute.

## COUNTRY NEWS

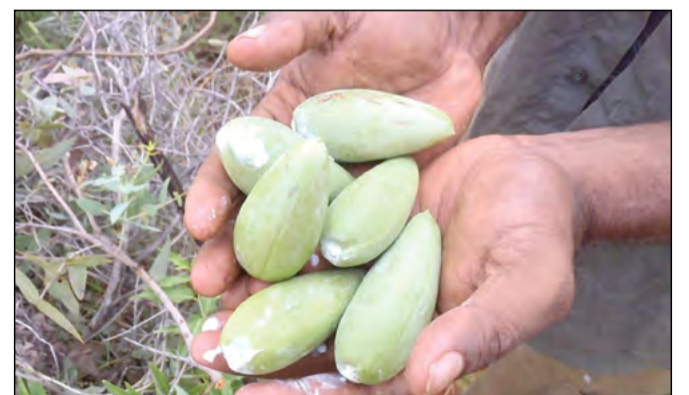
# A long, wet, hot and busy summer



THE Wulain Rangers kept active over the hot wet summer. We spent a week controlling Parkinsonia at Hooker Creek. We usually cut them down with a chainsaw or bowsaw, and then we poison the stump. It's been working really well. After Christmas it was

hard to get out on country because of all the rain, so we kept busy with a few local projects. We welded up some workbenches and tables, and planted bush tucker plants around the office. We have been out tracking rare animals, and testing water quality in local rockholes.

Clockwise from ABOVE: mens's planning meeting, bush bananas: well worth cultivating, Braedon working with the cybertracker, Navo tidying up with the chainsaw, womens' planning meeting, Braedon & Navo testing rockhole water.



## ANGAS DOWNS IPA PART 3

WE LOOK AFTER THE KUKA ON OUR IPA

ONLY THE RIGHT PEOPLE ARE ALLOWED TO HUNT HERE

THE RANGERS PROTECT US. THEY ARE OUR FRIENDS.

THANK YOU!!! THE IPA

THANK YOU A LOT!!!

THANK YOU TO THE KIDS OF THE IMANPA COMMUNITY: MARISSA, LULU, JANICE, ABRIELLA, ROCHELLE, LAILARNI, TIWANA, JAMAREN

MORE STORIES ABOUT PROTECTING AND WORKING ON COUNTRY PAGES 22 AND 23

# Battle to save the Finke

A once-popular shade tree has become one of Central Australia's biggest environmental threats.

CLC Rangers, Land Management staff, traditional owners and other land holders are working together to remove the widespread Athel Pine from Central Australia.

The NT government recently declared Athel Pine a Class A weed, requiring all land owners and land users to remove and destroy all athel pines on the land.

Athel Pines are known as 'sleep-er weeds' and can seem harmless until enough rain falls, allowing the seeds to germinate.

A mature Athel Pine tree can produce 600,000 seeds, each one a potential tree. The seeds are transported by rivers, and by wind, or carried in clothes, shoes, car tyres and machinery. The tree can also grow from pieces of root or branch.

Athel Pines push out bush tucker and bush medicine plants. The salt from the leaves can drop into the soil and stops other plants from growing up.

They can become so crowded in riverbeds that they change the course of the river and make areas flood. They drink a lot of water and can make waterholes and soakages dry up more quickly.

Athel Pines are scattered throughout Central Australia but the worst area is on the Finke where the trees have clogged up the river. In this area land holders, Traditional Owners and CLC Rangers have been working for many years to remove the plants. It is an ongoing battle but the river is becoming healthier and healthier.

Athel Pines were planted as shade trees many years ago in Central Australia. If you have Athel Pines on your community or outstation CLC Rangers and other staff can help to have the trees removed and replaced with native trees. When pulling out small Athel Pines make sure to throw them well away from the river. The branches and roots can regrow into trees.

For more information about Athel Pines or to tell us where Athel Pines are growing contact Wendy Stuart on 8951 6295.



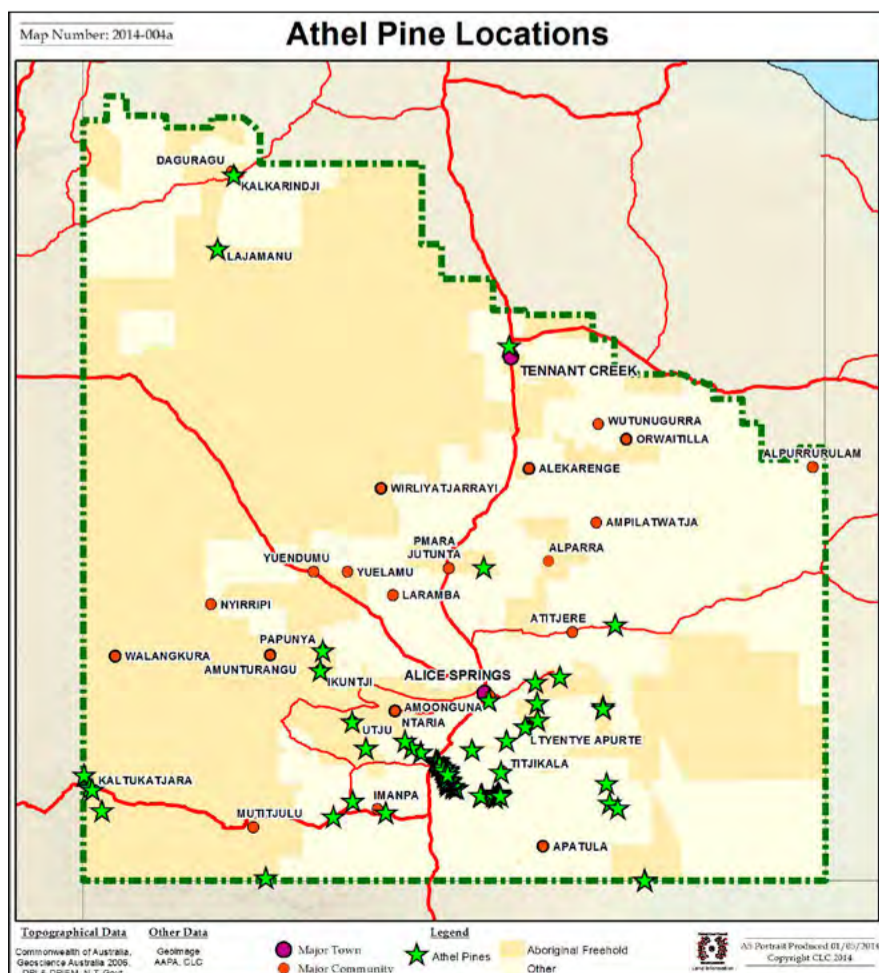
ABOVE: thel pines, planted around Central Australia for their thick shade, can grow 2-5 metres per year when conditions are favourable.

INSET: The bark is thick and the branches look a bit like Desert Oaks.

BELOW: It flowers in summer. The white-pink flowers occur at the end of the branches.



BELOW: The map details how far the weed has spread throughout the region.



ABOVE and BELOW: Traditional owners controlling Athel Pines on the Finke River Below: Trees that can't be pulled out must be cut and painted with chemicals.



# Camels: lots of lessons learnt

The Australian Feral Camel Management Project (AFCMP) finished last year after four and a half years.

This national project has removed about 160,000 feral camels from the landscape, reducing the damage caused to infrastructure, country and waterholes. It has also helped to prevent car accidents to travellers on the most remote of roads.

The AFCMP was funded by the Australian Government and managed by Ninti One. There were 20 partners from Western Australia, South Australia, Northern Territory and Queensland. The need to manage feral camels across the landscape is important, as the feral camels move around so much.

While a big part of the project has been shooting feral camels from helicopters there has also been important work in training rangers and land managers in the skills necessary for future management.

For the Rangers and CLC Land Management there has been a lot to learn. We learnt about Animal Welfare legislation, employee fire arm licensing regulations, and the cost and effort involved in reducing the number of camels walking over country, through mustering, shooting or water trapping.

The Rangers from Kaltukatjara and Papunya worked with mentor Dennis Orr and trucked about 800 head to the meatworks at Caboolture and Peterborough. Income from the sale of these camels went towards the costs of the muster, the chopper, fuel and feed, and to build yards and buy the equipment and infrastructure for future camel work.

The Project funded a lot of research. Aerial surveys across Queensland, the NT, WA and SA, showed that the camel population was not as big as the 1 million thought in 2009, but closer to 300,000 to 400,000 head. They also showed that many camels disappeared from the Simpson region during 2010-2012, possibly as a result of big fires that burnt all the feed.

The final aerial survey in 2013 over the Katiti and Petermann Aboriginal Land Trusts showed about 25,000 feral camels remaining. But many more camels may have joined them by now, and there are many feral camels not counted up through the Tanami. The figures show that to keep up with population growth in the Katiti and Petermann regions alone, we need to keep removing about 2,000 camels every year.

Rangers worked with scientists on plant and water surveys, to see how much damage feral camels are causing and whether the problems get better as the number of feral camel are reduced.



Clockwise from top: Ranger Terence Abbott supporting CLC's first camel muster near Ilpili (2012); traditional owner Ronnie Allen assess pollution of a waterhole on the Petermann ALT from a camel carcass; Ranger Raymond James repairing a hydrant damaged by camels at Docker River (2009); working camels up the race at Undarana; camels leave the ground and the waterhole depleted and bare at Ilpili



# Tribal telephone tells all

**DEEP** in the forests of central India live the Gond tribals, forgotten by the government and the mainstream media.

Many cannot read or write. But thanks to a new technology called CGNet Swara and the spread of mobile phones, they are making their voice heard.

Naresh Bunkar, 38, has used it time and again. "Computer mein chhappa jata hai (It gets typed on the computer)," he says proudly in Hindi, pointing out how CGNet Swara helps news spread through the Internet.

Through it, tribals (as traditional groups are known in India) air their grievances, share news and get administrative work done – all for free.

"I don't need to pay one paisa for it," says Bunkar, a field leader of tribals in the area.

Bunkar reported how a forest ranger had taken a bribe of 99,000 rupees (1,000 dollars) from 33 families while promising them land deeds under India's Forest Rights Act. The news was circulated, and two months later he called again to say that the official had

returned the money and apologised.

A teacher who had stolen school money, classroom furniture and food grains given by the government for tribal children was suspended after a report was aired on the network.

CGNet Swara means

'Chhattisgarh's voice' through the Internet'. Started for the central Indian state of Chhattisgarh, where 32.5 percent of the population is tribal, it is fast spreading to other parts of India.

"While Indian states got divided on linguistic lines, the Gonds were

forgotten," Shubhranshu Choudhary, a former BBC journalist, told IPS.

"They don't have a newspaper in their native Gondi language, but the only new thing I have found on my return here is that most people now have cell phones."

Choudhary set up CG-

Net Swara in 2010 in a region beset by Maoist rebels. Its inhabitants often find themselves caught in the crossfire between the guerrillas and state forces.

When a tribal dials a number, the message goes to a server in Bangalore. The caller disconnects

and waits. Within seconds he receives a call and a recorded voice tells him to speak after the beep.

'Swara' now has 400 callers daily, dialling Thies' server in Bangalore to either listen to or record their own news.

Each message goes to the moderator, Choudhary, and then to about 50 volunteer sub-editors for checking of facts and local follow-up.

Ironically, the region's ultra-left Maoist radicals, who claim to fight for the tribals, have threatened Choudhary, asking him to close down CGNet Swara.

Choudhary, who divides his time between Delhi and Bhopal, says the Maoists don't like the power that the news system has brought to its users.

CGNet Swara is evolving into a radio system using a free medium-wave bandwidth.

A health consultation network called Swasthya Swara is also being set up where traditional healers who make use of herbal medicines will be on air.



ABOVE: Tribal women from Chhattisgarh in India record a message. Credit: Purushottam Thakur/IPS.

## African women take stand on land

**WOMEN** in the West African nation of Liberia are making a stand against big companies who exploit the land they have managed for generations.

The brave efforts of the women — who own less than one per cent of the land — have highlighted their role as land managers and peacemakers in the war-torn equatorial country.

A new report by the United Nations says governments need to focus on women's role in land management so they can strengthen their role in resolving conflict.

"We are the drivers of our country," said Edtweda "Sugars" Cooper, a leader of the Liberian women's movement.

Alice "Old-Lady" Kamara, a rural women's activist told the story of a logging company that destroyed forests, damaged roads and ultimately polluted the water system.

Kamara and other local women created a road-block and drove the loggers out of their town.

The women feared the destruction of their roads would prevent them from

transporting goods to the market — an essential part of both their economic and social development.

"You can't take away our livelihood," Cooper said.

"Women are skilled, we're managers. In Liberia, in a farming community, the woman will clear the land; she plants, she harvests, she processes, she markets the produce from the land."

UN Women together with their counterparts in Liberia are calling for the recognition of women as integral land developers, managers and business owners.

They are calling for a bigger focus on education of women to strengthen their involvement in politics at the local and national level, and to encourage economic investment in locally owned businesses.

After Liberia's 14-year civil war, Cooper believes no one should underestimate the strength of women in their country.

"We bring skills to the table and those skills will help with the development of our country," she said.

Liberia is home to over three million people and according to UN Women — about half of them are women.



Edtweda "Sugars" Cooper addresses the CSW side event on women and natural resource management in Liberia. Credit: Lusha Chen/IPS

## Award for Local Bush Medicine Harvesters



ABOVE: (l to r) Kate Andrews, Chair of NT NRM Board with winners Amelia Turner (Akeyulterre Healing Centre) and Kim Webeck and Petria Cavanagh (Central Land Council). Photo: courtesy Territory NRM.

A group of bush medicine harvesters from nine eastern central Australian communities won the award for 'Best Use of Indigenous Ecological Knowledge in Natural Resource Management' at the Northern Territory Natural Resource Management (NT NRM) Awards at Darwin Convention Centre, Nov 2013.





# Swapping rain for stories

Kimberley people brought gifts of stories and rain on a cultural exchange in central Australia in February.

The visitors were taking part in the Yiriman Project, which aims to “build stories for younger people.”

The Yiriman project was started by elders from the Nyikina, Mangala, Karajarri and Walmajarri language groups who were worried about their young people.

They began taking young people out on to Country, visiting ancestral sites, storytelling, engaging in traditional song and dance and preparing them for ceremony and law practices.

They taught them traditional crafts, tracking, hunting, preparing traditional bush tucker, and practicing bush medicine.

The Kimberley people’s main goals for the trip were to learn about traditional healing and healing centres, bush medicine, and art-related projects.

When the Kimberly ladies went to Uluru they brought the rain. Roads were closed and rivers ran in a welcome soaking after a hot dry January.

Rene Kulitja and Maruku Arts chairperson Judy Trigger showed the women around their 30-year-old art centre and they visited Mutitjulu Waterhole where Judy Trigger shared the story of *Kunia* - the woma python.

The women explored the Cultural Centre with local traditional owner Millie Okai and had lunch with UKTNP staff. Meanwhile, in between showers, Mutitjulu women got a camp on country ready, cramming swags under tarps to keep them dry.

Black billowing clouds made everyone a bit nervous. But Barbara Tjikadu was determined that Kimberly mob visit her family’s country as it was from that Northwest region that the *mala* came from to Uluru. Barbara just sang that rain away.

The women shared tjuta (kangaroo tails), damper, spaghetti bolognaise cooked up by kids from Nyangatjatjara, stories and crafts.

A group of women collected bush medicine *irmangka-irmangka* and prepared it on site. The women sang songs and performed dances under a full moon.

The next day Barbara talked about the country and took the Kimberley mob on a trip around Umpiraya, where Barbara learnt about bush tucker and bush medicines from her mother and grandmother. “This country is a proper bush school and all the kids should be learning here,” said Barbara, just as one young fella arrived with a *maku* (witchetty grub) to show the ladies.

*Clockwise from t-op: Kimberley and Mutitjulu women exchanging seeds for jewellery making; (from left) Annie Malgin, Barbara Tjikadu embracing Elsie Dickens, Julie Mayarn Lawford (middle) and Rene Kulitja; TOs Judy Trigger and Rene Kulitja (standing far right) showing the Kimberly women Mutitjulu Waterhole; Holly Gardenung holding irmangka-irmangka with Annie Malgin (left) and Renita Armstrong (right). Images: Tracey Guest*



# Native Title for Bushy Park and Kalkarindji



ABOVE: Bushy Park native title holders and Justice White (second left) celebrate with a cake on May 9th at Edwards Creek Station. ABOVE RIGHT: Roslyn Frith celebrates the persistence of the Gurindji people in her speech at Kalkarindji on 7th May.

IN mid May it was a big week for native title holders in Central Australia. The Federal Court recognised the native title rights of groups at both Kalkarindji and Bushy Park Station.

The Court sat in Kalkarindji, the birthplace of the modern land rights movement, on 7th May 2014. A determination of native title by consent over the Kalkarindji township was handed down in favour of the local Gurindji people.

Director of the CLC, David Ross, congratulated the traditional owners:

“Standing with you here in your country, it is wonderful to see the long and proud tradition of Gurindji people is continuing, fighting for and achieving just recognition of your rights in traditional lands,” he said.

Mr Ross also noted that with the successful outcome of negotiations between the Northern Territory Government and traditional owners, the development of Kalkarindji was well provided for.

Senior traditional owner Roslyn Frith, a director of the Gurindji Aboriginal Corporation, celebrated the persistence of the Gurindji people:

“We hold the land in our hands, and recognition here today is another milestone in the continuing campaign for Aboriginal land rights.”

Ms Frith also thanked the Federal Court and the Central Land Council and its staff for their assistance in lodging and pursuing the claim, together with the Northern Territory Government for its consent to the settlement.

Two days later, the court reconvened in a different region, and this time Justice White sat before the native title holders for Bushy Park to consider their claim for recognition over the area covered by the Bushy Park Pastoral Lease.

The Bushy Park PPL Native Title determination application was filed with the Court in December 2012 and on 9 May 2014, the Court recognised the non-exclusive native title rights of the Ilkewarn, Atwel/

Alkwepetye and Ayampe landholding groups.

The Judge’s decision was handed down at Edwards Creek, (around 115 km north-east of Alice Springs) and after the court ceremony senior native title holder Eric Penangk told the gathering: “Ceremony and culture has to pass to the young people. Aboriginal law and whitefella law can work together.”

David Ross congratulated the Ilkewarn, Atwel/Alkwepetye and Ayampe native title holders for gaining recognition of their laws from the court, noting that it was one more step in the fight for land rights.

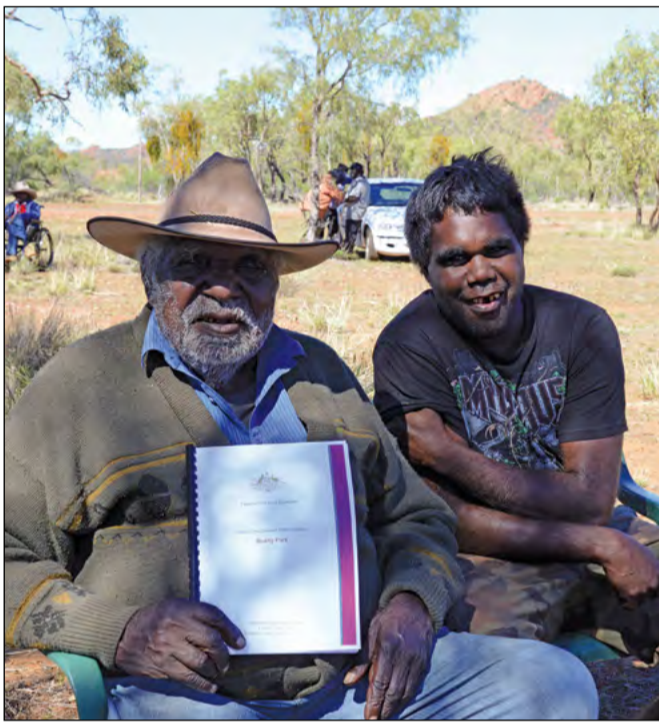
While the native title rights are now recognised they still sit with other laws such as the NT Pastoral Land Act, and Bushy Park will continue to run as a pastoral lease.

Bushy Park PPL is located in the east off the Plenty Highway and covers an area of 1695 sq. km. The perpetual pastoral lease will continue to run as a pastoral lease.



ABOVE: Native title holders, CLC Staff, Federal Court and NT Government officials gathered at Kalkarindji. BELOW: Men’s and women’s groups of native title holders with Justice White at Bushy Park.





Clockwise from top left: CLC North-West Regional Co-ordinator R.R. with his niece Zenovia. Kwementyaye Fly with his daughter at the Akeyulerre Healing Centre. Rodney Bernard with his granddaughter Shailyn at the Kalkarindji Native Title determination. Mt Liebig Babies; Veronica Dixon with her daughter Sara Lea Collins, Theresa Jack with her daughter Christie Turner, Nerissa Spencer with her daughter Evangelina Malbunka and Veronica Dixon with her daughter Sara Lea Collins. Traditional owners for the Dingo Well site were on hand to turn the soil at the official opening of the gas operation. Graig Woods and David Moneymoon during the Wara Warku (Fire work) workshops held in the Uluru-Kata Tjuta National Park. Senior native title holder Eric Penangk celebrated with great grandson Wayne Scrutton Jnr at the Bushy Park determination.

INSET BELOW:  
Mums, bubs and little fellas having fun at Ti Tree.





Above: Ngangkari and senior women from NPY Women's Council Elaine Woods, Judy Trigger, Rene Kulitja and Ilawanti Ken performed inma (traditional dance) to open the doors of the new Emergency Department at the Alice Springs Hospital, June 2013. Image courtesy Alice Springs Hospital

# Ngangkaris hit bestseller list

A book about the work of traditional healers in the NPY Lands is competing for some of the country's top literary awards.

NPY Women's Council (NPYWC) felt deservedly proud of their Ngangkari team when their book *Traditional Healers of Central Australia: Ngangkari* won *Published Book of the Year* award at the Deadly Awards last year. Now the book is in the running for an 2014 Prime Minister's Literary Award and an NT Literary Award.

The Deadly Award, (NPY Women's Council's third) is

the top award for Aboriginal and Torres Strait Islander publications.

In the Prime Minister's Literary Awards *Traditional Healers of Central Australia: Ngangkari* will be competing with mainstream commercial publishers and a lot more books.

*Traditional Healers of Central Australia: Ngangkari* has been a huge commercial success.

Its publisher, Magabala Books, says it is one of the most successful books they have published. It sold out 8

months after its release and is in its second print run. *Traditional Healers of Central Australia: Ngangkari* was also commended in the Victorian Premier's Literary Awards (Non-Fiction Category) in 2013.

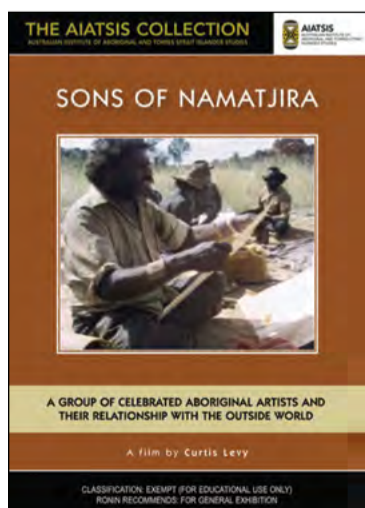
In the book the healers tell their own stories. The ngangkari talk about how they work and about the changes they have seen in their own lifetimes, from first contact with non-Aboriginal people to the present day, when they work together with mainstream health professionals.

## Namatjiras needed a good sense of humour

A 1970s film about a group of western Arrernte watercolour painters has been re-released as a DVD.

*Sons of Namatjira* (47 mins, 1975) is about a group of Aboriginal artists living in a camp outside Alice Springs. It looks at their dealings with art dealers and the tourists who seem to value the Namatjira name more than they do the actual paintings by Albert Namatjira's son, Keith.

Made by the Australian Institute of Aboriginal Studies (now AIATSIS), the documentary has



been released by Ronin Films.

Ronin describes the documentary by Curtis Levy as "rich in poignant humour and irony."

Also from Ronin by Curtis Levy is *Lockhart Festival* (35 mins, 1974) about a four-day dance festival organised by the Aboriginal community of Lockhart River on the far north Queensland coast.

More than 100 dancers from eight tribal groups in Arnhem Land, Cape York, fly into Lockhart by light plane.

Far away from their homelands, many of the dancers are meeting other tribal groups for the first time, and new relationships are forged between communities.

The films are available to libraries, schools, community groups and tertiary institutions.

## Most peculiar, Mama

*A Most Peculiar Act* is a new comic novel from award-winning indigenous author Marie Munkara (right). Publisher Magabala Books says the book looks at "the ludicrous and bizarre nature and interpretations of the Aboriginal Protection Acts of the early twentieth century."

"It makes merciless fun of the characters involved."

The story follows the trials and tribulations of Sugar, a 16 year-old Aboriginal fringe-camp dweller.

Set in Darwin during the Japanese bombing raids, characters include Horatio Humphris (Horrid Hump),



chief protector of Aborigines, teetotaler and 42 year old virgin; Ralphie Brown, who has the unedifying honour of being the only public servant to ever be sacked; Drew Hepplewaite, redneck racist and female patrol officer armed with balls of steel; and the Administrator's wife, Penelope, who has a fetish for anything oriental.

# Pilger's Utopian vision stirs up strong feelings



A controversial film about Indigenous issues called *Utopia* has created strong reactions in central Australia and around the world.

*Utopia*, made by veteran film-maker John Pilger, centres on living conditions in the Utopia communities. But it also presents Pilger's view of how Indigenous people have fared since he made his last film about Indigenous issues, *The Secret Country* in 1986.

Pilger deliberately focusses on the negatives in Aboriginal affairs such as early deaths, poor housing, the high rate of Indigenous people in prisons, deaths in custody and the difficulty Aboriginal people have in getting justice.

There is a lengthy section in the film telling the story of Kwementyaye Briscoe who died in an Alice Springs prison cell in 2012. The NT coroner pointed to failures of the police management and individual police, but no police were prosecuted.

At the end of *Utopia* Pilger concludes that conditions for Aboriginal people will not improve until there are treaties between them and the Australian government.

Australian of the year Adam Goodes

said *Utopia* showed him "how, over 225 years, the Europeans, and now the governments that run our country, have raped, killed and stolen from my people for their own benefit.

The total injustices that have been played out since colonisation are absolutely shameful, and I now find it hard



Film-maker, John Pilger

to say I am proud to be Australian."

Goodes described the film as a "must-see for all Australians", but critics said it was unbalanced, unfair, often

inaccurate and presented Aboriginal people only as helpless victims.

Aboriginal academic Anthony Dillon praised the film for highlighting examples of the "appalling problems" facing many Aboriginal people. But he said it overlooked the success stories of many thousands of Aboriginal Australians.

Member for Lingjari Warren Snowdon was interviewed for the film by Pilger, who suggests that Snowdon and other politicians have failed Aboriginal people.

But Snowdon said Pilger ignored the positives in Aboriginal life such as the success of community-based organisations, the growing Indigenous middle class, including academics, professionals, tradespeople and entrepreneurs.

"Pilger reminds us of a sorry past and the need to ensure indigenous rights are respected, but otherwise misses the mark," he said.

The film was publicly screened twice in Alice Springs early in 2014. According to the website for *Utopia*, no public screenings are planned for remote communities in central Australia. More information online at <http://www.antidotefilms.com.au/>.

## Desert Diva Debut

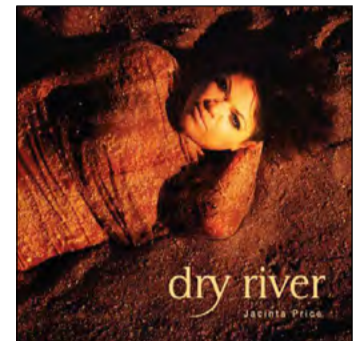
RENOWNED desert diva Jacinta Price brings together influences from near and far on her widely anticipated debut album *Dry River*.

Territory-born Jacinta's reputation is well-established. She won Artist of the Year at the NAIDOC Awards in 2011 and nominated for Most Promising New Talent in Music in the 2012 Deadly Awards.

Jacinta's blend of folk and blues and country music is a style that reflects her Aboriginal/Celtic heritage.

Her parents' passion for travel saw her spending large periods of her childhood living out bush in swags and by the age of seven she had been through every state in Australia.

She had travelled the world by the time she was twelve, and these international influences helped shape her into the musician she is today.



Jacinta Price met her partner, Scottish soul-man Colin Lillie, in Alice Springs and their collaboration together can be heard in a duet on this album called *Night and Day*, which was a finalist in the folk category for the NT Song of the Year Awards in 2012. Her track *Money Problem Blues* was also a finalist in the blues category for this year's NT Song of the Year Awards.

Contact CAAMA Music for more details: (08) 89519778

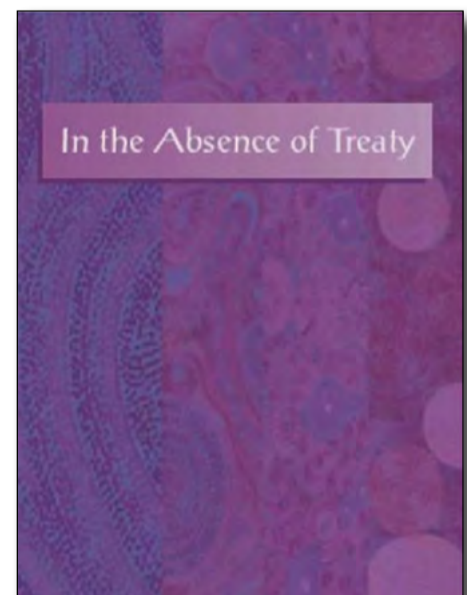
## The only possible solution?

*In The Absence of Treaty* explores the current processes used by Governments in engaging with Aboriginal people.

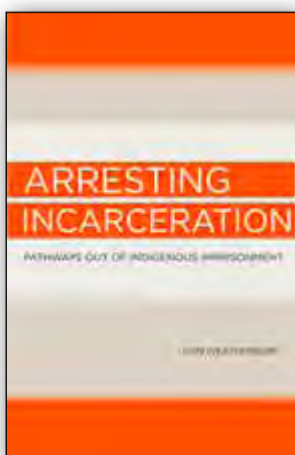
Authors see the result of these process is that control slips away from Aboriginal people.

Publisher Concerned Australians said the book provides "concise but incisive accounts from recent reports about the reasons for the ongoing and growing frustration of many Aboriginal people in the NT.

"It hints at possibly the only solution: treaties."



# A new look at Indigenous imprisonment



ABORIGINAL Australians are nearly 18 times more likely than non-Aboriginal Australians to end up in prison.

Sadly, efforts to reduce the rate of Indigenous imprisonment in Australia have been a dismal failure. In his new book *Arresting Incarceration*, Don Weatherburn (right) examines efforts to improve these appalling statistics and provides possible solutions for improved outcomes.

The 1991 Royal Commission blamed the high rate of Aboriginal deaths on the over-representation of Aboriginal Australians in prisons and police lock-ups. It recommended sweeping changes to criminal justice, and economic and social reforms designed to

empower Aboriginal people and to reduce the rate of Indigenous imprisonment. Paul Keating's government then implemented almost all the recommended reforms. But the rate of Indigenous imprisonment increased. Indeed, between 1992 and 2012, the rate of Indigenous imprisonment per head of population soared by more than 50 per cent.

Dr Weatherburn, Director of the NSW Bureau of Crime Statistics and Research, explains why his work is so important.

"We can do things right now to reduce the rate of Indigenous imprisonment, such as investing more money in rehabilitation programs for Indigenous offenders leaving prison.

"If we want a substantial and enduring reduction in the rate of Indigenous imprisonment, however, we need to reduce the num-



Author, Dr Don Weatherburn

ber of crime and violence-prone Indigenous communities.

"The only way to do this is to reduce the epidemic levels of Indigenous alcohol and drug abuse, the high rate of Indigenous child neglect and abuse, the low rate of Indigenous school completion and achievement and the high rate of Indigenous unemployment."

In *Arresting Incarceration* (Aboriginal Studies Press, 2014) Weatherburn suggests in detail how these goals can be achieved. He presents new analyses of data drawn from the Australian Bureau of Statistics and the National Torres Strait Islander Survey and is the most comprehensive challenge yet to the findings of the Royal Commission into Aboriginal Deaths in Custody and the policy changes that flowed from it.

Controversially for some, Weatherburn challenges the widespread view that Indigenous over-representation in prison is a reflection of racial bias in the operation of the criminal justice system - and that Indigenous empowerment is the best way to reduce Indigenous imprisonment.

# Art workers track the business

Ten Central Australian art worker trainees visited Adelaide in March to find out what happens to Aboriginal art works when they leave the Centre.

The women, from art centres including Elliott, Fregon, Santa Teresa, Ikuntji and Alice Springs, work in their communities photographing, cataloguing, preparing canvases and getting the story for each artwork.

On the trip they met interstate Aboriginal people and people from the Adelaide Art world.

Desart Art Worker Program Coordinator Marlene Chisholm said the aim of the trip was to show art worker trainees the connection between their jobs and what happens with the artwork in exhibitions, galleries and collections in places like Adelaide.

"It gives the art workers a greater sense of purpose and makes them more aware how important their own role is back in the art centres," Marlene said.

The week-long program began with a visit to the Living Kurna Culture Centre, which Marlene described as an "eye opener" for many of the art workers.

"They understood that we are all doing the same work, trying to protect our culture, to survive and to pass our culture down," she said.

Viewing the Aboriginal art collection at Flinders University showed the importance of the art workers' training in documenting artwork.

They were able to see what the requirements are for works going into an important public collection.

The women visited Carclew, a youth arts organisation. They were inspired by Aboriginal Arts Development manager Lee-Ann Buckskin who began as a trainee and now mentors other young trainees, including actor Derik Lynch, a Yankunytjatjara-Arrernte man from Alice Springs, well-known for his role in the play *Namatjira*.

"Derik's talk for the group was very strong and



Troy-Anthony Baylis (centre) showing the 'Four Rooms' exhibition to Desart Art Worker group at Tandanya. Photo Corrine Berry

inspiring and motivating, about following your dream and how it really only just comes back to you to make that happen," Marlene said.

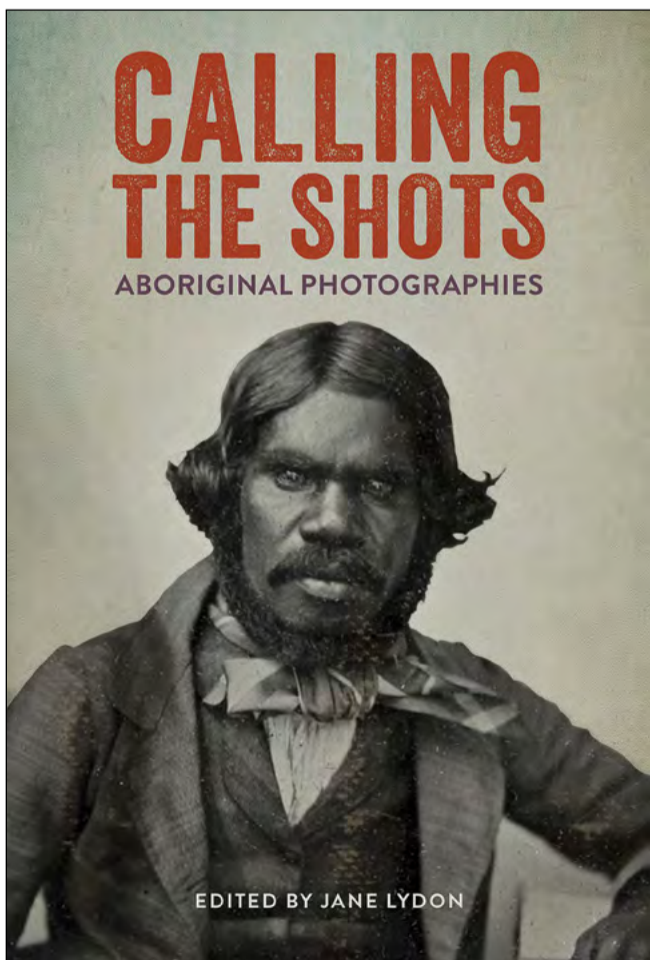
Some of the women had their first glimpse of political art by Indigenous people at Tandanya, including a work by Vernon Ah Kee showing 'Nulla Nulla' soap packets with the line *Australia's white hope, the best household soap (knocks dirt on the head)*.

It showed an Aboriginal woman with a breastplate inscribed with the word 'dirt' being knocked on the head with a nulla nulla and was an actual advertisement and product from 1901.

"One art worker in her reflections said that she had never seen anything like that type of art before and it really blew her mind!" Marlene said.

## History in black and white

A new book that tells the story of how photographers discovered Aboriginal people — and Aboriginal people discovered photographers.



In *Calling the Shots* (Aboriginal Studies Press, 2014) Jane Lydon goes back in Australian history to when photographers started taking pictures of Aboriginal people.

Although Indigenous people were often exploited by photographers, Lydon shows how these old photos have become a rich cultural heritage for descendants, such as in the Ara Iritja Project.

As editor of the book, Lydon presents a series of articles by researchers who are using the pictures to explore Aboriginal history, to identify relatives, and to reclaim culture.

It looks at the relationship between photographers and Indigenous people, and the living meanings the photos have today.

They include, of course, the photos taken by Central Australian telegraph operator Francis Gillen and anthropologist Baldwin Spencer, many of which appeared in the book *The Native Tribes of Central Australia*.

Lydon and Sari Braithwaite write about how Arrernte people were often keen to have their culture recorded in pictures by Spencer and Gillen, who often traded flour, tobacco and other rations for the right to photograph people and ceremonies.

The authors report that Gillen sometimes showed the Arrernte the pictures in slide shows at the Alice Springs Telegraph Station and they knew what was in the book, which they probably circulated among themselves.

## All together now

Antarrengeny Awely is a book, CD and DVD of women's songs that belong to the Antarrengeny people from the Utopia region.

The multi-media set shows the holistic nature of Aboriginal art, intertwining song, dance and design in performance.

Senior custodians Mary Kemarr and Katie Kemarr explain the meanings and significance of their songs with help from other family members.

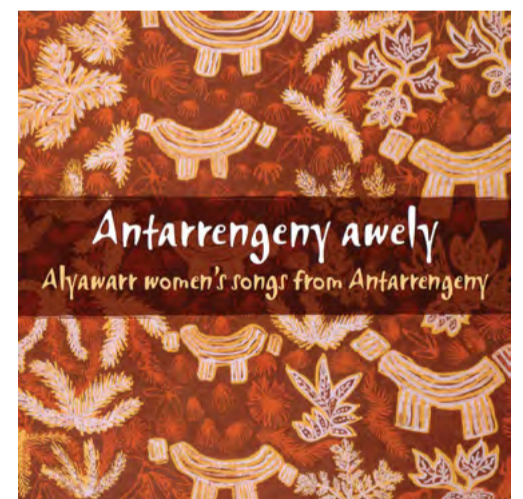
The songs tell the stories of both everyday and important events, including the travels of ancestral women, the plants of the area, and events during a site documentation with the Central Land Council.

The recordings feature performances by Alyawarr women.

The book includes the words and rhythm of the songs, explanations by senior custodians and images of the topics of the songs, interwoven with archival photos and recordings.

The new technology of sound printing enables the reader to play song files from a reader that responds to codes embedded in the book's pages.

The transcriptions and translations were done by Myfany Turpin and Alison Ross with assistance from Jenny Green and David Moore.



# Norths Pirates set sail

**BASEBALL**

NORTHS Softball Club is known in NT sporting circles for its formidable presence on the softball diamonds in Alice Springs.

But now the 42-year-old family club, made by and for Aboriginal families from the central Australian region, has expanded into the baseball arena with immediate impact.

Norths Softball Club, set up in 1972, has a swag of softball awards and accolades through the decades and will now include the Seniors B-Grade Baseball Championship after their debut season in 2013-14.

The Bell and Trindle names are known to anyone who has anything to do with softball and baseball in the region so it was obvious that the Aboriginal families would help set the foundations for the switch in codes and expansion into baseball.

Baseball has had a strong history in central Australia due to the ongoing influence of American defence workers from the Pine Gap defence facility near the town and Norths Pirates captain Nathan Bell says the idea behind creation of the baseball club was about unifying the Aboriginal influence on the game.

“It goes back to our kinship, we’re part of families involved in the history of the sports so we wanted to bring that in for baseball.

Bell said the ingredients were all there for the basis of the Club.

“CD (Cyril Dixon) and I spoke about it, calling up and getting fellas together. There were current and previous Aboriginal players scattered in different teams, some blokes had given up for whatever reason so there was something missing. Bringing us all together,

building the camaraderie and the motivation of just having an Aboriginal club gives that extra incentive that wasn’t there before. Commitments like family and work come first but we need that time together too.”

The inaugural team included star players such as Brett and Dylan Trindle, Nathan and Stephen Bell Junior combining forces with veterans Rob Cleary, Danny Curtis, Cyril Dixon, Kim and Steve Hodder and Jordi Reid. There were various appearances throughout the season from Ricky Mentha and brother-sister combination Cajetan and Nicolette Dunn.

Rookies Luis Randiche and Damien Kopp excelled in developing their skills throughout the season, with Kopp taking the club Most Improved award.



## Southern softball proves a hit at the Rock

**SOFTBALL**

**Game 1**

Docker: 4 defeated Yulara: 0

A close game finished with Docker River managing to take a few more batting opportunities. Pitchers for both teams, Brenda Whiskey Henry (Yulara) and Regina Watson (Docker) were the standout players.

**Game 2**

Docker: 15 defeated Mutitjulu: 4

Docker River won by the Mercy Rule. Julie Brumby starred with the bat getting two hits and three RBI. Sally Yiparti smashed a home run over right field to also earn her 2 RBI. Regina Watson did the job again with the ball throwing four strike-outs.

**Game 3**

Imanpa: 2 lost to Yulara: 8

In Yulara’s first win for the Round, Brenda Whiskey Henry

was strong at the plate and on the rubber again in carrying Yulara Stars to a 8-2 victory over Imanpa on Saturday at Yulara.

Brenda had two extra-base hits for Yulara Stars. She doubled and homered in the second inning and shut down Imanpa while she was in the circle. Imanpa managed just one hit off of Whiskey Henry, who allowed no earned runs, walked none and struck out six during her three innings of work. Eight runs in the first three innings helped Yulara Stars blow out the lead on Imanpa. A solo home run by Brenda, a two-run home run by Sherelle Young, an error, an RBI single by Sky Briggs, an RBI double by Brenda, an RBI single by Leteesha Longford, and a steal of home by Brenda in the second inning supplied the early offensive for Yulara Stars.

Sherelle, Brenda, Sky and Laura Sampton helped lead Yulara Stars. They combined for seven hits and five RBIs.

**Game 4**

Imanpa: 6 defeated Docker: 3

Imanpa bounced back after their Game 3 defeat with an impressive win over the undefeated Docker River. An even game saw Docker go into the bottom of the third with a two-run lead. Imanpa, helped by Lulu Lucky with 4 RBIs, were able to power home over the top of Docker River. With two on base, two out and behind by one run Lulu smashed a home run to hand Imanpa a convincing win over Docker River.

**Game 5**

Yulara: 17 defeated Mutitjulu: 2  
Mutitjulu almost didn’t make

their second match but after some confusion the game got under way. Brenda Whiskey Henry did the job again with the ball claiming 3 strikeouts in the first and only innings for Mutitjulu (Mercy Rule). The Yulara batters starred against Mutitjulu; L. Longford got two hits and finished the game with two RBI and Brenda got three RBI, Sherelle Young had two walks and crossed the home plate both times.

**Game 6**

Mutitjulu: 0 lost to Imanpa: 4

A tied Mutitjulu brought in back up from some young Docker River players. Imanpa only needed to bat once to beat Yulara in a shortened two-innings game. Jocelyn Young was ruthless with the ball and held Mutitjulu to no runs by the end of the second innings.

STAT LEADERS	
<b>Quality at Bats</b>	B. Whiskey Henry: 5
<b>On Base + Slugging %</b>	B. Whiskey Henry: 3.033
<b>Batting Average</b>	C. Watson: 1.00
<b>Slugging Percentage</b>	B. Whiskey Henry: 2.200
<b>Runs Batted In</b>	B. Whiskey Henry: 5
<b>First Pitch Strikes %</b>	J. Young: 61.9%
<b>Walks + Hit / Inning Pitched</b>	R. Watson: 1.0
<b>Earned Run Average</b>	B. Whiskey Henry: 0.50
<b>Strikeouts</b>	B. Whiskey Henry: 14

# Imparja Cup's culture day



ABOVE: The iconic ranges in Alice Springs have always been a great backdrop for sporting carnivals and the 2014 Imparja Cup proved that.

## CRICKET

THE Imparja Cup 2014 marked 20 years since the first Imparja match was held. The national competition itself officially began in 1998.

The Cup is the only elite level Indigenous Cricket Carnival in Australia and while the focus is usually on the best Indigenous players battling it out on the field for the coveted Cup, it's also a great opportunity for players from different Indigenous backgrounds and nations to learn about the culture and history of Central Australia.

The CLC's Joint Management (CLC JM) section played a major part in organising the cultural content of this year's program, which featured more prominently in the carnival than before.

Senior Western Arrernte (Tyerreyte) traditional owners Lionel Inkamala and Edward Rontji, along with the CLC JM team, Parks NT and Cricket Australia representatives joined the 7 State and Territory men's teams on the first ever Imparja Cup cultural tour to Udepata-Ellery Creek. Here they gave the players bush tucker, spoke about the Altyerre (dreaming) and Western Arrernte culture and history.

The players and reps attending heard about how Arrernte traditions and knowledge continue and what their hopes for the future with joint management of the area. The event and tour was a shining example of joint management in practice and there is hope that traditional owner involvement in the carnival can develop with more of these events in the future.



Some of the action off the field at the Ellery Cultural Tour (below) and on the field at Traeger Park (above).



## Ntaria shows all bush footy

### AFL

THE Ntaria AFL carnival saw 12 communities compete over five days in early May. Western Aranda defeated Papunya in the Division 1 final and Kintore defeated Areyonga in the Division 2 final.

AFL Regional Development manager for remote Central Australia Scott Grigg said the carnival was credited as a success because of the organising skills of Taren Williams and was completed by a match between "The Recruit" TV show team and the Remote All Stars.

Pictures: These great action photos were taken by freelance Melbourne-based photographer Adam Haddrick.

