

# LANDRIGHTS NEWS

November 2015 VOLUME 5. NUMBER 3.

## CENTRAL AUSTRALIA



# BUSH EDUCATION WHAT FUTURE?

**INCOME MANAGEMENT  
SPREADS BEYOND NT**



**PG. 2**

**KINTORE BELL  
TOLLS AGAIN**



**PG. 10**

**KATITI PETERMANN  
IPA DECLARED**



**PG. 4**

ISSN 1839-5279





## EDITORIAL

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

The Central Land Council  
27 Stuart Hwy  
Alice Springs  
NT 0870  
tel: 89516211  
www.clc.org.au  
email media@clc.org.au  
Contributions are welcome

## SUBSCRIPTIONS

Land Rights News Central Australia subscriptions are \$20 per year.

LRNCA is distributed free to Aboriginal organisations and communities in Central Australia

To subscribe email:  
media@clc.org.au

## ADVERTISING

Advertise in the only newspaper to reach Aboriginal people in remote Central Australia.

Next publication date:  
**March 2016**

Rates are available online at  
www.clc.org.au/land-rights-news  
OR email: media@clc.org.au  
OR call 89516211

## Drop the IAS, say Aboriginal women

Women leaders have asked Prime Minister Malcolm Turnbull to abandon Tony Abbott's chaotic Indigenous Advancement Scheme (IAS).

June Oscar, who heads Aboriginal women's organisation Marninwarntikura in Fitzroy Crossing, said the "disastrous" policy had brought many child welfare and family centres to the brink of closure.

She told an Aboriginal childcare conference in Perth the time for government policy on the run was over and called on the government to "bridge the policy shortfalls of the last leadership."

Ms Oscar said the IAS was suffocating early childhood and family programs through inflexible compliance requirements and arbitrary decisions.

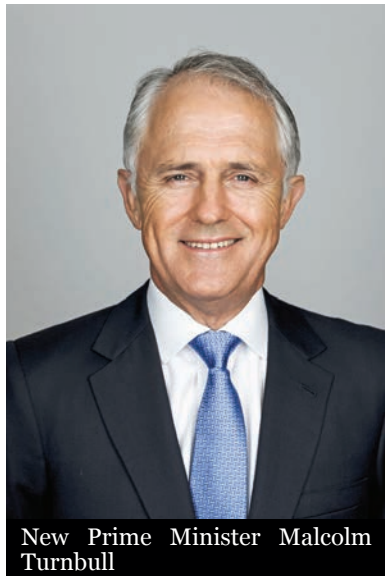
Marninwarntikura's Baya Gawi Children and Family Centre, which also caters for children with Fetal Alcohol Spectrum Disorders (FASD), faces closure next March, according to Ms Oscar.

The three year old centre, which is internationally respected for its work with FASD children, has lost half its annual funding.

Geraldine Atkinson from the Secretariat of National Aboriginal and Islander Child Care told The Australian: "Our message is to please scrap the IAS, because

Continued p.19

## What to expect from the new PM?



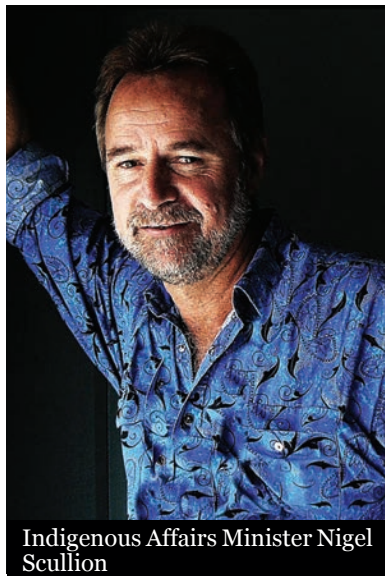
New Prime Minister Malcolm Turnbull

It is way too early for a report card for the man who removed Australia's self-declared 'Prime Minister for Indigenous Affairs'.

New Prime Minister Malcolm Turnbull is a little known quantity when it comes to Aboriginal affairs.

He is said to be closer to the Paul Keating of the famous Redfern Speech than the John Howard who couldn't bring himself to say sorry.

But whether he will overturn the government's paternalistic relationship with Aboriginal people or whether there will be no policy change, as former Prime Minister Tony Abbott and the Labor party



Indigenous Affairs Minister Nigel Scullion

claim, remains to be seen.

One of Mr Turnbull's early decisions has been to appoint Western Australian Liberal MP Ken Wyatt as the first Aboriginal (Assistant) Commonwealth Minister. The men disagree about proposals to weaken the Racial Discrimination Act (see pages 5 and 6).

The new PM supports the welfare card trials about to start in Ceduna but nobody knows where he stands on the rest of the recommendations of Andrew Forrest, especially his review's attack on land rights.

Since becoming PM Mr Turnbull has talked much about tolerance

and respect for women and people of different racial or religious backgrounds.

One of his first announcements, a \$100 million package to deal with domestic violence, includes \$21 million to help Aboriginal communities and had been prepared by Tony Abbott.

The new PM may have taken a long time to phone NT Chief Minister Adam Giles but unlike Mr Giles he was quick to call out NT Attorney General and former White Ribbon ambassador John Elferink's "slap" remarks as "unacceptable".

Mr Turnbull was elected on a promise of change. He has sacked poor performers but Indigenous Affairs Minister Nigel Scullion has survived and hung onto his portfolio.

government plans to push ahead with using s.28A of the Land Rights Act to 'delegate' or hand land council powers to small organisations for good.

A breakthrough on the proposed changes, which were previously rejected by the Senate, now appears within reach.

And for now the PM is also keeping Tony Abbott's adviser Warren Mundine and the Indigenous Advisory Council. Indigenous affairs will remain in the Department of Prime Minister and Cabinet.

Mr Turnbull has put Josh Frydenberg, a cleanskin from Melbourne's richest electorate, in charge of mining and developing the North.

We don't yet know where the PM

**The good news is that Mr Scullion has been willing to negotiate about plans to push ahead with using s.28A of the Land Rights Act to hand land council powers to small organisations for good.**

It is still unclear whether this means the controversial and chaotic Indigenous Advancement Scheme (IAS) and the rebranded work for the dole scheme are also here to stay.

The good news is that Mr Scullion has been willing to negotiate about

stands on NT statehood and the misuse of Commonwealth funds earmarked for Aboriginal Territorians by the Territory's dysfunctional minority government and the previous NT Labor government.

Continued p.5



## Green light for welfare card trials

Social Services Assistant Minister Alan Tudge is spruiking the almost cashless welfare card. Photo courtesy Timothy Stevens, ABC

Ceduna will be the site of the first trial of a new welfare debit card that has been described as "income management on steroids".

From next year, welfare recipients in the remote South Australian town will be able to withdraw only two out of every ten dollars of their Centrelink payment as cash.

To spend the rest – eight out of every ten dollars – they will need a debit card that can't be used on alcohol or gambling, or to withdraw cash.

Alcohol restrictions in Ceduna have had only limited success. There have been reports that in 2013-2014 there were 4667 admissions to the sobering up centre, even though Ceduna has only 4400 residents.

Community leaders are desperate to try anything that might reduce the harm caused by alcohol and other addictions.

The Ceduna Aboriginal Corporation said children went without food and essential clothing and missed out on sleep because of all night parties.

"People who don't get educations, people who can't transition into work, people who can't fund and maintain their own economies and look after their own families are gonna find something else to do," community leader John Isgar told the media.

"I mean, if you got up in the morning and had nothing to do, why wouldn't you go and have a grog?"

In October they travelled to Canberra to convince the Senate to vote for a law to allow the trial to go ahead.

The Liberal and Labor senators and most independents supported the law while the Greens opposed it strongly.

Labor negotiated extra support

for communities taking part in the trial, including an initial \$1 million for community services in Ceduna. The additional money is for more drug and alcohol and financial counselling services as well as greater mental health support.

Residents of Kununurra in Western Australia, where the rate of hospital admissions is 68 times that of the rest of the country, are still deciding whether to join the trial. Neighbouring Halls Creek and Moree in New South Wales have said no.

In Halls Creek they worried about ATMs that break down, leaving residents without cash and unable to pay for essentials. "We live at the end of a very long line and sometimes that line breaks. If people can't use their card people just won't eat," Halls Creek CEO Rodger Kerr-Newell told The Australian.

Shire president Malcolm

Edwards told the paper most councillors feared the card would make social problems worse. "It could increase the crime rate in town because it leaves people with less money in hand. You take away money and you've still got problems of people addicted to alcohol and drugs, but not enough community health workers to deal with it."

Despite supporting the law Labor politicians say it was rushed. They are concerned that addicts could trade other things, including sex, for drugs or humbug people on the age pension for cash.

The Greens worry that people may have to pay fees every time they use the card or that they won't be able to use it at op shops and local markets, which often don't have EFTPOS facilities.

"There are so many unanswered questions here," said Greens senator Rachel Siewert. Continued p.3





# Would you send your kids to boarding school?



**Justin Brockman, Billiluna:** Yes. "Some of our kids don't like to go to boarding school but they need to go. I don't want my kids to sit on their bum and do nothing, I want them to get an education... learn both ways."



**David Rogers, Mutitjulu,** plans to send his son Elton (8) to boarding school when he is 13: "To keep him out of trouble, make him understand English more better and be strong."



**Nyinku Jingo, Mutitjulu,** said sending her teenage daughter Charmaine to boarding school in Adelaide has been good. She made the decision "so she goes to school every day and gets more educated. I'd like her to be strong."



**Ngarla Kunoth Monks, Utopia:** Yes. "My 13 year old daughter Ruby attends boarding school at St Phillips [Alice Springs]. It's not too far away from home, so any obligations she has on the homelands, we're able to pick her up and take her home for those. She's gone from the homelands to St. Philip's and she's averaging 90 percent in her marks. She's really enjoying it. 150km away. Lucky."



**Neville Petrick, Atitjere (Harts Range):** Not sure. "Some kids don't like it. My oldest son went to boarding school in Adelaide [Wiltja] but he started getting lonely so he came back. Sometimes kids get teased, it's hard for them. We used to have secondary school in Harts Range but they closed it down, maybe three years ago. When secondary school was at Harts Range it was good. Sometimes the kids get lonely when they go to boarding school."



**Violet Downs (Ali Curung) and Marjorie Brown (Willowra):** Yes. "When they're in the community they learn about their own language and culture, but in boarding school they learn about western ways. We want our kids to learn about government rules, because the government is doing things that impact us - we worry about things like mining on our land. Our kids can become anything they want: police aides, interpreters, lawyers, doctors, politicians, radio broadcasters, machine operators, mechanics, plumbers. When they graduate they can come back and work in the community."

## Continued from p.2

There is little detail about who will provide the card, how compliance will be managed, what will happen if trial participants travel to other areas and how a community panel will decide when people are ready to come off the card.

Others fear that more children could be removed because cash-strapped parents can't cope with the strict card conditions.

"It's like a new stolen generations policy, and there's no system out there to teach parents to learn proper ways of looking after their kids," Kununurra grandmother and carer Edna O'Malley told The Australian.

Aboriginal and Torres Strait Islander Social Justice Commissioner Mick Gooda wants to put the trial on hold until communities have fully assessed the proposal.

A study of the effects of the Basics Card in the Northern Territory, which quarantines

only half of a person's Centrelink payment, last year found that the card has not changed spending habits.

Critics say the law singles out Aboriginal communities with grog problems and high numbers of people on welfare. It gives the government control over Aboriginal people's spending habits in a way never tried with non-Aboriginal communities.

Independent senator Jacqui Lambie wants the welfare card rolled out across her home state of Tasmania, where many non-Aboriginal people depend on welfare.

The welfare card was first proposed by mining billionaire Andrew Forrest, who said it would only work if welfare recipients would not get any cash at all.

The government has promised to evaluate the trial and to publish an evaluation plan before it starts.

**CENTRAL LAND COUNCIL ONLINE**

CLC digital photo archive: <http://clc.ara-irititja.com>

CLC Facebook page: <https://www.facebook.com/CentralLC>

**LANDRIGHTSNEWS** Land Rights News Central Australia  
<http://www.clc.org.au/land-rights-news/>

CLC website: [www.clc.org.au](http://www.clc.org.au)

CLC FREECALL 1800 003 640

# First indigenous doctor from Tennant Creek graduates

Many in the Barkly are glowing with pride at the achievements of Sarah Goddard, a Tennant Creek local who has just graduated from Newcastle University with a Bachelor of Medicine degree.

A double page spread in local newspaper, the Tennant Creek Times, included congratulatory messages from the Tennant Creek High School, Anyinginyi Health and member for Barkly, Gerry McCarthy.

Dr Goddard is the first local Aboriginal person to earn a medical degree.

Of Katyeye heritage, Sarah's grandmother was the late Doris Campbell and her mother, Denise Goddard, was born and raised in Tennant Creek.

"It's a huge relief to finish my degree and I feel a great sense of accomplishment and excitement

about the future," said Sarah.

"The Tennant Creek Hospital in conjunction with the NT Department of Health sponsored me during my studies...I've also done clinical placements at the Royal Flying Doctor Service and Anyinginyi so I've had some great mentoring along the way."

Sarah's desire to become a doctor began because of her mother's ongoing health issues.

She was just three years old when Denise's kidney's failed and sadly, those health issues have continued.

"I idolised the medical teams that treated her and have always yearned to be able to help mum get better," she said.

"She's been through a lot... several major surgeries and more hospital admissions for pneumonia than I could ever keep count of."

Also spurring her on was a growing awareness of how desperately health services were needed in her community.

"As I saw how Indigenous people were ravaged by alcohol, kidney disease, diabetes and other issues such as paediatric malnutrition and infections I was overwhelmed with despair," said Sarah.

"I knew I had to try to make a difference."

Now doing an internship at Darwin Hospital, Sarah is keen to return home to practice in Tennant Creek.

"It's my turn to give something back and I promise the people of Tennant Creek and the Barkly that you're all first on my list."



Sarah Goddard graduated from Newcastle University in NSW



# Kaṭiṭi Petermann IPA is all about education

Anangu traditional owners have declared more than five million hectares of their land surrounding

Uluru Kata Tjuta National Park, the Kaṭiṭi Petermann Indigenous Protected Area (IPA).

At Tjitjingaṭi, a significant site between Uluru and the Western Australian border, around 250

Anangu launched the world's newest IPA in October. Australia's 70th IPA is part of

a 20 million hectare IPA network spanning three states in the heart of Australia where elders work with ranger groups to look after country.

The IPA agreement with the Commonwealth means the CLC's Kaltukatjara rangers from Docker River are getting \$1.5 million over three years to tackle big threats to cultural sites, native plants and animals.

Kaltukatjara ranger Ruby James told the crowd that the IPA will help educate the next generation of rangers.

"We really hope to extend the program so we can do more trips on country and learn more about the bush tucker and all the traditional foods and important places," she said.

One of the first female rangers in her community, Ms James has been teaching skills such as tracking, fauna surveys and water monitoring.

"By taking them on country they see and learn about places. It will allow them to protect their country themselves in time.

"This is their schooling, this is the education we need our children to have and this is the way we do it."

Traditional owner Janie Miama agreed: "We really want to teach the young ones how to look after the place properly and strongly."

IPAs support Aboriginal groups who volunteer to manage the cultural and environmental values of their country as part of Australia's national reserve system.

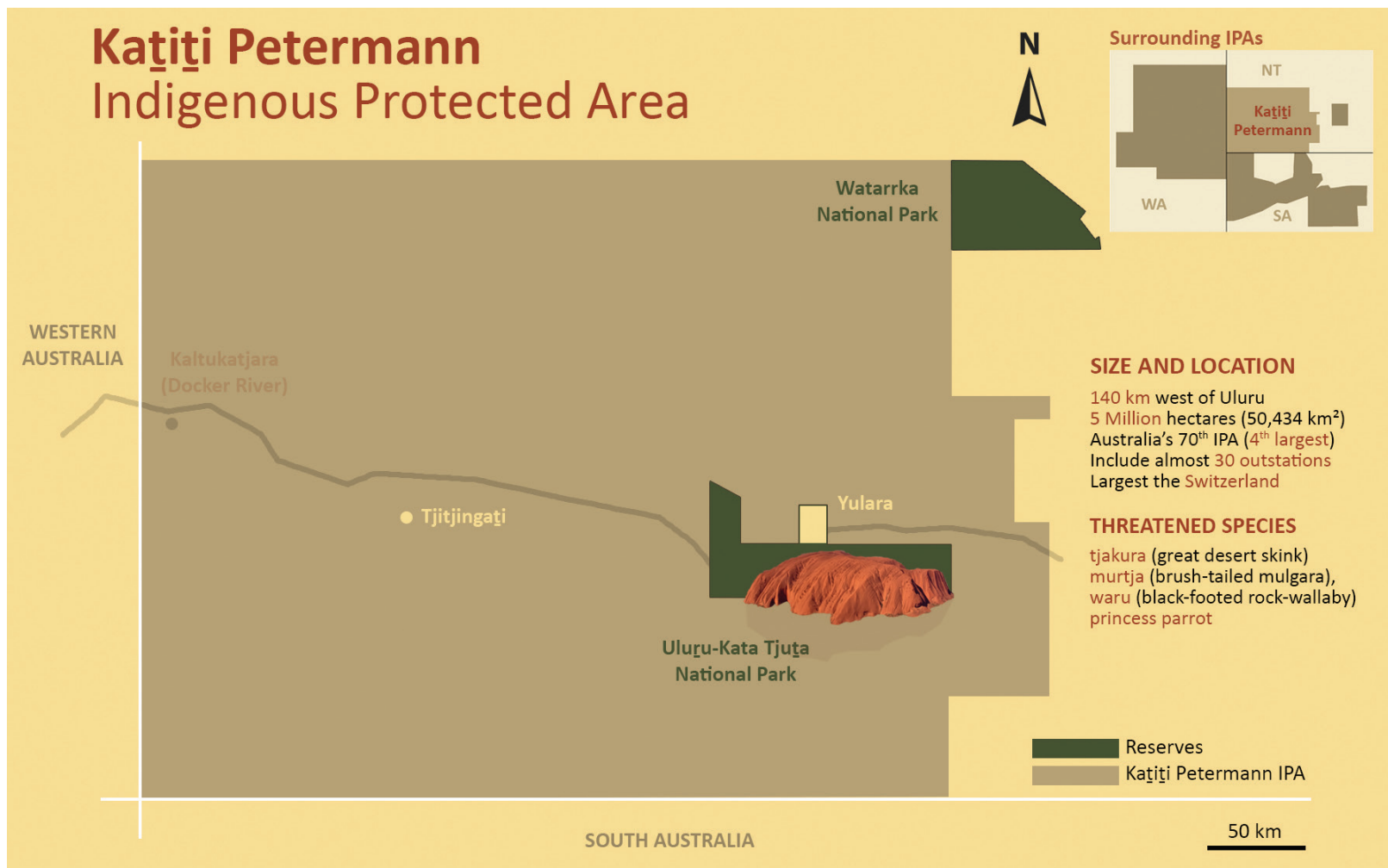
"What makes this IPA stand out is its tourism potential," CLC director David Ross said.

"There's an airport where large numbers of visitors arrive every week, and the landscapes are very dramatic. It all adds up to huge tourism potential.

"Already a handful of families are pursuing their own cultural tourism ideas. The IPA offers a great opportunity to expand that if that's what people want," he said.

Before the *inma* (ceremony), the cake and the speeches traditional owners elected a management committee with representatives from all families.

The new committee will meet soon to decide which actions of their IPA management plan to do first.



## NT sacred sites review: is the government losing the plot?



Arrernte custodian Doris Stuart speaks up for strong site protection

The pressures of minority government must be getting to Chief Minister Adam Giles.

His department is reviewing the Northern Territory's sacred site protection laws, yet Mr Giles does

not seem to know about it.

"We're not doing a review," he said at a joint media conference with Minister Bess Price in September, a week after his department confirmed to the ABC that the review was on.

In October, according to Ms Price, it was on again.

In August the government sent terms of reference to the CLC and other affected parties.

They stated the review would investigate "to what extent" the legislation supports economic development.

CLC director David Ross said the government wants to change sacred site protections to help business.

"That's not in the best interests of Aboriginal people. It might be in the best interest of miners and the present day governments, but what's the long term impact of that?"

"You don't need to look at Western Australia's controversial changes to that state's site protection legislation to know what may be in store for every hill, every water hole and every site in our country," he told the crowd at

the launch of the CLC oral history collection *Every hill tells a story*.

Doris Stuart, one of the book's authors, is concerned about what the review might mean for sacred sites around Alice Springs.

"We need to educate people and government - over and over and over again, it seems - why we don't want them to climb Mount Gillen, for example."

Despite the Chief Minister's denials, consultants hired by his department are pushing ahead with the review.

Price Waterhouse Coopers Indigenous Consulting wrote to the CLC in September about the consultations and are due to report next month.

Meanwhile the NLC has called for more funding for the Aboriginal Areas Protection Authority so it can deal with the push for northern development.



CLC director David Ross

CEO Joe Morrison said the big land councils are concerned that not enough attention is being paid to the protection of sacred sites.





# NT digging in on paperless arrests: show us the evidence!

Darwin police have jailed more than 1,000 Aboriginal people this year under new laws that allow detention without an arrest warrant.

One of them was 59 year old Yuendumu artist Kwementyaye Langdon who died in jail after his paperless arrest for drinking in public. The offence carries a \$74 fine.

Mainly caught in the net are Aboriginal people, arrested for minor offences such as disorderly behaviour.

The NT Coroner said the laws should be repealed because they make Aboriginal disadvantage worse.

"Kwementyaye Langdon, a sick middle-aged Aboriginal man, was treated like a criminal and incarcerated like a criminal; he died in a police cell which was built to house criminals," the coroner wrote.

"He died in his sleep with strangers in this cold, concrete cell. He died of natural causes and was always likely to die suddenly due to chronic and serious heart disease, but he was entitled to die in

peace, in the comfort of family and friends. In my view, he was entitled to die as a free man."

The coroner warned that paperless arrests will increase the number of Aboriginal deaths in custody, has 'manifestly unfair' consequences for Aboriginal people and breached the constitutional separation of parliament and police powers.

The coronial inquest heard that about 95% of people arrested under the laws have been Aboriginal.

"These new laws create a system where a large proportion of the population drinks freely in pubs and taverns using sections of the public footpath," he said. "Just one street away, Aboriginal people ... are being detained for drinking in a designated public place, even if they are enjoying a peaceful, quiet time with family and friends."

The North Australian Aboriginal Justice Agency is challenging the laws in the high court but the NT government is digging in.

It says the laws are driving down the crime rate.

"This is one of the reasons we're seeing crime at record low levels in the NT," Chief Minister Adam Giles told the ABC's Background Briefing program.

However, according to NT crime statistics, assaults in Darwin have continued to rise under his government's more liberal alcohol policies.

The government has failed to present evidence of a connection between the law and lower assault rates.

NT Attorney General John Elferink told the ABC: "I am still waiting for the police to provide me with statistics in this space and I mean have to have a certain proving time before you can look at the statistics, but certainly anecdotally the evidence is there."

"There are serious assaults that happen historically; they appear not to be happening. We are allowed to make that assertion on the basis of that," Mr Elferink said.

A decision in the high court challenge is expected before the end of the year.

(Continued from p.2)

Like Mr Abbott, Mr Turnbull supports modest constitutional recognition of indigenous people, such as the removal of the power to exclude them from voting.

He also supports sending Aboriginal students to top boarding schools down south, but does he back the proposed 'Empowered Communities' trial in the NPY region?

Whether the former lawyer plans

**"When governments say doing the right thing is 'too hard', what they are really saying is that it's more lucrative, or expedient, to do the wrong thing."**

to introduce justice targets to close the growing imprisonment gap for Aboriginal people is also unknown.

There is clearly a lot of work to be done to ensure the new PM understands the challenges facing Aboriginal people living in remote areas.

Mr Turnbull previously defended Tony Abbott after the ex-PM said Aboriginal people living in small remote communities were making a 'lifestyle choice'.

Traditional owners of Uluru Kata Tjuta National Park have invited the PM to come and see the investments they have made in the future of their

communities, using their own income from the park.

Mr Turnbull is not prone to the gaffes of his predecessor, such as Tony Abbott's comment that Sydney used to be "nothing but bush" before the First Fleet arrived.

Four years ago, his review of a book about the colonisation of Melbourne showed he understood how the original inhabitants had been 'betrayed' and 'dispossessed'.

"When governments say doing the right thing is 'too hard', what they are

really saying is that it's more lucrative, or expedient, to do the wrong thing," Mr Turnbull wrote.

"Our forebears preached the protection of native people and the blessings of Christ while they largely destroyed a people and a way of life."

If the new PM is serious about doing the right thing he must look beyond the bureaucrats in Canberra.

He has the opportunity to shape a new Aboriginal affairs policy that rejects the easy but unsuccessful path of top down control and puts Aboriginal people back in control of their own development.

## Calls for United Nations to investigate NT youth prison



Cells inside the Don Dale Detention Centre, accused of "inhumane management". Photo ABC

There has been a nationwide outcry about the deepening youth justice crisis in the Northern Territory following a damning report by the NT Children's Commissioner into the Department of Correctional Services (DCS).

The report investigated the incidents at Darwin's Don Dale Youth Detention Centre in August last year which led to the tear gassing of six young detainees. It has prompted a criminal investigation by the NT police.

The Human Rights Law Centre asked the UN Special Rapporteur to investigate conditions in Don Dale, and the Law Council of Australia and Aboriginal peak organisations have expressed deep concerns.

"The report details that these six young people were housed in

appalling conditions, including five consecutive days in isolation for 23 hours a day in a cell with no fans, air-conditioning, running water, scarce natural light and no natural ventilation," said APO NT spokesperson John Paterson.

"These kids were held in solitary confinement for far longer than the permitted maximum of 72 hours at a time. This report demonstrates that the punitive approach to juvenile justice is not working," he said.

The report found staff had been poorly trained, lacked de-escalation skills, and that DCS failed to follow legal requirements about the treatment of vulnerable children in their care.

"If these findings are true, the inhumane management of the Don Dale incident is a blight

against Australia's human rights profile," said the Law Council director John Moses.

Since the release of the Children's Commissioner's report, further allegations of conditions at Don Dale have come to light.

"They include staff encouraging boys to fight in exchange for junk food, daring a child to eat bird faeces in exchange for soft drink, and the additional humiliation of this being recorded and posted on social media," said a media release by APO NT, an alliance of peak Aboriginal organisations including the land councils.

"Evidence shows that exposing children in detention to solitary confinement, abuse and degrading treatment damages the mental health and wellbeing of these children," Mr Paterson said.

## First Aboriginal federal minister looks to culture for solutions



Assistant Health Minister Wyatt. Photo: Michael Jones - AUSPIC/DPS

Noongar MP Ken Wyatt made history for the second time when he became Australia's first Aboriginal cabinet minister in Malcolm Turnbull's government.

Mr Turnbull appointed Mr Wyatt, the first Aboriginal person elected to the House of Representatives in 2010, as his new Assistant Health Minister in September.

"Our heritage counts for all of us and in my case being offered a position by the Prime Minister was very special," said Mr Wyatt.

A former teacher, Mr Wyatt is one of 10 children who grew up in a family where money was tight.

"I have come from a life of poverty and through my own individual efforts I stand now within the national arena," he told the NITV.

One of the former senior health and education bureaucrat's first jobs will be to shape the government's policy for older Australians.

He wants to encourage older people with valuable skills and knowledge to stay in the workforce for as long as they want. He said it was a good way to keep them healthy.

"It seems strange - in Aboriginal society we have elders, we revere their knowledge, their skills are paramount in shaping some of the direction that we take ... and yet in Australian society we are prepared to let that same knowledge of eldership dissipate instead of harnessing it and using it," Mr Wyatt told The Australian.

"The intellect that anybody

has is their greatest capital. Our bodies do weary, they become frail, but it doesn't stop our mind from being creative and providing the type of thinking that is needed."

While far too few Aboriginal Australians - employed or not - reach a ripe old age it remains to be seen how many of them will choose what Mr Wyatt calls "an optional lifestyle age" over retirement.

The Member for Hasluck, as he is also known, has taken a strong stand against racism.

Last year Mr Wyatt threatened to vote against his own party when Mr Abbott wanted to change the Racial Discrimination Act to make it easier to vilify people because of their race.

"I said a lot of you in here will never experience racial vilification," he told the ABC about his speech to the Liberal party room. "It is only a handful in this room that will experience that. Let me tell you, the pain of this stays with people."

Mr Wyatt has also been a passionate and committed chair of the parliamentary committee on constitutional recognition of Aboriginal peoples.

He told SBS that constitutional recognition "is not about affording them extra rights above all other Australians. This is about correcting the contextual silence that is currently so deafening in the constitution."



# Discontent aired over Tennant Creek Aboriginal corporation



Julalikari's fence, where demonstrators pegged their banners. Photo: Jordan Gillard, Papulu Apparr-Kari

Traditional owners behind a Tennant Creek rally have called on the Julalikari Council Aboriginal Corporation to listen to community concerns about its performance.

The federal government is also inquiring into Julalikari, which delivers housing, training and work-for-the-dole services.

It wants to find out whether Julalikari has complied with federal funding programs.

At the recent rally Jimmy Frank, Dianne Stokes, Miriam Frank, Shirley Lewis, Norman Frank and Jacqui Bethel said the organisation needed to be more transparent and inclusive.

At Julalikari's annual general meeting in October, dozens of locals, including respected elders, found they had been removed from the membership list without notice.

Jacqueline Bethel's and Clarissa Burgen's memberships had been retrospectively disendorsed without the explanation required by the organisation's constitution.

At the rally, members signed a resolution calling for a special general meeting, where they plan to declare the AGM invalid.

Shirley Lewis told the gathering she had been elected chair of the board of directors at Julalikari but couldn't remain in the position because of bullying and harassment. She said these practices had become the culture of the organisation.

Following the rally, the group headed to one of Julalikari's offices and hung placards with statements such as 'where is the funding', and 'stop bullying and harassing'.

(Supplied: Tennant and District Times)



Protesters marched from Peko Park to one of Julalikari's buildings. Photo: Jordan Gillard, Papulu Apparr-Kari

**nintirringu**

**pina-jarri mi**

**nintiringanyi**

**akaltye-irreme**

**learning**

**KITES is a school program for kids who are visiting town from out bush.**

If you are visiting town from out bush we want your kids to go to school.

We will pick your kids up from wherever they are staying and they will attend the KITES program based at Sadadeen Primary School.

We will take your kids back to where they are staying at the end of the day.

**The kids need to go to school-they need KITES!**

**Contact Jenny Buckley on 0408 123 283**

## New push to weaken protection against racist hate speech

The Turnbull government is divided over a new push to weaken the Racial Discrimination Act.

A growing number of Liberal MPs want to make it legal to "insult and offend" people because of their race, colour, nationality or ethnic background.

The politicians are backing independent Senator Bob Day, who has proposed a new bill to weaken

the legal protections against racist hate speech.

Last year the Abbott government dropped its planned changes to section 18C of the Racial Discrimination Act after a community backlash.

The Labor party has challenged the new Prime Minister to speak out against the push.

Before he became PM, Malcolm

Turnbull backed changes to the Racial Discrimination Act.

In May he told shock jock Andrew Bolt on Channel Ten that he was "very comfortable" with a law from which "the words 'insult' and 'offend' could be removed, leaving the words 'humiliate' and 'intimidate'."

A vote on the proposed new bill has been postponed until 2016.



Former CLC chair and Watarrka traditional owner Kunmanara Breaden signs one of the letters to the Northern Territory government

## Watarrka traditional owners take legal action to stop mining in national park

The traditional owners of Watarrka (Kings Canyon) National Park have hired the Environmental Defenders Office NT (EDO) to help prevent oil and gas exploration and mining on their land.

The EDO plans to seek protection for Watarrka from mining, including through fracking, under Commonwealth heritage laws.

The laws are designed to preserve and protect areas of particular significance to Aboriginal people from specific threats of injury or desecration.

"Unfortunately, the Northern Territory laws don't really offer any opportunity for protection of Watarrka and the land's status

doesn't give the traditional owners a right of veto," said EDO Principal Lawyer, David Morris.

The decision to seek legal assistance from the EDO comes more than a year after the traditional owners and Aboriginal members of the joint management committee for the park wrote to the NT government.

They asked NT Mining Minister Willem Westra van Holthe and Parks Minister Bess Price to refuse an application by Palatine Energy Pty Ltd to explore for oil and gas within the park.

It was not their first letter. The traditional owners have consistently stated their opposition

to all mining in the park during meetings with government and mining company representatives.

"That the Northern Territory Government would ignore the wishes, and repeated requests, of traditional owners of Watarrka to refuse gas and mining applications in Watarrka shows an incredible level of insensitivity and a willingness to completely ignore accepted principles of international law," said Mr Morris.

The EDO expects that applications will be filed with federal Environment Minister, Greg Hunt, before the end of the year.





# Out and proud: *Every hill got a story* collection launched



Storyteller Linda Dobbs (right) celebrates the launch of the CLC's long awaited oral history collection with Fanny Walker and Joanne White (left)

Storytellers and their families from across Central Australia rubbed shoulders with a huge Alice Desert Festival crowd at the Telegraph Station to launch the CLC's oral history collection *Every hill got a story*.

The book launch marked the CLC's 40th anniversary. It was a sunny birthday bash that gathered four generations at a place featuring in so many stories.

Storytellers lined up to tell

the book was for "all the eminent Aboriginal men and women who may not be household names to everyone here today but who continue to be hugely influential in their communities."

He said it was "their chance to tell their side of our shared history in their own, many languages, uninterrupted by other people's commentary, no matter how well meaning."

He also reminded the crowd

**"We hope that *Every hill got a story* will become a classic resource in the teaching of Aboriginal studies across Australia."**

the guests what the book project meant to them and their families while eager readers queued to buy signed copies and everyone enjoyed delicious roo stew from Kungkas Can Cook.

"The CLC area is a big bit of country but our stories are the same," said Michael Jones from Tennant Creek.

"Telling everyone about our connection to country, growing up under government policies, as we still do today, getting our land back, having a say over our land, living on country, working with our people and keeping our culture and language strong."

CLC director David Ross said

of the many victories the CLC members achieved during its first four decades and why nobody should take them for granted.

"Make no mistake - many people have never come to terms with the power the Land Rights Act gives to Aboriginal people. We must remain vigilant to ensure these important rights are not eroded."

Mr Ross paid a special tribute to those storytellers and collaborators who passed away before the book was published.

There was lots of applause when CLC chair Francis Kelly and deputy Sammy Butcher presented their fellow storytellers with copies of the book and memory sticks with

their original interviews.

Sound bites from the interviews entertained the guests while they enjoyed a slide show of the many previously unpublished historical pictures in the book.

The sound bites can be downloaded for a richer reading experience, along with a growing collection of podcast versions of

the original interviews and a free study guide.

"We hope that *Every hill got a story* will become a classic resource in the teaching of Aboriginal studies across Australia, so young people everywhere can learn," the CLC's Josie Douglas told the birthday crowd (see page 16).

Mr Jones added: "All of us need

to tell our children, grandchildren and great-grandchildren and teach them what we know. Thank you to the land council for getting our stories together in one place."

The book, sound bites, pod casts, study guide and purchasing information are at [[www.clc.org.au/every-hill-got-a-story](http://www.clc.org.au/every-hill-got-a-story)].



Readers line up at the Red Kangaroo Books stall for signed copies of *Every hill got a story*



# Back to homelands thanks to shipping container houses



Theo Alice is really happy with his shipping container house at Urrermerne

**Theo Alice now spends most of his time on country thanks to a cleverly designed and affordable shipping container home.**

Speaking from Urrermerne outstation near Santa Teresa, it's clear there's nowhere else he would rather be.

"The house that they built here, it's really good because it's on our country," he said.

"Now I can go into town just to do my shopping and see family and

then come back home...this is my home now, where my house has been built."

The two bedroom container house is one of seven purchased by Aboriginal land holder groups this year.

Installed at outstations including Mbalkanaka, near Ntaria, and Parntaparnji, near Tennant Creek, the homes were purchased using rent money from Northern Territory parks, as well as mining exploration compensation.

Constructed from second-hand shipping containers, the homes are designed by Tangentyere Constructions, an Aboriginal social enterprise, and manufactured in Adelaide.

General Manager of Tangentyere Constructions, Niels Pederson, said the homes are proving popular because they look like proper houses.

"They are completely cladded all around and insulated, so by the time that's been done there's no telling it's a container at all," he said.

"Steel is a very bad insulator. When it heats up it stays hot for a long time, so we're trying to avoid that happening."

The cost to fabricate and install

"He's at the outstation every day, I hardly see him!" she said.

"He sleeps here by himself, just sleeping with the stars and the spirit of the land and grandparents around

**"He sleeps here by himself, just sleeping with the stars and the spirit of the land and grandparents surrounding him. He's really happy."**

one of these homes starts at about \$75,000 and options range from two to seven bedrooms.

"The average cost to build a house in the bush is around \$400,000 and if it's very remote the price increases," said Mr Pederson.

"We're in a situation now where we can offer people in the bush somewhere where they can go and stay for a very small amount of money."

Theo's sister, Theresa Alice, said living on country has made a big difference to her brother.

here surrounding him. He's really happy."

The homes have also provided training and employment for local Indigenous people.

"The installation of the homes allows us to employ two or three people for a period of two or three weeks per home," said Mr Pederson.

"We do a lot of other big building jobs but we don't get the same satisfaction. This job, you know you're doing something that's really helping people out."



Andrew Alice working on Theo's house at Urrermerne

# Help for CEOs in the hot seat



Will he put his money where is mouth is? Adam Giles opens the first NT Aboriginal organisation CEO forum

Running an Aboriginal organisation, especially in a remote community, has got to be one of the toughest jobs around.

Responsible for the day to day management and often working in isolation, chief executives of these organisations often shoulder heavy financial and social responsibilities for Aboriginal development.

No wonder 34 CEOs and senior managers of 21 Aboriginal organisations from around the Territory jumped at the chance of getting some extra support at a forum at Darwin's waterfront in October.

The APO NT Aboriginal Governance and Management Program convened the first NT Aboriginal organisation CEO forum, a welcome addition its suite of supports to organisations around the Territory.

The event attracted high praise from Chief Minister Adam Giles.

"It is a fantastic initiative that will help Aboriginal people take control of their own destiny, and help to create economic opportunities that will benefit Aboriginal people," Mr Giles said in his opening speech.

"Forums such as this are an important step towards ensuring that new or emerging Aboriginal businesses run smoothly, avoid conflict and benefit the whole Aboriginal community. Good governance builds trust with government agencies and business leaders and helps to drive future investment. It underpins economic independence and breaks the cycle of welfare dependence."

Leah Armstrong, the chair of Supply Nation, spoke about the

central importance of "building the right culture."

Careful attention to the local culture and context sets APO NT's Aboriginal Governance and Management Program apart from the support available from the Office of the Registrar of Aboriginal Corporations (ORIC) and others.

"[Their] focus on corporate governance and meeting legislative requirements is important but what is equally critical is a continued focus on community governance. The work that APO NT and the Australian Indigenous Governance Institute is doing to build governance capacity in communities is vital," she said.

The Aboriginal Governance and Management Program runs workshops and a CEO/Board teleconference network for NT Aboriginal organisations. It provides tailored

earning 500 Aboriginal organisations, NT organisations consistently have the highest average income. Their combined employee number has jumped from 1,500 to 4,700 since 2007. Many of these are Aboriginal workers in remote communities where there are few other jobs.

Across the Territory, Aboriginal organisations deliver municipal, health and other services, run stores and develop social enterprises. They foster local economies and self-determination. In short, they are the key to Aboriginal community wellbeing, to reducing indigenous disadvantage and very important to the wider Territory social fabric and economy.

Priscilla Collins, CEO of North Australian Aboriginal Justice Agency, said they are vital for sustainable community and economic development, especially but

**"Forums such as this are an important step towards ensuring that new or emerging Aboriginal businesses run smoothly, avoid conflict and benefit the whole Aboriginal community."**

and ongoing supports on the ground, advice, resources and referrals and conducts and shares research on successful governance models.

The forum will help guide the program as it transitions to a more permanent Aboriginal Governance and Management Centre next year.

NT Aboriginal organisations yield at least \$740m in grants and self-generated income annually. Among the nation's highest

not only in remote communities. "Strengthening their management is a sure way to build their development capacity and reduce their risk," she said.

APO NT (Aboriginal Peak Organisations of the NT) is an alliance of the Territory's two largest land councils, Aboriginal medical and legal services.

**For more information go to [aboriginalgovernance.org.au](http://aboriginalgovernance.org.au).**



**Any questions about CLC business? Call your regional officers:**

- |  |                                                       |
|--|-------------------------------------------------------|
|  | 1. ALICE SPRINGS<br>Nigel Lockyer, 8951 6264          |
|  | 2. SOUTH WEST<br>Vacant (Marty Darr), 8951 6255       |
|  | 3. NORTH WEST<br>Rob Roy, 8975 0885                   |
|  | 4. TANAMI<br>Alan Dickson, 8956 4118                  |
|  | 5. WEST<br>Robbie Kopp, 8956 8658                     |
|  | 6. TENNANT CREEK<br>Darryl "Tiger" Fitz, 8962 2343    |
|  | 7. EASTERN SANDOVER<br>Vacant (Marty Darr), 8951 6255 |
|  | 8. EASTERN PLENTY<br>Richard Dodd, 8956 9722          |
|  | 9. CENTRAL<br>Lawrie Liddle, 8952 6256                |





# Traditional owners invest in the children's education

# GMAAAC committee welcomes new recruit



Carl Inkamala, Maxie Pearce, Lofty Katarinja, Kathryn Mocketarinja and Clara Inkamala

Traditional owner groups are investing their income from jointly managed NT parks in young people who move away for formal training and education.

The groups, from the Watarrka (Kings Canyon) and Tyurretyre (West MacDonnell Ranges) national parks, are trialling education support projects to contribute to the costs of young people who pursue further education at boarding schools, colleges and universities interstate.

The project has helped local students attending secondary boarding schools in Adelaide and Brisbane, paid for university fees in Adelaide and Melbourne, and enrolment fees in an Open College course.

"Most young people get educated locally, but some want to be

stretched a bit with their learning and go interstate to learn more," said Lofty Katarinja from the Tyurretyre West education working group.

"There they get a strong education, and can stay longer at school. Some even finish year 12 there instead of finishing in year eight or nine like they do here."

Julie Clyne, a Watarrka traditional owner, agrees it's a good use of money.

"We were talking about how to make things better for our people, everyone wanted to help their kids to have the chance for a good education, the opportunity to go down south to a good school.

Our parents didn't have money like this, but using Watarrka rent money we can help our kids," she said.

"I think other traditional owners should think about doing it too, not just thinking about homelands and communities, but making sure we spread that money around for programs like this one to include education."

The CLC's community development program helped Watarrka traditional owners to plan the investment of a quarter of their income each year to the Watarrka Education Program.

The Tyurretyre West working group received support to allocate \$20,000 for the first year of their program.

The CLC has contracted Ngurratjuta/Pmara Ntjarra Aboriginal Corporation to administer the programs for both groups.



New GMAAAC director Justin Brockman from Billiluna

Justin Brockman from Billiluna in WA is the newest director of the Granites Mine Affected Area Aboriginal Corporation (GMAAAC).

He attended his first board meeting in Alice Springs in October. "It's the first time for me and a bit frightening but once you know people...it's good," he said.

"When I went in there the directors supported me and helped me and welcomed me with open arms.

"I'm a shy guy but with them I can share my experiences."

The Granites Mine Affected Areas Aboriginal Corporation (GMAAAC) was set up to benefit communities affected by the Granites gold mine.

There are nine affected communities across the Tanami in the NT and WA.

The CLC's Community Development program works with elected committees in Yuendumu, Lajamanu, Willowra, Nyirripi, Yuelamu,

Tanami Downs, Balgo, Billiluna and Ringers Soak to plan projects designed to improve housing, health, education, employment and training, and essential services.

"GMAAAC is important because in communities we need many things that we don't really have," says Mr Brockman.

"The problem in my community is that young people don't work.

"GMAAAC helps people work and be recognised in the community and that's important you know."

A small community of about 300 people, Billiluna is on the junction of the Canning Stock Route and the Tanami Track.

"In our community we need someone to stand up and put their foot down, so that people can hear our voice," says Mr Brockman.

"It's a big job and big shoes to fill but I'll try my best to make it good for my community."

# Community development saves Alekarenge Festival

The seventh Alekarenge Dance Festival during NAIDOC Week attracted big crowds.

Funding cuts had left the week long celebration, a mix of traditional dances, cooking, hip hop, sport and circus skills involving the whole community, under a cloud.

Community leaders acted quickly when they learnt about the cuts. They decided to make up the shortfall by contributing \$11,000 of their five year lease

money so the celebrations could go ahead as planned.

"We put some of our community money towards the dance festival, we teach our kids and it helps keep our culture strong," explained Peter Corbett, who worked with the CLC's community development team.

"Today all the people are going to dance, old ladies, young girls," said elder Charlie Poulson. "Helping people dancing, helping people singing, we

spent our community money on this."

Ziza Egan made sure no one went hungry: "We're teaching the younger ones how to cook kangaroo tails and damper. This will help them keep going, holding their culture strong."

Other highlights of the festival were the spear-throwing and NAIDOC Cup footy competition between Warrabri, the Alekarenge Kangaroos and the Mungkarta Tigers.



Men perform *purlapa* [ceremony] at the Alekarenge Dance Festival ...



... while the kids enjoy the hip hop competition



# Church bell travelled a long way to Kintore

For the first time in years, residents of the remote community of Kintore are enjoying the chimes of their own church bell.

The 95kg bronze bell was custom made by the world famous Paccard Bronze Bells in the Rhone-Alpes region of France.

The \$28,000 project was funded with lease money paid to the community by the federal government.

"We had a talk around the table and we agreed to get that bell," said Irene Nangala, a member of a working group facilitated by the Central Land Council.

"The old one had a big crack... it's really old. That's why we all got that bell for Kintore.

The bell was installed in Kintore in July with the help of Finke River Mission staff and MacDonnell Regional Council workers.

Katie Allen from the CLC's com-

**"The bell is loud and clear when the pastors ring it on Sunday"**

munity development program says it's one of the more unusual projects she's worked on.

"At first I didn't really know where to look around for a bell so I contacted the Finke River Mission and they suggested a supplier in Adelaide," she said.

"And the bell was to be made

in France, which was pretty incredible."

The working group looked at different options and chose a bell that chimes in F sharp.

A bell tower was also built, using the colours of Kintore's other great passion, the Hawthorn Football Club.

Irene Nangala said the new bell and tower make her happy.

"The bell is loud and clear when the pastors ring it on Sunday," she said.

"It's really tall, which is what we

wanted.

"I feel really good when I look at that bell."

Pastor Lindsay Corby, who is also on the working group, said the community is proud.

"The Land Council listened to us, and they supported the working group to do this," he said.

"*Palya lingkku*, today we are all happy here. God is happy for us."

The community held an opening party with a barbeque, speeches and a singalong in August.

Communities in Central Australia spend 50 to 100 percent of lease money acquired from the federal government on community development projects.

"It allows traditional owners and community members to play a strong role in planning projects for long term benefit of all community members," says Ms Allen

"We've had everything from education support projects, excursions for young students, leadership training, outstation work, land management activities, tourism development...there's a whole range."

Last year Aboriginal groups in Central Australia and the Barkly spent a record \$12 million of their own money on health, education, employment, and culture projects.

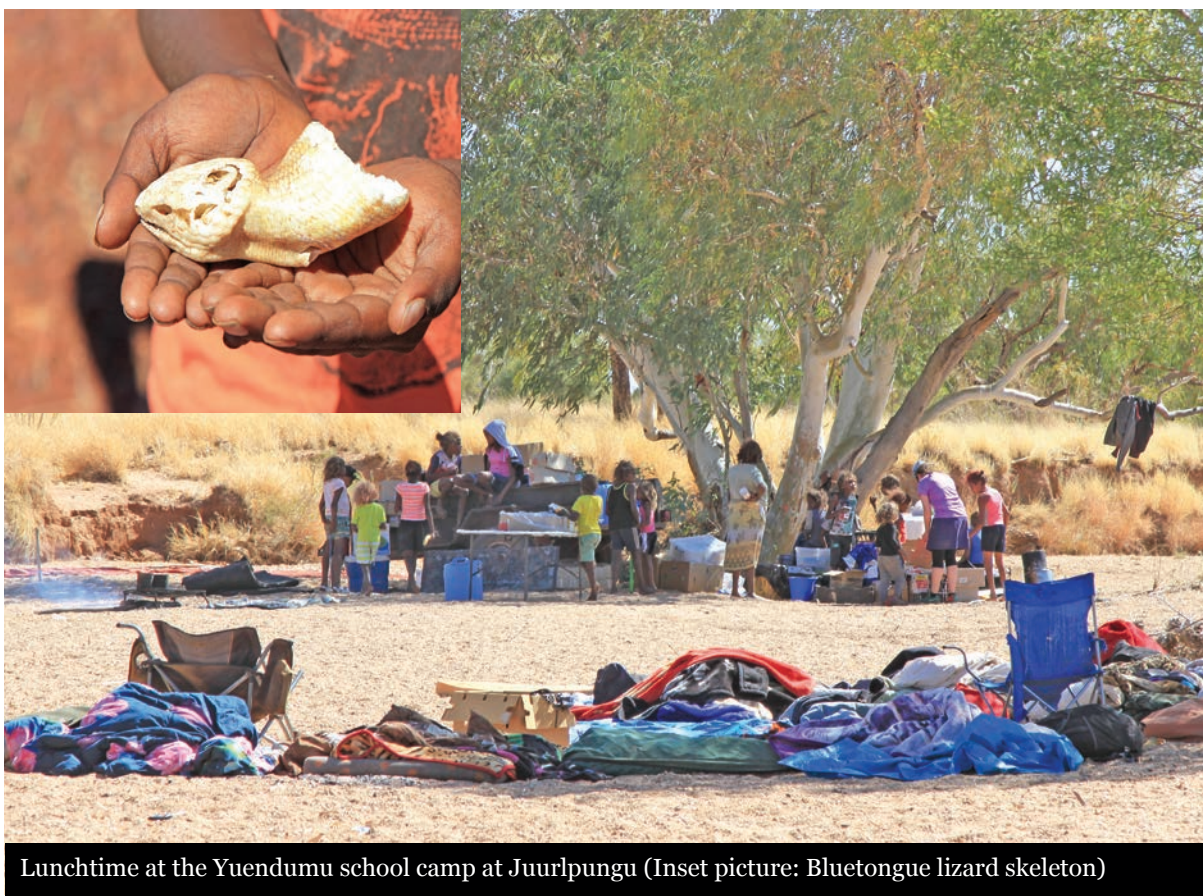


Kintore men unload the custom made brass bell from France



Working group members launch their new bell tower with prayers and speeches

# Yuendumu School country visit



Lunchtime at the Yuendumu school camp at Juurlpungu (Inset picture: Bluetongue lizard skeleton)

Yuendumu students and families recently spent a whole week on country.

Country visits have been an important part of the Yuendumu school and community calendar for over 20 years.

The excursions give Warlpiri young people the opportunity to visit important sites and hear stories about those places. It is an important time for elders to share knowledge.

This year they camped in the creek at Juurlpungu and at Yajarlu, with lots of day trips from both places.

Over a hundred people camped in Juurlpungu and did Jukurrpa painting, storytelling, kangaroo hunting, bush walks and a big *purlapa* [ceremony] on the last night.

From their camp at Yajarlu the students and their families visited Pikilyi for the day. The kids collected *yinirnti* [Batwing Coral Tree seeds] and *palya* [spinifex resin], and tracked goanna. They painted

while Harry Jakamarra Nelson told stories about Yajarlu at the soakage.

Emma Browne from the school said it was a great way to learn about the students and culture.

"It was really good to spend time on country with students. We all learned a lot about country, about bush medicine, tucker and old stories of *nyurru-wiyi* [olden days].

It was great getting to know children and families away from school. Country visits are an important part of our bilingual/ bicultural program."

Each year the four bush schools in the Tanami region (Yuendumu, Lajamanu, Willowra and Nyirripi schools) receive funding from the Warlpiri Education and Training Trust (WETT) to support country visits.

In 2015 Yuendumu School got \$20,000 for this greatly valued program.





# Kintore's first aerial burn

**A grant from the federal government's Biodiversity Fund has given Kintore traditional owners the chance to experience aerial burning for the first time ever.**

Until now, Kintore has not had any funding for this type of fire management. Other communities with Central Land Council ranger groups are familiar with aerial burning, but this year it was Kintore's turn.

"Fire managers in the Top End have been doing a lot more of this with elders than [what] is happening down here in the desert," said CLC fire project officer, Jane Blackwood.

"It's a technology that's come down in the last five or six years and it's great to see these guys getting the same opportunities..."

The aerial burning took place as part of a combined family burning trip to Karrkurridintja (Lake MacDonald) in August.

Ms Blackwood said the Kintore elders were hesitant at first but enjoyed the experience.

"I think they were impressed that you could make a really small fire or a really big fire," said Ms Blackwood.

"So you could go, ok, here's three valleys of old spinifex, let's just burn one...because you can get right down into the space."

Aerial burning uses a machine that drops self-igniting capsules over the land from a helicopter.

The process allows for precise burning of areas that are particularly remote or hard to access.

Having access to a helicopter for the burning also allows people to visit remote country and sacred sites.



From left to right: Joy Maxwell, Josephine Napurrula, Rosie Corby, Aileen Napaltjarri, Jacqueline Reid, Obscured person - Helen Gibson, Tenisha Gallagher, Cynthia Multa, Sonia Jugadai, Jeannie Andrew

# Rent money protects Mount Undoolya outstation



CLC ranger Gibson John tracks the burn at Mount Undoolya



CLC ranger Malcolm Hayes burns off invasive buffel grass

Horses, land and infrastructure at Mount Undoolya outstation are in safe hands, thanks to the traditional owners.

A group of owners of the Kuyumba Nature Reserve planned with CLC rangers and community development staff to use \$13,000 of their rent money to look after their outstation.

They wanted firebreaks and better fences to keep out the cattle and feral animals that were damaging water infrastructure.

In August and September the CLC's Ltyentye Apurte Rangers, including two traditional owners, carried out a controlled burn at Mount Undoolya. Outstation residents helped to complete the burn despite strong winds and thick buffel grass.

The rangers also graded firebreaks along the fence line and repaired the boundary fence. They strengthened and extended the fence an extra twenty metres up the boundary of the East MacDonnell Ranges to keep stock out of the park.

Philip Fly, a traditional owner from Mount Undoolya who worked on the project, said the work was important for the ongoing sustainability of the outstation.

"To live out here, we need more activities like this fencing work," he said. "We need to get all the family members to work here."

# Double honour for veteran cat tracker

Warlpiri ranger Christine Michaels - Ellis made her family in Nyirrpri very proud when she cleaned up not one but two ranger awards.

The CLC ranger and expert cat tracker won the Minister's Award for Outstanding Frontline Achievement and Ranger of the Year (Barkly, Katherine and VRD Region) in August.

"I got really excited, real happy inside me and my mum was really happy too," said Christine.

Her mother, Alice Henwood, is also a CLC ranger and accompanied Christine to the award ceremony in Darwin.

Christine learned about being a ranger from going hunting with her family. Her mother often took her along on ranger trips.

"She and those Nyirrpri young rangers were cleaning rockholes, getting rid of the camels from the rockholes. [My family taught me] tracking goannas and pussycat, even bluetongues and perenties. I grew up with bush foods, I love eating bush foods."

Christine enjoyed quite a bit of pussycat, too: "We used to hit them and cook them at home."

She says killing feral animals is important for the survival of native animals like the

bilby, desert skink and mulgara.

Christine wants her kids to become rangers and says they are already showing an interest in her chosen career.

"They learn from my mum and me how to get some bush foods so they can pass on our knowledge to their kids.

I am teaching my little son, little Ringo, how to track. He keeps saying to mum: 'You have to stop and look for cat tracks and scats so we can put it in the bag'."



Christine Michaels - Ellis spots some cat tracks near the Newhaven Wildlife Sanctuary. Photo courtesy Desert Wildlife Service.



# School attendance up but results down: truancy measures alone won't lift education outcomes

Most Aboriginal students in the Northern Territory live in a remote community. But despite increased government spending on school attendance their results are going backwards.

Early results of the 2015 NAPLAN (literacy and numeracy) test results seem to support those, including the CLC, who have said that focussing on school attendance alone is not likely to close the gap in education outcomes.

Test results show that fewer than one out of three Year 9 students in the NT were hitting the reading target for their level. The more isolated the student, the lower the performance.

According to an analysis by The Australian, test scores in 72 remote schools around the country have worsened in 15 out of 20 areas of the NAPLAN test this year when compared with national averages.

Year 3 to 9 students in remote communities in the NT and four other states performed 45% below the national average.

Darren Goodwell from the Stronger Smarter Institute, which achieves improved results through its 'high expectations' model, said

the government's focus on school attendance is not enough.

"It is one thing to round them up in a bus and take them to school," he told The Australian. "Unless there has been a fundamental change inside the classroom and inside the school, then we're not going to see an improvement in learning outcomes."

He called for a 'cultural shift' in classrooms to build a partnership between students, parents and teachers to improve learning results.

Results in the 72 remote schools went backwards at the same time as the federal government's Remote School Attendance Strategy increased from \$282 million a year to almost \$330 in 2013.

Yet while the number of students going to those schools rose by about 10% over the past five years (4% in the NT during 2013/14), there has been no matching increase in the number of teachers.

This has not stopped the government from committing another \$80 million to boost attendance in these schools over the next three years.

"School attendance is hardly a Commonwealth matter," Indigenous Affairs Minister Nigel Scullion told the ABC. "But we can hardly just

continue to look at it, and look at the absence of kids and look at the appalling NAPLAN results and the poverty that follows."

The chair of the Prime Minister's advisory council, Warren Mundine, suggested the salaries of education bureaucrats and ministers should be

linked to improving results.

This is food for thought for NT Education Minister Peter Chandler, who is counting on his Indigenous Education Strategy to turn around what he calls "unacceptably low" NAPLAN results.

The NT government not only

delivers the worst education outcomes in Australia. It also leads the pack when it comes to education funding cuts. The NT News reported that since 2009, successive NT governments have ripped almost \$2,000 per student from the public education system.



Two way learning: traditional owners voiced their education priorities for their children at the Katiti Petermann IPA launch. See story p. 4.

# Secondary schooling out bush: no future?

A 2013 review of Aboriginal education in the Northern Territory found that the education outcomes of many Aboriginal

children were worse than 15 years ago.

The review made a very controversial recommendation:

that all secondary students in remote communities come into larger towns or boarding schools to continue their education.

The review suggests that by 2019 all secondary education programs in remote schools will be phased out. This means the only choice for most bush kids over the age of 14 (year 9) would be to go to secondary schools in towns and cities where they would live in boarding houses and hostels.

Over time kids as young as 12 (year 7) would be expected to join them.

It would mean the end of middle and senior classes in remote communities.

The review, known as the Wilson Review, also recommends students attend boarding schools, either in the Northern Territory or interstate.

Representatives from the NT education department presented an overview of the Indigenous Education Strategy to the CLC's council meeting at Ikuntji in August. The 10 year strategy is based on the recommendations of the Wilson Review. The council heard about

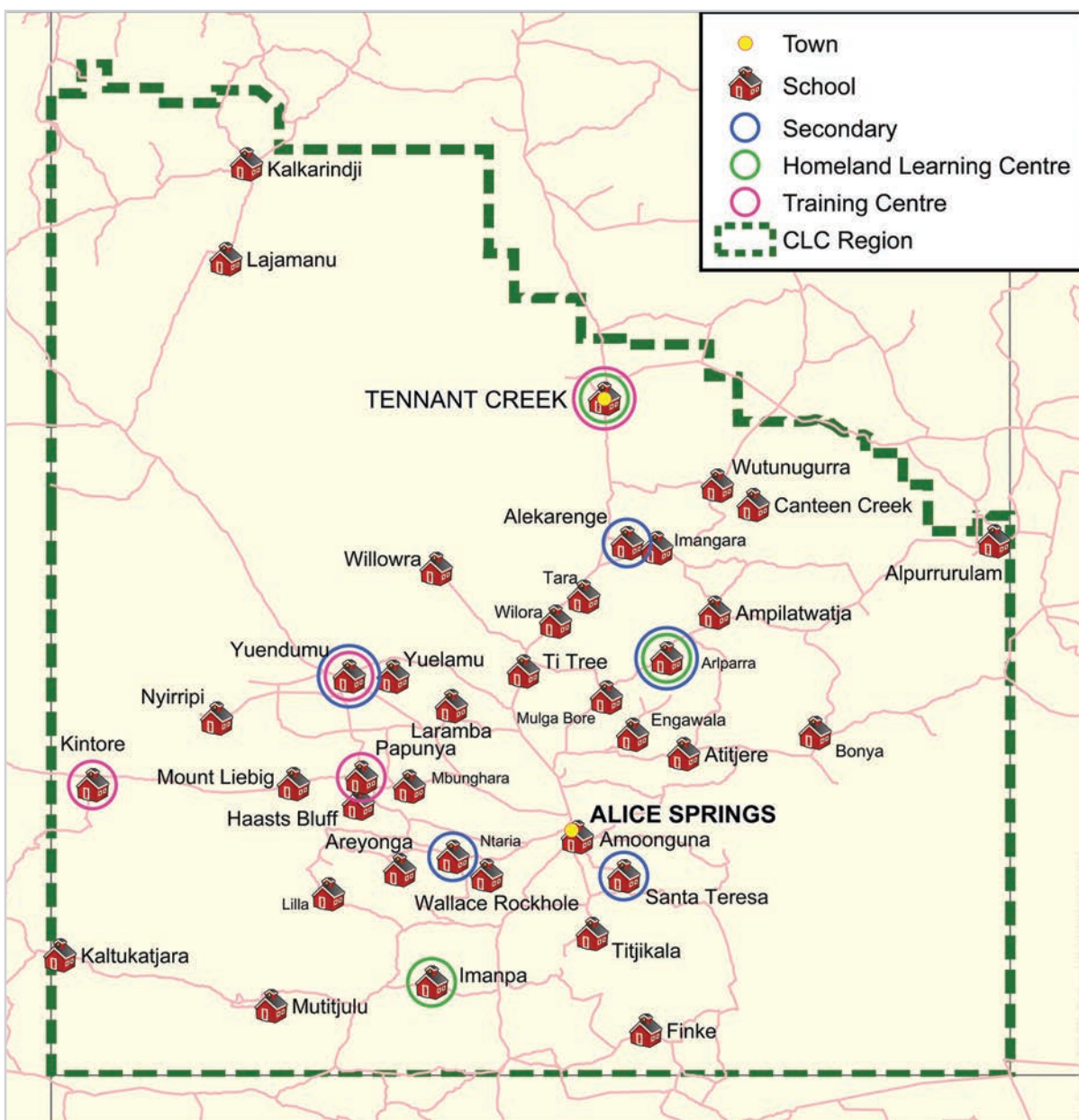
the department's plans for four areas: early childhood, literacy, secondary education and community engagement.

In a submission to the Wilson Review, the CLC raised concerns with the government's model of remote secondary education. It argued for the need for ongoing support of bilingual education in remote schools. The department's strategy does not address long standing community distress around the lack of support for bilingual education.

The Wilson Review talks about providing 'choice' in secondary education. The choice for remote students to access secondary education 'at home', however, appears to have disappeared.

The CLC believes that, at a minimum, all kids should have the choice of attending middle school (Years 7 to 9) in remote and very remote communities.

The NT's Indigenous Education Strategy will be implemented through funding from the Commonwealth Government.



Not included in this map are the boarding facilities the Wilson Review has proposed for Alice Springs, Tennant Creek, Katherine and Darwin (the review does not mention 'growth towns' such as Yuendumu, Ntaria and Lajamanu). This map is a work in progress. Please let us know if it contains any errors.



Students from remote community schools who attend the Kids in Town Engaged in School (KITES) program enjoyed the launch of the CLC's oral history book at the Telegraph Station.





# Direct Instruction is coming to a remote school near you

The NT government is introducing a new way of teaching English. It is called Direct Instruction. It is a way of teaching the most important skills people need to learn to read and write. It can also be used to teach numeracy and other subjects.

The NT government is trying out Direct Instruction in 15 schools across the NT and plans to roll it out to all remote schools. Later on, it also wants numeracy to be taught through Direct Instruction.

Direct Instruction works like this:

- All details of teaching follow a standardised (one-size-fits-all) approach that uses 'readymade' literacy programs. For example teachers use a set script.
- The steps are review, presentation, student practice with the help of a teacher, corrections and feedback and practice without the help of a teacher.
- There are weekly and monthly tests.
- Lessons move along at a fast pace and there is lots of repetition. Teachers give students feedback straight away on how they are going.
- Students work in groups based on their ability.
- Teachers manage student behaviour through predictable consequences, such as rewards, corrections and sanctions.
- All students, teachers and parents understand the consequences of different behaviours.

Direct Instruction was developed in the USA in the 1960s.

The Cape York Aboriginal Australian Academy (CYAAA) has implemented the teaching method in primary schools in the Cape York communities of Coen, Hope Vale and Aurukun. It is very well funded and part of the Cape York welfare reform.

Non-profit organisation Good to Great Schools Australia is working with CYAAA schools and other schools across Australia to deliver Direct Instruction.

The method is also being trialled in Western Australia, where the state government offered benefits packages for remote communities willing to adopt Direct Instruction in their primary schools.

There are different views about how well Direct Instruction works. The Australian Council for Educational Research report on the Cape York implementation of Direct Instruction in 2013 did not find clear evidence of impact because the data and the time were too limited.

Educators with experience in Aboriginal schools have criticised Direct Instruction. On the other hand, John Hattie, a Professor of Education at the University of Melbourne, looked at research on 'what actually works in schools to improve learning', and found Direct Instruction, among other things, can lead to better and lasting student results.

# Ntaria principal backs Direct Instruction



Team teacher Selena Malbunka and Ntaria School principal Cath Greene go over some Direct Instruction lesson plans

**Veteran educator Cath Greene is happy to be using Direct Instruction (DI) at her school.**

Ntaria School, 131kms southwest of Alice Springs has been using the DI method of teaching since January.

But Cath Greene, the long-time principal of Ntaria (Hermannsburg) School wasn't always a fan.

"I didn't want to do it," she says. "I thought teachers wouldn't be able to be creative, kids might get bored and it would be just too full on. "But when you're teaching it, it's not like that at all."

Ntaria School is one of 16 remote schools in the Territory currently trialling DI, and the only one in Central Australia.

Aimed at kids from preschool to primary, Cath and her team have moved from using a variety of different teaching styles to a completely uniform approach.

"It's incremental, it's aimed at the students' level and it reinforces prior learning," says Cath.

"I think the kids know what to expect every day when they walk in and our kids like routine."

"One of the things we did today was a little poem about American Indians," says Cath.

**American Indians were what they saw. Some were Cree and some Choctaw.**

**American Indians were what they saw. Cherokee, Seminole, and Chickasaw.**

"The kids just loved saying it, it's practicing English but can you see there's a connection in how they remember it?"

"It's not just rote learning, it's making kids think," she continues. "It's full of little word plays."

In Western Australia DI has been introduced in over a dozen remote communities.

In September, WA Regional Development Minister Terry Redman offered benefits packages for communities willing to adopt DI in their schools.

In the Territory, DI is part of NT Education Minister Peter Chandler's 10 year to improve plan NT education outcomes out bush.

In a recent statement, Mr Chandler said there are signs of improvements across the board.

"Early signs show that students are using English more frequently when speaking, conversing to one another in English and in full sentences," he said.

"Students attention span has increased, as well as their ability to stay on task in the classroom."

According to Cath Greene it will take at least three years for any improvements to show up in Ntaria's NAPLAN results.

"I think in our ESL (English as a Second Language) levels we'll see a difference."

"Feedback from family is that the kids are practicing English outside."

"I was in church recently and one of our little transition students grabbed my keys and started practicing what she'd learned," says Cath.

"She was saying 'what is this, this is a key, what colour, this key is orange,' so she was practicing the routine and being the teacher for me."

What the critics say:	What the supporters say:
Direct Instruction narrows what is being taught (the curriculum) and undermines Aboriginal culture and languages in the classroom and across the curriculum.	Direct Instruction combines precise example sequences, fast questioning, feedback given straight away, long practice drills and immediate corrections of mistakes.
Direct instruction does not fit in well with the learning aspirations and values of remote communities.	Direct Instruction is a model based on small learning steps (increments). Teachers can't stray from clearly defined teaching tasks.
The evaluation of the Cape York trial had little to say about how well Aboriginal teachers were engaged in the school and about how it affected wider community engagement.	Students are tested regularly and often. This makes teachers more accountable for student results.
Learners take on a passive role. They are directed by the teacher.	Students learn to read and write one-and-a-half times faster than through other methods.
Direct Instruction is unlikely to be engaging for older students. It is not the best approach for very young students or needs to be used with other ways of teaching them.	In Direct Instruction classrooms students achieve more and grow stronger than in other classrooms.
Direct Instruction does not pay much attention to the social development of students.	Direct Instruction benefits all kinds of students: high-achievers, high-risk students, general education students, special education students, and from pre-school to middle school.

# Outstation starts two way learning school

An Arnhemland outstation has opened its own school that blends Aboriginal and western education.

The school at Kabulwarnamyo, about 650 kilometres south of Darwin is starting out with 10 children.

Residents rejected the government push to send children to larger regional communities and 'growth towns' because they worry about living away from their children.

"We are also a bit frightened for our kids because of these influences (that) are coming real fast and big and rapid, such as alcohol, such as drugs," senior ranger and researcher Dean Yibarbuk told the ABC.

Many Kabulwarnamyo residents work for Warddeken Land Management, a ranger group that manages the 1.4 million hectare Warddeken Indigenous Protected Area.

A trust set up by traditional owners to secure long-term funding for

the IPA has been working to set up the school so children can have an education on country.

"We know our children are losing lots of understanding - family relationships, land ownership. A lot of kids don't know their country very well," said Mr Yibarbuk.

"We want to try to build that traditional education so that children are growing up to have a better understanding of what's out there. For western education, we want to see our children get a proper education and to have a path to university."

The children will be enrolled through the Katherine School of the Air and are part of the government school system. A non-Aboriginal teacher has been employed to live and work at the outstation but local elders will play a critical role.

"We will adhere to the Australian curriculum but we will augment that curriculum with a lot of cultural activities," a spokesperson for the trust told the ABC.



Arnhemland elder Mary Kolkiwarra Nadjamerrek teaches children about culture and country. Photo: Georgia Vallance





Boys dance the Emu *Inma* [ceremony] in memory of a loved one



Traditional owners made it clear they want their children to help look after the IPA



Tjukupati James and Nyinku Kuliŋja at the IPA declaration ceremony



Clapsticks set the tone for the *inma*



Sandra Armstrong gives an interview to the ABC



Sandy Willie and Tjukupati James sign the IPA agreement with the Commonwealth



Ronnie (Matthew) Allan cuts the cake at the IPA declaration ceremony



Judy Trigger, Evonne Yiparti and Martha Protty sing the Emu *Inma*



# Katiti Petermann IPA declaration ceremony



Rare grass trees in sandplain country near Kaltukatjara in the Katiti Petermann Indigenous Protected Area (IPA)



Kaltukatjara rangers cleaning mud nests from a rock art site at Walka in the IPA



CLC ranger and traditional owner Ruby James told guests that learning from elders on the IPA was an important part of the childrens' education



Traditional owner Malya Teamay at Katiti, a natural spring that was rediscovered in 2011. Australia's newest IPA takes part of its name from this special place



Guests and traditional owners listen to the speeches at the IPA declaration ceremony



A journalist from The Australian, CLC rangers and children at Piltati



# Bilingual education pioneers honoured

Mount Liebig community has honoured bilingual education pioneers with a memorial. Around 100 family members and guests dedicated it during a service at New Bore outstation in September. They paid their respects to the late Wanyima (Ginger) Tjakamarra and other pioneers of the bilingual education program on outstations west of

Papunya. Their work in the 70s and early 80s led to the school at Walungurru (Kintore). Wanyima also played a significant role in the development of the *Pintupi-Luritja Dictionary* and the translation of the bible. The CLC's Anangu Luritjiku ranger group built the memorial at the request of Wanyima's wife Wintjiya Napaltjarri.



CLC rangers built the memorial

# Aboriginal history and culture lose out

Aboriginal history is set to lose out to the teaching of Australia's white Christian heritage as a result of changes to the national curriculum. Under changes to the plan all teachers have to follow, students will no longer have to learn about Aboriginal culture. Year six students learning about the contributions of different groups to the nation, for example, could have lessons that do not

mention Aboriginal or migrant stories. Teachers can still choose to include these topics in their lessons but critics say that's not good enough. IndigenousX founder and former teacher Luke Pearson told CAAMA that some educators would only teach about these contributions if it is compulsory to do so. He said the changes are politically motivated.

Schools in Atitjere, Yuelamu and Nyirrpi have been funded to run the communities' creches for the next eight months. The Central Desert Regional Council (CDRC) closed the three creches in August, following a funding cut. Negotiations for an extra \$55,000 a year per creche broke down and local child care workers lost their jobs, along with community based co-ordinators. The funding the Australian government is now giving to the NT schools - reportedly around \$120,000 per year - is similar to

what the CDRC had rejected as not enough. The CDRC had been offered \$128,000 per year to run each creche. Insufficient, it said, to employ creche co-ordinators supporting local workers. The CLC has warned against a race to the bottom in remote childcare. CLC director David Ross said it is clear drive-in-drive-out creche support is unsuitable for remote communities. "Where it's been tried families have lost confidence in their childcare centres. That's led to

poor attendance. Poor attendance in turn results in funding cuts - a perfect vicious circle," he said. Mr Ross said when community based co-ordinators support local workers, centres are well attended, families are involved and parents are happy to send their children. "Quality childcare services are critical to achieving both school attendance and employment outcomes." "Communities certainly don't expect cut-price early childhood services. Our children deserve better."

# Aboriginal students celebrate graduation

More than 100 Aboriginal students from communities all over Australia have celebrated their graduation in September at the Batchelor Institute for Indigenous Education in Alice Springs. The event was broadcast live on CAAMA radio. Education Minister Peter Chandler also attended. "It's a wonderful day to celebrate the achievements of our

students which is a true reflection of Batchelor Institute's 'both-ways' approach to learning," said Batchelor CEO, Robert Somerville. "Both-ways' uses Indigenous knowledge to interpret a Western education system ensuring student success." Alice Springs media student Christine Williams received two special achievement awards from

CAAMA and the Koori Mail. Business student Phillip Carter, also from Alice Springs, was presented with the NBC Consultants award for most outstanding VET student. Arrernte traditional owner and Lhere Artepe representative, Peter Wallace, conducted the welcome to country.



Batchelor Institute graduates with their lecturers and Alice Springs Mayor Damien Ryan (right).

# Study guide brings oral history book alive in the classroom



Batchelor Institute Conservation and Land Management students Farron Gorey, Lekisha Palmer, Georgina Yates, Reuben Cooper, Frazer Oliver (standing), and Ainsley Gorey use *Every hill got a story* in their studies.

Educators around the world have a new teaching tool using the stories of some of Central Australia's most eminent Aboriginal people. The CLC has produced a study guide for *Every hill got a story* to give teachers ideas for activities and in-depth explanations of the stories in its oral history collection. The free online guide is full of resources, thought provoking discussion topics and activities primary and secondary students can do around every chapter of the book. "It means teachers have a tool to help students gain a deeper understanding and deeper learning about what is important to Aboriginal people in Central Australia," explained Josie Douglas, a senior policy officer at the CLC. She said the study guide can be used across subjects like history, geography, legal studies, English, science and health a priority for all schools. "Teachers can find including Aboriginal histories and cultures into what they teach complex

and overwhelming," she said. "We hope this guide will make their job easier, so that they can confidently teach the true story for Aboriginal people, using the words and voices of Aboriginal storytellers."

**Download the study guide free of charge at [www.clc.org.au/every-hill-got-a-story](http://www.clc.org.au/every-hill-got-a-story)**



Josie Douglas at the book launch





# Success training Barkly kids on Bluebush Station



Chongy and Gina Howard are giving Barkly students real experience on the land

Husband and wife team Harold 'Chongy' and Gina Howard know the meaning of hard work.

They manage a small cattle enterprise on Bluebush Station near Tennant Creek and they also train high school students interested in life on the land.

"The kids start pretty basic with low stress stock handling," says Gina.

"And they work their way up to actually being able to process cattle."

The program is part of a certificate course in Rural Operations and Agrifoods and Gina says the kids love the practical nature of the training.

Since 2012 about 60 students from Tennant Creek High School have taken part, learning skills that could lead to local employment.

"Barkly is right in the middle of cattle country," says Gina.

"There are stations all around us, there's no doubt that we could feed these young people out into the industry."

Bluebush Station, about 120 km north-west of Tennant Creek, is Gina's grandfather's country.

The 5000 hectare station is located on the Karlantjpa North Aboriginal Land Trust and operated by the Bluebush Cattle Aboriginal Corporation.

Directors of the corporation, Gina and Harold are passionate about

the lifestyle, the land and making it work.

"The cattle were bringing in income but it wasn't enough as it was being put straight back into the operation, we had to look at diversifying to make more money" says Gina.

"We needed another income stream to make the corporation profitable and also to allow us to reside on country fulltime."

The couple have signed a memorandum of understanding with the NT Department of Education and say it's good to be able to give back to the community.

"The kids are learning how to work in a team environment, how to be a good leader – they're stepping up to the plate," says Gina.

"We're really keen on doing this sort of work, kids in the Barkly don't have a lot of opportunities."

Harold and Gina are both former employees of the CLC – Harold worked in employment and Gina spent 25 years in areas including community development and regional services.

Chongy says anyone considering running their own business should be prepared to work hard and focus on what's motivating them.

"Gina and I always wanted to show people that it can be done," says Chongy.

"Our vision is to make the most of what we have to inspire others."

## "Get it right" with black property rights

The Expert Indigenous Working Group advising governments about ownership and management of Aboriginal land has delivered its report amid a climate of fresh hope.

Working group chair Wayne Bergmann warned the new Prime Minister to 'get it right' with property rights and economic development if Aboriginal communities are to survive.

"Malcolm Turnbull has to get it right because fundamentally no

Aboriginal community is going to survive without being part of the economic activities of their region," said the businessman and former CEO of the Kimberley Land Council.

The working group examined ways to allow native title holders to create subleases on their land for their own development priorities.

"You do not need to extinguish native title to create economic development ... there should be a way of creating land tenure

that recognises and sits with native title," Mr Bergmann told The Australian.

He seized on the PM's comments that Australians should be excited about the future and the opportunities it holds.

"If federal, state and territory governments are to ensure that Aboriginal Australians are included in these 'opportunities of the future', it is obvious their first priority should be to support the economic initiatives of Aboriginal people," he

wrote in The Australian.

"Remarkably, some governments do not understand this."

Mr Bergmann criticised the Queensland government for rejecting a proposal by a joint venture of the Wik and Wik Way people to develop a \$20 billion bauxite deposit near Aurukun on Cape York.

The Queensland government dashed their hopes when it chose troubled Swiss mining company Glencore instead.

"Here was an opportunity for

Aboriginal people to make significant steps towards economic independence," he wrote.

The working group was appointed after the Council of Australian Governments (COAG) agreed to a request by NT Chief Minister for an 'urgent' investigation into Indigenous land administration.

The two big NT land councils met with the group and called on COAG to base the investigation on fact, not ideology.

## Meet the new manager: native title

Two decades after Waramungu woman Francine McCarthy first knocked on the Central Land Council's doors, she is now heading up the CLC's native title program.

Francine's interest in working with the CLC started in late 1991, after completing her first year of an undergraduate degree in Canberra.

"Over the Christmas/New Year break I went into the CLC office to ask if there were cadetship on offer," she says.

"When I was told the CLC didn't have a cadetship scheme I decided that when I finished uni, I would see if there was any work" she says.

In 1994, after completing a Bachelor of Applied Science, Francine was successful in getting a three month job as a research assistant in the excisions unit.

"I started in a unit which no longer exists," she says.

"The excisions unit helped people get a small 'match box' size piece of their country on pastoral

leases using the NT's Pastoral Land Act 1992.

"This job was the best introduction to the work of the CLC and an education about the struggle people had to go through to get a piece of their country back."

"Now my working life at the CLC has sort of come full circle, I'm working with a Commonwealth law to ensure people's rights and interests in pastoral leases are recognised and they have an opportunity to become more involved in what's happening on their country."

Francine has worked in a number of positions in the CLC, in Alice Springs and Tennant Creek, with most of her time spent working in the Tennant Creek region.

Although now based in the Alice, Francine regularly returns to Tennant Creek to visit family, catch up on the news and enjoy the community lifestyle.

"The people in the Barkly region are wonderful to work with, the

staff in the office have always been committed to ensuring the CLC's functions are fulfilled, advocating on behalf of people in the region and supporting and educating other CLC staff working in the region," she says.

"For me Tennant Creek and the Barkly is where I get my grounding – family connections, country and belonging. The variety of issues people face in the region, whether it's employment, housing, education, and development or mining, provides staff with exposure to the issues and a good working knowledge of how the issues affect people on the ground."

Francine attributes her long tenure at the CLC to being 'trained up' by staff with experience in land claims, an exposure to a variety of work and having the opportunity to ask questions in a supportive environment.



Francine McCarthy

### Cadets wanted!

The CLC's cadetship scheme for Aboriginal uni students is a chance to gather valuable work experience with one of the largest and most respected employers of Aboriginal people in Central Australia while earning money.

An Australian government initiative that links Aboriginal students with employers, the scheme allows the CLC to support cadets with a living allowance, study related and travel costs and a wage.

The CLC currently employs three cadets in areas ranging from policy, law and information technology to human resources. It is now looking for a communications cadet.

"We're always keen to get expressions of interest from school leavers who are interested in working here," said Human Resource Manager Leanne Nind.

**For more information about CLC cadetships call 8951 6302.**





# Fears that tough new laws will worsen WA's youth imprisonment crisis



Human rights advocacy group Amnesty International has questioned tough new laws which impose mandatory sentences on

violent home invaders in WA.

The laws, which will come into effect in November, mean that convictions for serious

sexual or physical assaults during a burglary will carry a mandatory 75 per cent of the maximum sentence.

The new laws mean that a person who commits rape during a burglary would go to jail for a minimum of 15 years, while a burglar who seriously assaults someone would be behind bars for seven-and-a-half years.

But Amnesty International's Tammy Solonec says the changes will have a 'disastrous impact on Indigenous young people' in prison populations.

"WA already has the appalling distinction of having the highest rate of Indigenous youth in detention in Australia," she told SBS News.

"These laws will only add to that terrible distinction."

She said mandatory sentencing was not the answer to keeping

communities safe because it does not address the underlying causes that lead to the criminal behaviour.

In March, Amnesty International was one of 12 organisations who wrote an open letter to the WA Government saying the bill should not be introduced.

"Serious and violent offences committed in the course of an aggravated home burglary already carry extremely heavy penalties and we do not down play the seriousness of these offences," it stated.

"However the government has provided no evidence that existing sentences given to 16 and 17 year olds are inadequate."

But WA Premier Colin Barnett has defended the bill, saying it's proof that his government had been tough on crime.

These tough new laws are about

the victims of home burglary and home invasions," he said.

"They ensure that the people who break into homes and terrorise and attack innocent people get the punishment they deserve."

June Oscar, a community leader from the Fitzroy Valley in the Kimberley said the solution to the problem won't be found in a 'tough' approach. Instead, more engagement with Aboriginal people is needed.

"Taking a tough approach to dealing with complex and generational issues is not a solution," she told Amnesty International.

"...clearly we need a different approach, a different way of engaging with Aboriginal people because we do hold the solutions to many of these issues.

Politicians can no longer think that they hold the solutions for us."

# Traditional owners turn to UN to stop country's biggest coal mine

Traditional owners of central Queensland's Galilee Basin are taking their battle against Australia's largest coalmine to the United Nations, following the all clear for the mine from the federal government.

Wangan and Jagalingou families have asked the UN's Special Rapporteur on the rights of indigenous peoples to investigate whether Indian company Adani's giant Carmichael mine would break international law.

The families want the UN to urge the federal and Queensland government to reject the proposed mine.

Environment Minister Greg Hunt has re-approved the mine, after setting approval aside following a legal victory by a local conservation group.

The Federal Court had ruled the minister's earlier approval invalid because the minister failed to consider two endangered species.

Wangan and Jagalingou representatives say the mine would violate rights such as rights to culture

and to free prior and informed consent. Adani denies there has been a lack of consultation.

Traditional owner families are also concerned about the environmental damage the mine will cause.

"The Wangan and Jagalingou people rejected a land use agreement, we don't want them to destroy our country," said family spokesperson Murruwah Johnson.

They have been joined by conservation groups who are against coal mining because it drives climate change.

The Australian Conservation Foundation's Geoff Cousins said the minister's approval "blows apart global efforts to cut pollution and threatens life locally and globally."

"It's reckless and irresponsible and shows a blatant disregard for the community," he said.

"But most of all it's senseless to prop up a dirty, dying industry while the rest of Australia and the world races to a bright future powered by clean energy."



Wangan and Jagalingou spokesperson Adrian Burragubba (left) has written to the United Nations

# WA Aboriginal heritage fight widens

The West Australian government has dismissed the heritage value of a Noongar site where more than 2000 artefacts were discovered.

The move has angered the local Noongar community, which is fighting for the preservation of the site.

Noongar community spokesperson Iva Hayward-Jackson told CAAMA the state government must acknowledge the ongoing role of the Aboriginal custodians in protecting the site.

Changes to WA's sacred sites legislation earlier this year made it harder for traditional owners to

protect their sites against development and sites continue to be deregistered.

Archaeologists have joined the fight over WA's heritage, saying the state protects non-Aboriginal heritage better than Aboriginal sites of significance.

"There is a perhaps unintentional but very disturbing racial differentiation between the two types of heritage," Professor Ben Smith from the University of WA told the ABC.

His comments target WA's draft Heritage Bill 2015, which oversees the protection of all WA heritage

sites, except for Aboriginal sites. Aboriginal sites fall under the Aboriginal Heritage Act (AHA) which is also undergoing changes.

Professor Smith said in the draft Heritage Bill, the decision to add or remove a site will stay with the minister for heritage, whereas under the proposed changes to the Aboriginal Heritage Act a senior bureaucrat can make the decision.

"Where a site of state significance is Aboriginal, it will be a civil servant that decides whether it goes on [or off] the register. If the site is non-Aboriginal – that is settler, colonial – it is the minister that

decides ... the minister is the highest authority possible," he said.

"We have watering down of the Aboriginal Heritage Act whereas we have continued strength of non-Aboriginal preservation."

The WA government also proposes a tiered approach to fines for damaging an Aboriginal site. First offenders pay lower fines, while fines for damaging a non-Aboriginal site attract the same level of fines, regardless of whether it's a first or second offence.

"Why would we want a tiered structure? If you damage any piece of Aboriginal heritage, you're

committing a crime of great seriousness, just as if you damage a piece of Australian heritage. It's not how much you destroy, it is the fact that you are doing it," Professor Smith said.

The chair of the peak body of WA archaeologists told the national broadcaster all sites should be treated the same.

"We seem to want to protect white fella heritage better than we protect blackfella heritage," said Phil Czerwinski. "It's all one thing. We all want to look after our places of importance created by anybody who has set foot in WA."





# Town campers say 'NO' to domestic violence



Tangentyere's Shane Franey presents to CLC delegates at Ikuntji

Tangentyere Council is making great strides in its campaign to stop domestic violence.

At the CLC's council meeting in August at Ikuntji town campers

drew strong applause from delegates when they spoke up for their right to safe homes and communities.

Shane Franey from Tangentyere's 4 Corners family safety program

explained how the program trains town camp residents to recognise and stop family violence. Seven members of the men's group recently graduated from the six week family violence prevention program and have joined the Women's Family Safety Group. This year alone, 23 town camp women completed similar training.

They are preparing for a women's forum on 27-28 October, called 'Putting gender on the agenda'. The women have developed and distributed promotional materials, including iTalks stories about domestic violence and child protection that encourage women to seek legal help.

In August they met with anti-domestic violence campaigner, Rosie Batty. The women shared their resources, stories and achievements. The Women's Family Safety Group is looking forward to working more closely with the Australian of the Year.



We the Town Camp women of Alice Springs have the RIGHT to:

- Have non violent relationships
- a safe home & community
- privacy
- be protected
- for our children to be protected
- say NO
- be free of sexual violence
- safe sex
- see family and friends
- socialise within the community
- be respected as women
- have a voice
- make our own choices
- follow our own dreams
- our own cultural beliefs
- share our stories
- FREEDOM of choice
- ask for help &
- to support other women

in an  
**EMERGENCY**  
call **000** or **131 444**  
or  
Alice Springs  
Women's Shelter  
on **8952 6075**

# Escaping partner abuse should not mean leaving your home

While community safety appears to be within reach of town camps women in remote communities still need to flee hundreds of kilometres to escape violence.

Dale Wakefield from Alice Springs' under-resourced Women's Shelter told The Australian a lack of safe houses meant she often had to move women to other family members or friends interstate or to shelters in Adelaide and Darwin.

Despite the cost to the women and the tax payers, she said it was often safer and easier to relocate women to cities than to hide them in small towns.

Almost 300 women and 227 children reportedly found refuge at the shelter in the first six months of

this year, while it had to turn away people on 1035 occasions.

Georgina Bracken from the Tennant Creek Women's Refuge said the town faced a lack of housing and services for women in abusive relationships.

She said although some women would leave family and friends to escape from abusive partners, many Aboriginal women were not willing or lacked the confidence to do this.

The federal government has begun to question why it's never the perpetrators of domestic violence who have to move from the family home.

# FASD awareness needs to grow: NPY Women's Council

Pauline Coombes reckons Central Australians need to become better educated about what can happen when pregnant women drink grog.

Fetal Alcohol Spectrum Disorder (FASD) is the leading preventable brain injury. Babies are born with FASD when their mothers drink alcohol while pregnant.

No amount of drinking and no type of alcohol is safe.

FASD harms children's physical,

mental, behavioural and cognitive (thinking) development.

"It damages children's lives, when they are growing up. Children on the spectrum struggle at home and at school," said the long standing staff member of the Ngaanyatjarra Pitjantjatjara Yankunytjatjara Women's Council (NPYWC).

"No-one can have a healthy and decent life. FASD makes life harder to raise healthy and happy

children. They need a good, clear brain in order to have a happy life."

There has been little research about how common FASD is in Central Australia, but in the Fitzroy Valley in the Kimberley a study has found that one in eight children was suffering from it.

NPYWC held a stall on the Alice Springs Hospital lawns in September to raise awareness about FASD. For more information go to [www.npywc.org.au/shop](http://www.npywc.org.au/shop).

periods of fewer than six months.

This happened despite warnings that short term funding agreements can make it very hard for organisations to hire, train and keep Aboriginal staff and burden them with too much red tape.

Despite promises that the IAS would deliver the opposite, many organisations were still hostages to bureaucracy, believes former Liberal Indigenous Affairs Minister Fred Chaney.

"I'm despairing, quite honestly. In a way I think the war is lost, because I think politicians are so f...ing stupid. There's no interest in evidence in this government..... This government will regard a successful term as on where they're re-elected," Mr Chaney told the paper in September.

**continued from p.2**

there is a real potential that many services could close their doors around the nation."

"Our funding went into one huge big cauldron, with the consequence that closures could impact on generations of Aboriginal children," she said.

An investigation by the newspaper showed that hundreds of millions of dollars of grants listed under the IAS did not go to Aboriginal organisations.

The money instead funded desk jobs in government departments, local councils, Commonwealth authorities and even at the ABC.

More than half of all IAS funds were for grants of less than \$15,000 and for

## CLC 2016 ELECTIONS COMING UP

Early next year the CLC will be holding elections in communities and homelands for the next term of Council.

All Aboriginal people living in Central Australian communities who want to play a leadership role on land rights and other important issues are encouraged to consider becoming a member.

Please contact your nearest CLC office for more information.





# Bunny Nabarula



Since Nabarula's passing I have heard many people recall her generosity among her many other wonderful qualities. Not in any monetary or material sense because what she contributed to her culture, her community, her country and the country of others were never matched or rewarded in that way. Nabarula was generous in so many other ways:

She was generous with her history and incredible memory – a trip with her and her sister to the ruins of the Phillip Creek mission always provided a privileged insight into mission life and a period that affected the lives of so many Aboriginal people who were taken from their families and moved around at the whim of shifting government policies. Even in that early period she was an advocate for other Aboriginal people, something that would continue to be a

hallmark of her life. She shared some of these memories in the CLC's book *Every hill got a story*.

Nabarula was generous with her languages and her great intellect – when I first came to Tennant Creek in 1983 she was already well-established as a teacher of the Warlmanpa and Warumungu languages. Not just for the linguists who worked closely with her but for newcomers and anyone else in the Tennant Creek community who wanted to learn and chose to attend her night classes at the CWA hall.

She was renowned for her knowledge of the unique sign language of the region which she recorded with American linguist Adam Kendon in the 1980s. She shared her great intellect and perspectives with many other such prominent researchers, many of whom still warmly recall the lasting

friendship they formed with her.

She was generous with her intimate knowledge of country acquired through a life lived on country, through song and through ceremony – Nabarula enthusiastically shared that knowledge, more often for the benefit of others and without the acknowledgement she deserved. Both the CLC and the NLC drew heavily on it in land claims, including for the Warlmanpa-Warlpipi-Mudbura-Warumungu Land Claim, the Kaytej-Warlpipi Land Claim, the Warumungu - Alyawarr Land Claim, the Muckaty Land Claim, the Kanttaji-Kanturpa Land Claim, the Tennant Creek Native Title Claim and the Phillip Creek Native Title Claim.

She helped to resolve uncertainties around aspects of these land claims. Myself and my partner Jane (Nungarrayi) had the great privilege of working extensively with Nabarula, her sister and other senior Warumungu people in fieldwork which contributed to the settlement of the Tennant Creek town boundary. Her intricate knowledge of the cultural landscape in and around the town was critical to that process. She had a gift for bringing the landscape to life in the telling of its significance: 'every hill got a story' as they say.

Nabarula was very generous with her time and energy and always ready to participate in the ongoing stream of sacred site clearances and consultations to make way for major developments such as the Alice to Darwin railway, exploration and mining activities and local infrastructure projects. She was always clear in her understanding of what was at stake. She was the great motivator to have on board the Toyota to gain the participation of others.

She was generous with her courage and determination, particularly when the rights and interests of Aboriginal people and all that she and others had worked so hard for was under threat: In 1984 Nabarula travelled with others to the High Court to defend the Warumungu Land Claim which had been thwarted by the legal manoeuvres of the NT Government.

In the late 80s and 90s she threw herself into battles to protect major sacred sites under direct threat from mining. Marlamarla (the Mount Samuel range) south of town was proposed to be open-cut for gold mining and Kunjarra (Devils Pebbles) to the north destined to cut into slices to be used on buildings in the cities. Both are now protected and on Aboriginal land.

Nabarula was also actively opposed what she saw to be not just challenges to her own interests and those of the traditional owners of this country but also to the quality of life for the wider community. In the 80s she fought against an NT Government proposal to dispose of other unwanted waste of this country and others across south-east Asia in a toxic waste incinerator earmarked for the mothballed Warrego smelter. She also became an iconic figure in the successful campaign against the proposed Muckaty nuclear waste facility.

There is no doubt that Nabarula was a champion and

# Tjuki Tjukanku Pumpjack

Tjuki Tjukanku Pumpjack was born sometime around 1926-28 in Apará in the Musgrave Ranges and was a *wati papa* [dingo man]. His father's mother was born at Ulkiya and his father's father was also from Apará. Tjuki lived at Apará for the first few years of

white people living at Pukatja (Ernabella) and giving away flour so he decided that they were going to walk there and get some for themselves. "Everybody was thinking about the whitefellas living in Ernabella!" Tjuki remembered.

**"I want them to stay there, to stay on, for my words to remain spoken."**

his life. When he was just a young boy, his *tjamu* [grandfather] passed away where the houses are today in Amata.

Feeling sad, his family left that area on sorry business. Tjuki said that his father Tjukinytji knew a little bit about whitefella food as he had been trading dingo scalps in exchange for flour, sugar and tea. His father said to his family that he had heard about

Once arrived in Pukatja, Tjuki's father wanted to go and see his *kangkuru* [older sister] who was living on Angas Downs Station. So his family set off and walked via Atila and Wilpiya and finally arrived at Walara, the site of the original Angas Downs homestead, sometime around 1939. His father's older sister Mimiya and her husband Tjtutjapayi, a *wintalyka wati* [mulga seed man]







advocate in everybody's interest. She was never intimidated by such challenges. She was more often fired up and energised by them, and what she saw just had to be done in rising to them.

She was generous with the love and care she gave to the children, grandchildren and great grandchildren of her extended family. Always thinking of her family, she also freely extended the concern and warmth for them to the younger generations of other families. She supported and encouraged them to assume their roles and responsibilities in the community. She was a warm and gentle mother figure to many. Once she put our baby son, distressed by tagging along on fieldwork, off to sleep with a repertoire of nursery rhymes.

Perhaps above all her contributions and achievements sits the legacy of her commitment to passing on knowledge to the next generations and securing a future that continues to have the extraordinary attributes of Aboriginal culture at its heart. Over the last two-and-a-half years Nabarula was

one of the leaders of a CLC-hosted project for the renewal of Warumungu and Warlmanpa women's cultural heritage.

"It's in my memory. I'm passing on the knowledge to you young girls. I'm getting old now and sometimes I forget. When I leave you mob behind, I still got to leave something behind for Warumungu, Warlmanpa, Warlpiri, Kaytej and Alyawerre," she was recorded as saying.

You have left that legacy, Nabarula, and much more in so many wonderful ways and all of us and this country are the better for it. Rest in peace.

Edited excerpt of the eulogy David Alexander gave at Nabarula's funeral in Tennant Creek, October 25.

**There is no doubt that Nabarula was a champion and advocate in everybody's interest. She was never intimidated by such challenges. She was more often fired up and energised by them, and what she saw just had to be done in rising to them.**



Photo supplied by Tennant Creek Times



LISTEN

Anangu can listen to Tjuki Tjukanku Pumpjack's oral history collection on Ara Irititja computers in Imanpa, Mutitjulu, Docker River, Utju, Lilla, Titjikala and Aputula or at NPYWC in Alice Springs [www.irititja.com].

Some of his stories are also in the CLC's new oral history book Every hill got a story [www.clc.org.au/every-hill-got-a-story].

from Docker River, were living at Walara with their three daughters and son and station owner William 'Old Bill' Liddle. "We all lived there together then," Tjuki said. His family looked after the sheep at Walara. They were paid in rations and clothes for their hard work.

After the Second World War Bill Liddle sold Angas Downs to his sons, who moved the homestead to Bloodwood Bore and turned it into a cattle station. Tjuki Pumpjack always said that Angas Downs is where he grew up; it is where he became a wati and the place where his beard grew and where his hair became grey. It is where he learnt to ride horses and work with the bullocks. Tjuki was number one stockman on the station and spent many years riding horses and trucking bullocks to Aputula (Finke), Rumbalara [railway siding] and Deep Well. He met both his wives at Angas Downs, his children were born there and many of his walytja [family] went to their eternal sleep at the station.

"I am just like a nguraritja [traditional owner], having lived my entire life in that one place," he said of the station. "Nguraritja purunypa [like a traditional owner] who lives their whole life in one place and becomes an old grey man in the same place...I

always stayed in that one place and I grew old and grey in the one place, never leaving...I grew up there from a little boy to an old man, in that one single place. I am now nguraritja of that place... So even though I was born elsewhere, from this point in my life when my father announced we were all moving to where his older sister was living, we came here, and settled here and never lived anywhere else."

Tjuki Tjukanku Pumpjack witnessed incredible change in his lifetime. Having recorded his history in great detail over a four year period, he leaves a remarkable legacy for future generations. It is also a generous offering to our national history that may help us come to terms with the realities of colonisation. When asked what would happen to his stories in the future he said:

"I want them to stay there, to stay on, for my words to remain spoken. People can listen to the old people like me talking and remember the stories of the old days...All our descendants can listen to the stories of these old men and their stories of even older men."

By Shannyn Palmer

Council NEWS

To find out what's happening at Council, download a copy of the latest Council News at: [www.clc.org.au/council-news/](http://www.clc.org.au/council-news/) or pick up a printout at any CLC regional office or at the head office in Alice Springs on 27 Stuart Highway.





# Kunmanara Tjilari

A well known and much loved *ngangkari* [traditional healer], Kumanara was born sometime around 1925, at Ngultu, near Kalka. His father and grandfathers, all *ngangkari*, gave him healing powers at an early age but throughout his life he never stopped, he kept learning, practicing and teaching healing the Anangu way.

Kunmanara was only a child when he met white people for the first time. They were explorers on camels and horses and also flew overhead. He was so frightened he hid in a rock crevice and got stuck.

Around 1930, when his beloved younger brother was big enough to walk, the family travelled from Aparatjara near Puta-puta to Ernabella Mission. Their relatives were already there.

His parents herded sheep near Pukatja (Ernabella) while the children went to school naked. Kumanara received his first clothes there. During the holidays the family walked home to Ngultu, where they hunted dingo for their scalps.

When Kunmanara was older the family walked to Utju (Areyonga). He stayed there with his uncle's family and went to the Lutheran Mission school at Ntaria (Hermannsburg). As he couldn't understand Arrente he returned to Utju, where he went through the law and became a *wati* [man].

He returned to Pukatja where he worked as a gardener, repaired tanks, dug wells, sank bores, and worked with the sheep. He married Kalkulya, a Yankunytjatjara woman from Mimili, who he met while working at Everard Station. They had a daughter, Tjingilya Inawinytji, and a son, Paul Tjutjuna Andy. Another son, Kenneth, passed away as a young child and a daughter died at birth.

At Pukatja Kunmanara studied with Presbyterian pastor Bill Edwards, his lifelong friend, and became a church leader and pastor himself. He recited and taught the catechism and baptised many Aboriginal and non-Aboriginal people. He regularly travelled to communities east and west of Pukatja to celebrate outdoor church services.

When Ernabella Mission became too crowded Kunmanara was part of the first group to set up Kaltjiti (Fregon) community. He helped to select and survey the site, measure and peg the sheep fences and paddocks, and helped build the first houses in 1962. He moved his young family to Fregon when there were only three houses and a garage. He set up the Kaltjiti garden near Shirley Well in 1963 and built a large church made of spinifex.

Nancy Sheppard, one of the first school teachers in Fregon, remembers the enormous contribution Kunmanara made to the community.

"As well as working about the station, bringing in the killer, attending to engines, water pumps and bores, setting up windmills, tanks and troughs and serving in the store, Kunmanara participated in translation and language projects, conducted



worship services on Sundays, and frequently led the morning prayers," says Ms Sheppard.

"He was left in charge at Fregon when John Fletcher made the 100 mile round trip to Ernabella. Kunmanara was always a calm and wise counsel

Kunmanara joined the land rights movement and fought for self-government and the development of the Pitjantjatjara Council and many other Anangu organisations.

In 1980, he hosted the very first NPY Women's Council

he took great pride in explaining Tjukurpa to visitors.

In 1994 Kunmanara was the lead singer of the *Ngintaka inma* at the Angatja Inma Festival where he, along with other elders, recorded a CD of this song cycle. He cared deeply

## Kunmanara lived through huge changes. He was very concerned about the impact of these changes on young Anangu...

when crises arose in our isolated location, and gave of himself loyally in support of the teacher and nurse in hard times."

Kunmanara was an extraordinary and knowledgeable dancer and singer.

A great oral historian, he was the custodian of an extensive archive of *inma* [ceremony]. He knew *Wati Kirkinpa* (brown falcon), *Wati Wiilu* (curlew), *Wati Mitika* (burrowing bet-tong), *Wati Ngintaka* (perentie lizard), *Wanampi* (rainbow serpent) and many others. With his strong voice, he guided ceremonies, leading the singers and the dancers. He had enormous personal power and cultural knowledge.

As a member the Ernabella Choir he travelled by truck around Victoria and South Australia on the *Singing Walkabout* tour, and sang for the Queen in Adelaide in 1954. He also visited Fiji with the choir in 1979.

In the 1970s and 1980s

meeting at his homeland. He caught rabbits and collected firewood to support the women-only event and remained a vocal supporter of NPY Women's Council. Kunmanara strongly advocated for the women's aspirations, especially their stand against domestic violence, alcohol and petrol sniffing.

When Anangu won freehold title to their country through the Pitjantjatjara Land Rights Act in 1981 Kunmanara was front and centre of this milestone for all indigenous people.

In 1985 he danced *Wati Kirkinpa* at the handback of Uluru Kata Tjuta National Park. Six years later he danced it again in front of federal ministers Gerry Hand and Robert Tickner, celebrating 10 years of land rights at the new APY offices at Umuwa. During the the late 1980s and 1990s Kunmanara helped his extended family at Angatja to develop Desert Tracks, the first Anangu owned tourism company. As director and senior guide

about handing on knowledge and keeping tradition strong.

In 1999, NPYWC employed Kunmanara and his late friend and brother-in-law Rupert Peter to promote traditional healing. Both men travelled wherever they were asked to go to treat Anangu in remote communities, and in hospitals, hostels, jails, nursing homes and mental

health units in towns and cities. They were a much loved team, in great demand and welcomed wherever they went.

Kunmanara and Rupert also played an enormous role in educating people in the Western health system about *ngangkari* work. They travelled all over Australia talking about the importance of *ngangkari* and Anangu culture. Kunmanara was an inspiring, strong and confident public speaker. Both men had a huge impact on the way *ngangkari* are understood and valued today.

In recognition of this achievement, Kunmanara, Rupert and the NPYWC *ngangkari* project won many awards of which he was very proud, among them the Mark Sheldon Prize from the Royal Australian and New Zealand College of Psychiatrists and the Dr Margaret Tobin Award for excellence in mental health service delivery. In 2011 he won the International Sigmund Freud prize from the City of Vienna, at the World Congress of Psychotherapy in Sydney.

Kunmanara helped edit NPYWC's award winning *ngangkari* books. It was very important to him that *ngangkari* speak for themselves in the books. The most recent, *Traditional Healers of Central Australia: Ngangkari*, has been reprinted many times.

Kunmanara had a long and special relationship with the Australian Indigenous Doctors Association. He travelled with them to Canada, New Zealand and Hawaii and met indigenous doctors from all over the world. He loved to support and encourage indigenous medical students and doctors and believed they were on the same healing path as *ngangkari*.

Kunmanara lived through huge changes. He was very concerned about the impact of these changes on young Anangu and felt that Anangu law and culture provided a straight and guiding path.

Kunmanara effortlessly bridged many worlds. He had a big, generous, loving heart and was deeply loved and appreciated, wherever he was, by whoever he was with. He was a kind, gentle, strong man, a wise leader and mentor to many. Kunmanara had a sharp and optimistic mind and led an amazing, long and rich life. He is always with us.

By Angela Lynch and Iniwintji Williamson







# Yuendumu Sports stands with a true champion

Among the many tributes to Adam Goodes on his retirement few were more heartfelt than those from remote Central Australian communities.

In the weeks leading up to his quiet retirement, fans in the bush overwhelmed the 2014 Australian of the Year and dual Bronlow medallist with messages of support in the face of racist insults.

"All that trouble" around Goodes had made Warren Williams from Yuendumu "feel no good", he told The Northern Myth blog.

Mr Williams, one of the 24 women and men who organise the longest running sports carnival in the NT, was not alone.

WYDAC chair and NT Senior Australian of the Year, Eddie Robertson from Yuendumu, CLC deputy chair Sammy Butcher from Papunya and Lance Turner from Nyirripi also spoke up for many who wanted to stand with Adam Goodes.

The Yuendumu Sports Committee responded.

"We are not ashamed to be Yapa," they declared and dedicated the 52 year old sports weekend to showing the rest of the country that they take a strong stand against racism.

"All of the teams from across Central Australia that come for



Yuendumu Sports Weekend 2015. Photos courtesy Yuendumu Magpies.

Yuendumu Sports agreed that we would do what we could to show our support and respect to Adam Goodes and every Aboriginal sportsman and woman across the country," the committee announced.

"This is an important thing for us and our kids. We can't let that happen without standing up."

Jimmy Langdon from Yuendumu told The Northern Myth that the sports weekend was a show of

*mumbumanyi* [respect] for Adam Goodes.

The footy great may have left the game but few doubt that a distinguished role in public life awaits him if he wants it. And if things get

tough there are plenty of loyal supporters he can turn to.

"We want you to tell Adam Goodes that he is welcome in Yuendumu and anywhere in Central Australia anytime," said Mr Williams.

# Lightning Carnival 2016 called off

The annual Alice Springs Easter football carnival has been cancelled for 2016 because of maintenance scheduled for Traeger Park.

The decision to cancel the carnival was made by the Central Australian Football Advisory Committee and accepted by AFLNT.

In a letter to the editor of the

Alice Springs News (published 14 Oct), AFL NT General Manager Anthony Venes said it was decided that alternative venues and dates wouldn't work.

"The alternative weekend put forward, Alice Springs Show weekend, was deemed unsuitable [because] running both events simultaneously would present a

number of organisational and logistical issues for communities traveling in for the carnival and the town itself," the letter said.

"A number of alternative venues were considered but none were deemed suitable for hosting a large football carnival."

Mr Venes said the decision came out of a 'very positive' meeting

with the advisory committee, which is made up of a cross section of local advocates including Paul Fitzsimons, Damien Ryan and Michael Liddle.

"We had a good discussion with the advisory committee and I actually left that meeting saying it was a really positive meeting," he said.

"Now we're looking at what 2017 is going to look like and I'm pretty excited at what that could potentially be.

"We had some great ideas and concepts going forward about really refreshing the carnival, giving it a coat of paint and getting it back on track as a positive event."

# First winter footy season coming up

Plans for the first winter season of the Willurrara Tjutaku Football League got a big thumbs up from CLC delegates.

Sid Anderson, a driving force behind the bush AFL competition, told the Ikuntji council meeting in September the WFTL will launch its first winter season next year and had come a long way.

For the past three summers the competition had allowed "everyone in the West" to play and watch AFL games in their communities instead of having to travel into Alice Springs.

Coming all the way to town for the footy is expensive and dangerous, Mr Anderson explained. It's hard to find somewhere to stay, cars and roads are in bad shape and fuel costs are high. Lots of people get stuck in town, where there's too much grog. Too many end up in hospital, jail and court.

Mr Anderson also talked about the history of the WFTL, from the community scratch matches of the 1960s to the first *Puyu Wanti* [no smoking] competition of 2007.

He said the league is keeping up

the *Puyu Wanti* tradition of naming trophies and medals after local footy heroes.

Since his presentation Papunya hit the news because of a footy brawl that involved more than 100 people in October.

One man ended up in hospital after being hit on the head. Community elders and police decided to cancel the next day's games.

Follow the Willurrara Tjutaku Football League on [www.facebook.com/100010268177460](http://www.facebook.com/100010268177460).



Papunya Sports Weekend 2015. Photos courtesy CAYLUS



# Putuparri and the Rainmakers

Kurtal, the 'lost waterhole' at the heart of this moving documentary, has much in common with Kurlpurlunu. Like the Warlpiri rain dreaming site recently rediscovered by CLC rangers and elders in the Tanami, Kurtal has been the subject of songs, stories and dances as well as much worry and longing.

Wangkajungka and Walmarri families never forgot the *jila* (living water) they left behind deep in the Great Sandy Desert when they went to work on the cattle stations of the Fitzroy Valley.

Over the space of 10 years the documentary *Putuparri and the Rainmakers* takes viewers on four trips to Kurtal, several days' drive south of Fitzroy Crossing.

To witness elders, led by custodian Nyilpirr Spider Snell and his wife Jukuja Dolly Snell, dig out for the first time in decades what looks like a tiny soakage is deeply moving. So is the very frail Spider's farewell to Kurtal, his spirit's final resting place.

The rich and emotional film, which won the Cinefest OZ prize and premiered at the Melbourne International Film Festival, follows the journey of Spider's grandson Putuparri Tom Lawford as he negotiates his way between modern and traditional paths and the expectations placed on him by his elders.

Each trip to Kurtal marks a different stage in Lawford's

passage from rebellious young man to community leader. As the narrator of the film he is laconic, funny and self-critical. He doesn't spare us the ugly side of his life in town. He talks honestly about the drinking and the fighting that cost him his marriage to his first wife Catherine.

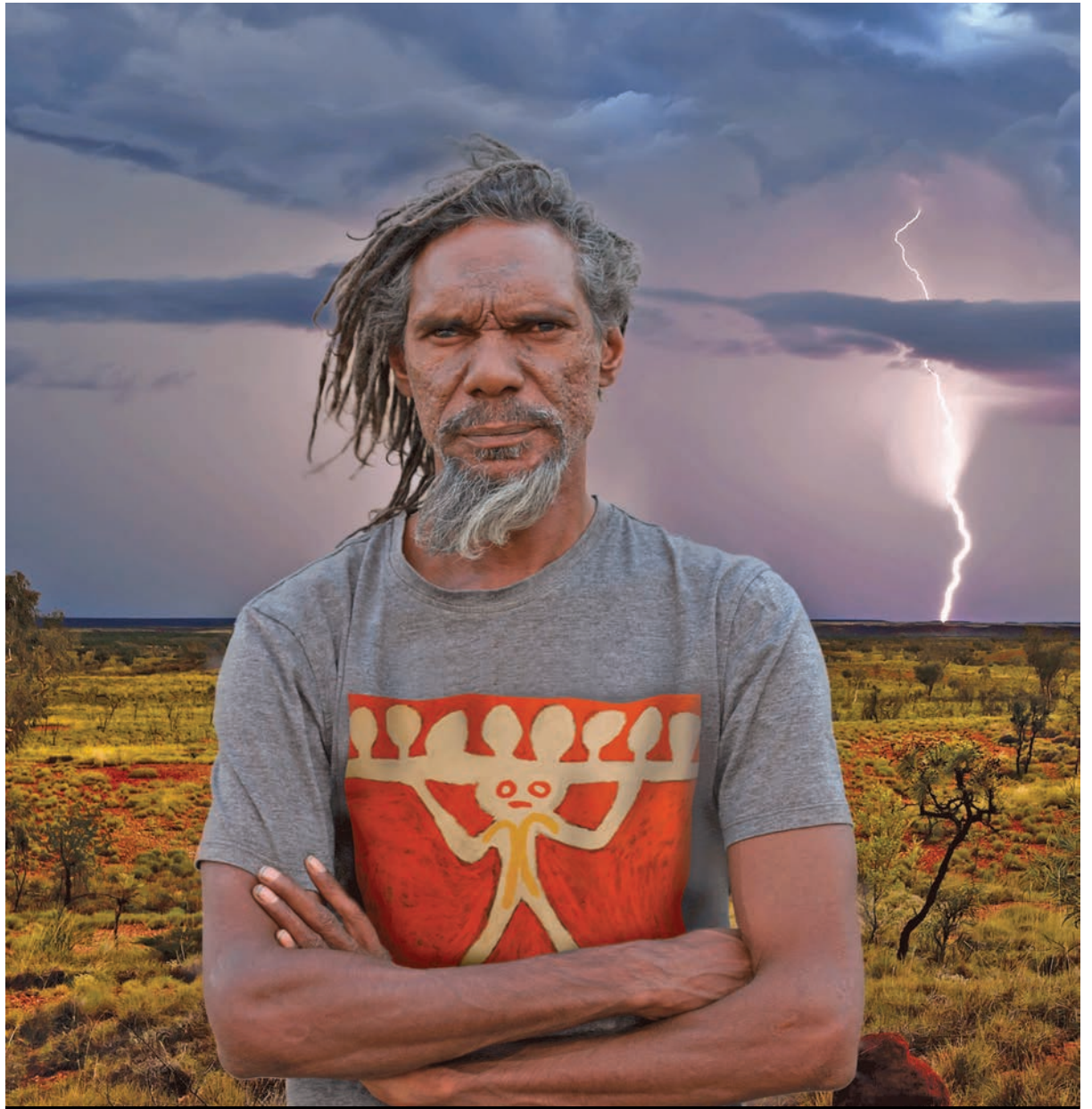
Director Nicole Ma met Lawford when she made a film about alcohol and domestic violence in Fitzroy Crossing. In *Putuparri and the Rainmakers* Lawford's sister, actress Ningali Lawford and his eldest daughter Tamara, contribute revealing insights into the price so many Fitzroy families are still paying for the town's grog problem.

Her documentary also charts the drawn out Nurrara native title claim, for which the Snells and more than 40 other artists collectively painted a giant, vibrant canvas 'map' of their country in 1997.

Lawford spent several years travelling with the artists and the canvas to exhibitions around the country while working for the Kimberley Aboriginal Law and Culture Centre.

The canvas locates all the *jila* and significant sites and became a vital piece of land claim evidence.

The claimants won but, to Spider's distress, the claim area didn't include Kurtal. As director Ma says: "The journey isn't over yet."



Putuparri Tom Lawford recounts his journeys to rain dreaming site Kurtal, deep in the Great Sandy Desert

## Hermannsburg potters share their tradition with kids

Senior Arrernte women in the community of Ntaria (Hermannsburg) are sharing their rich tradition of pottery with local school children.

The well-known artists have been teaching the Vocational Education and Training students how to make their own pots. They are also sharing dreaming stories, local history, bush tucker and more through the medium of pottery.

"All the kids need to learn," says potter Judith Inkamala.

"The pottery, the dreamings, the food, the bush tucker...we can teach them to do pots and be strong and keep continuing it."

The program is supported by the federally funded Stronger Communities for Children (SCfC) initiative, operating in Ntaria since 2013.

SCfC will also support five of

the children to attend an exhibition recently launched by the Hermannsburg potters at the National Gallery of Victoria.

*Our Land is Alive* showcases a range of football inspired pots and has generated national media attention since it opened in September.

16-year-old Cheyenne Driffer is one of the five students chosen to visit the exhibition in November.

"I can't wait to go to Melbourne," she says.

"I'm proud of them [the potters], they help us, and they tell us what to do."

Ntaria teacher Charlie Cooper credits the program for helping boost attendance.

"It's been fantastic to watch," he says.

"We've got a couple of students telling the story of the Anzac ride

[another SCfC project involving kids riding horses from Ntaria to Alice Springs] and we've got a lot of stories about football, fishing, bush tucker.

"The plan is hopefully that the five students that are coming to Melbourne will then come home and make a pot around that Melbourne story."



Nita Coulthard helps Cheyenne Driffer put the finishing touches on her bush tomato pot



Stanley Kenny's creation celebrates his footy team





# Remote media festival rocks



The CLC's North Tanami Rangers rubbed shoulders with 180 media workers from across Australia during 17th National Remote Indigenous Media Festival in Lajamanu.

They took part in a packed program of industry forums, award presentations, an array of skills workshops and short courses led by inspiring trainers from across the national indigenous media industry.

Co-hosted by the Indigenous Remote Communications Association (IRCA) in partnership with Pintubi Anmatjere Warlpiri (PAW) Media and Indigenous Community Television (ICTV), the festival plays an important professional development role for

people working in very remote communities.

Local leader Steve Wanta Patrick said the festival theme *Wintaru Wangkanjaku Ngurruku* [Speaking to Country, Speaking from Country] described the role of indigenous media in creating networks that connect people, places and stories across the country to strengthen culture, identity and wellbeing.

Radio personality and performer Dr Mark Bin Bakar, aka Mary G, said broadcasting helped to break down barriers, address social issues and empower Aboriginal people to tell their stories.

CLC and PAW chair Francis Kelly took the opportunity to present Indigenous Affairs Minister

Nigel Scullion with a copy of *Every hill got a story*. He also asked the minister to approve an ABA grant allowing the CLC to upload the original interviews for the book on its digital archive so everyone can enjoy them.

Lajamanu community members enjoyed the ICTV Outdoor Cinema followed by two nights of screening for young people.

The closing night concert attracted over 600 people for a fantastic showcase of local musical talent, including Lajamanu Teenage Band, North Tanami Band, Lazy Late Boys and the Warnayaka Band.



## Ara Irititja wins

Sally Scales (pictured centre) wowed an eminent international crowd in Washington when she accepted the Outstanding Project award for Ara Irititja at the International conference of Indigenous Archives, Libraries and Museums in September.

Sally, a lifelong Ara Irititja spokesperson and supporter, received the prestigious award for the Anangu social history database from the director of the Smithsonian National Museum of the American Indian.

"The majority of participants and presenters were members of North American tribal communities and were very welcoming to us," said project co-ordinator John Dallwitz.

"Thanks to Sally, Ara Irititja stood out as the strong community based project that it is. We received many compliments

and it was quite distinctive from all the other projects and workshops."

"It was amazing to be in a room with so many incredible indigenous leaders and groups from all over America," said Sally.

"We've been working on Ara Irititja for 20 years and we're ahead of the game internationally. We made them realise it is possible to use databases to look after our culture if we have the resources."

Many communities have invested rent money from the Uluru Kata Tjuta National Park in Ara Irititja ([www.irititja.com](http://www.irititja.com)) through the CLC's community development program.

The CLC's own digital archive ([www.clc.ara-irititja.com](http://www.clc.ara-irititja.com)), sadly on hold since last year due to lack of funding, is based on the successful project.





Four generations of the Mack women spoke at the book launch: Jean Mack (front), Dee Mack, Colleen Mack and Shaniah Satour. Photo courtesy The Centralian Advocate



Storytellers Nyinku Kullitja, Martha Protty and Daphne Puntjina at the book launch



Storytellers Violet Downs and Mona Haywood enjoyed the book launch



CLC staff Dale Satour, Stephen Ellis, Charlie Maher and Woe Foster at the book launch



Storytellers Tommy Thompson and Ned Kelly at the book launch







Willowra playgroup celebrated National Aboriginal and Islander Children's Day with a picnic in the Lander River, where they built humpies, cooked in the sand and dug for water and frogs



Kathleen Bloomfield, Vicky Williams, Sheida Navidi and Annisa Ross-Holmes made healthy pizza at the first camp for the growing number of young girls living with Type 2 diabetes at Hamilton Downs



2015 Preston Award Winners Simon Fisher and Elizabeth Katarinja at the 17th Remote Indigenous Media Festival at Lajamanu



Rosalie Kumalie Riley and MK Turner at the *Eye of the Storm* writers festival in Alice Springs. Photo : Oliver Eclipse



Agnes Abbott shared some of her stories at the *Eye of the Storm* writers festival in Alice Springs. Photo : Oliver Eclipse



17th Remote Indigenous Media Festival at Lajamanu. Photo courtesy Wayne Quilliam



# WHAT ABOUT LANGUAGE, WHAT ABOUT CULTURE?



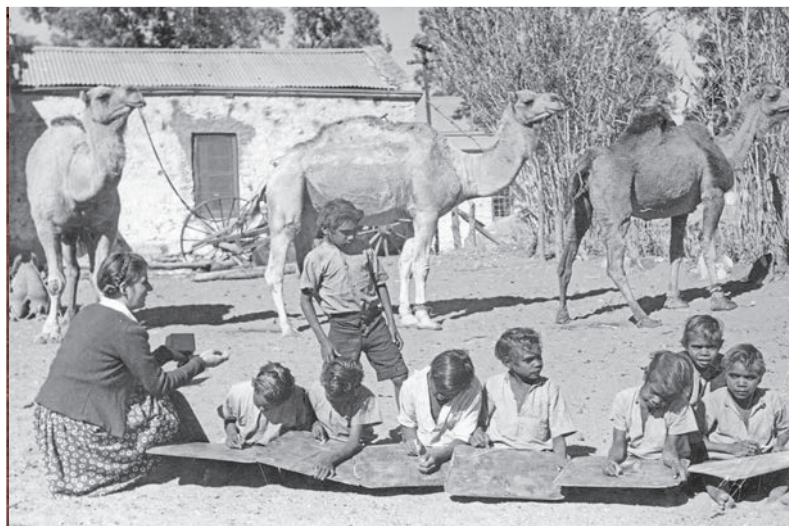
Rosalie Kumalie Riley, 2013

When we were fifteen or sixteen we were sent down to Melbourne to boarding school so we could upgrade our secondary studies. The priest in charge and the nuns would highlight who were the most promising in the classroom and we were sent down there. A lot of us went down there for a while. I stayed with a couple of young ladies there that were Catholics and one used to work out at Santa Teresa as a missionary. I did year eleven then I stayed on to do a course. I wanted to do something with mothers and babies. The course I was interested in was mothercraft nursing. So I did that in Melbourne at Camberwell. There were kids of different nationalities but I didn't see one Indigenous child there. But they were great people I did that course with.

By the time my kids started school, something was missing. What about language, what about culture? I used to go to school and help out as a teacher's assistant, at OLSH [Our Lady of the Sacred Heart school in Alice Springs], with the Catholics. They used to go and pick up kids from Charles Creek. That's when I looked at the curriculum and how it was taught. I was teaching all that cultural stuff at NAIDOC time. The main thing was when students had a multicultural day at school and all the other kids come in all dressed up in their traditional costumes and all the little kids came around to me and said, 'Oh, what do we wear?'... 'Oh, I know what I'll do - if you boys just keep your shorts on I'll do the body design on you mob.' Then, okay, they had little black shorts, and the girls had little black skirts and I would paint designs on them.

And before long I had kids lining up, there was black and white, and I said, 'What are these kids doing here?'... 'Oh they want painting too.' So I painted them mob, the white kids, and the little Indigenous kids there all painted up. Ah, they were in their glory. They would run around: 'Ahhh, we're Australians, we're Australians.' That was a good feeling for those kids. Then we started translating songs into Arrernte. Heads and toes and stuff like that.

~ Rosalie Kumalie Riley ~  
Excerpt from *Every hill got a story* - page 169



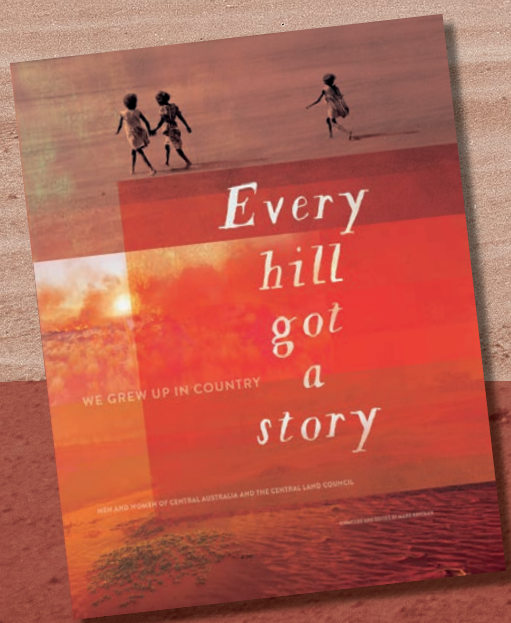
'We was learning only our language - Aranda, Western Aranda - never learn English', grade 1 pupils of Hermannsburg school teacher Hilda Wurst, 1948. Albert Namatjira's youngest son Maurice is on the left. Photo courtesy of Strehlow Research Centre, SRC Latz 001



Molly Nampijinpa teaching the pre-schoolers yawulyu, Willowra, 1979. Photo: Geoff and Elisabeth Gleave Collection



Mosquito Morris (standing, with the stick on the right) and Harry Nelson (sitting, with hands on his head) with class mates and teacher at the Sidney Williams shed that served as a schoolroom, 1950. Photo : NTAS, Fleming, Tom (Rev), NTRS 1706, Item 41



Learn more about the book  
and listen to the stories online  
<http://www.clc.org.au/every-hill-got-a-story>