KRED Enterprises newsletter

April, May, June 2015

Punished for the consecutive failures of government

Barnett's government is holding a position on remote community closures steeped in ideology, rather than grounded in sound economic policy.

WA has been the engine room of Australia's economy.

A joint bankwest/Curtin University study in 2014, reports that our GDP grew by 5.1% between 2012 and 2013, well above the national average of 2.6% during the same period. We have vast oil, gas and mineral resources.

Why then, do we have a state government, unable to provide even basic services to its people?

It seems to us that the closure of remote Aboriginal communities is not about cost cutting—the fallout of community closures is likely to cost the government much more in the long-term—it's about power.

We see it this way. If we are moved out of communities, back to towns, this limits our ability to practise our native title rights. That is, the right to possess, occupy,

use and enjoy the land and waters in our native title determination. Our ability to keep and maintain these rights, this power, is connected to our continued use of country. Prevent us from living on country and you start to erode these rights.

This government doesn't want Aboriginal people in positions of power or control.

Through KRED Enterprises and the PBCs we represent, we are working hard to create a powerbase that will provide sustainable economic opportunities in remote communities. Our aim is to build businesses and jobs that mean our people can live on country, in remote communities, and continue to practise our culture and exercise our native title rights.

If the government was serious about addressing issues in communities, such as unemployment, they should look to investing in and supporting Aboriginal-run organisations and PBCs already on the ground. In numerous reports delivered to government, from the Crocodile Hole Report (1991) to the Elders' Report into Preventing Self-Harm and Youth Suicide (2014), the message has always been the same. Consult with us. Listen to us. Fund the organisations our old people set up so we have the power of self-determination, so we have the capacity to tackle these issues ourselves.

But it falls on deaf ears.

Photos by Ann-Janette Phillips taken at protests over remote community closures in Broome.

He once said: I'm a Walmajarri man, I'm there for everybody

He had a quiet power. Always softly spoken, he had absolute authority. No important decisions were made without him. When fights raged back and forth, he would interrupt, gently, and caution against division. He once said that Nyikina and Mangala people had lived together for as long as he could remember.

Mr Green, the great Walmajarri-Mangala man, was born in 1935 in the Great Sandy Desert, southeast of Yarri-Yarrl, at a place called Gorrlmarlyi. This is at the southernmost end of Nyikina Mangala country. He was the son of Biddy Bubidberry and Jimmy Wollia and the brother of Nora Noombi Green, Frank Kidby and Peter Wowilya Sampson.

He lived in the desert with his family. It was hard, hard, country but his family knew where the water was. He was grown up by a big mob of both Nyikina and Mangala people. There was always a big mob of people travelling together: his fathers, mothers, sisters, brothers, uncles and aunties. They taught him everything he knew.

When he was 9 or 10, he went with his father to Nerrima Station. His father was looking for work. He remembered, on this trip, seeing a fence for the first time. One of the boys he was with touched the fence with his spear. When they saw kartiyas, he called them 'red men' in language. On this trip, they didn't stay at Nerrima for long. He went with his dad back to the desert.

A couple of years later, when he was age 11 or 12, the police came, and took the adults and kids to Noonkanbah Station. At Noonkanbah, his dad was given a piece of paper and told to head to Nerrima. Halfway to Nerrima, his dad decided he didn't want to go to the station. His dad threw away the piece of paper and together they walked back to the desert.

On the next visit to Nerrima station, they decided to stay.

For fifteen years Mr Green worked in the pastoral industry, at Yarri Yarri and Mowla Bluff, at Jubilee, Manguel Creek, Luluigui, Yeeda, Myroodah and Liveringa. It was when he was droving cattle on the way to Mt Anderson that he first met John Watson, his grandson. He was paid in soap, paid in food and tobacco, but not paid in money. During this time, he also lived in Bunaba country for a couple of years, and could speak and understand that language. Mr Green was fluent in Light Mangala and Heavy (Bunbardubunbardu) Mangala, Light Nyikina and Heavy Nyikina, Gooniyandi and Walmajarri. He could understand Karajarri and Nyangumarta and could speak English too. That's ten languages he spoke and understood.

He settled with his wife Annie Narda in 1957 and they had a child together, but sadly the baby passed away. A few years later their second son Edward was born in 1963

at Liveringa Station. He also had an older daughter Grace Mulligan from Rosie Mulligan who he met when he was working away from Myroodah. In 1965 his third son was born, but he sadly passed away the same day. In 1967 his fourth son Roger was born at Myroodah Station, followed by his daughter Sharon at Lulugui in 1972, his fifth son Kelvin at Looma in 1981 and their last son Clayno was born in Derby.

Mr Green knew how important it was for the old people to pass on knowledge to the young people about country and to teach young people the rules. He put a lot of boys through law, including John and Harry Watson. More recently, he was involved with the Yiriman Project, helping kids in trouble to reconnect to culture and country.

He always, in all of his various roles, gave back to community. Mr Green was on the council for Looma community, which was made up of 2 Nyikina, 3 Mangala and 4 Walmajarri people. He and his brother Frank both represented Walmajarri people. Mr Green was a very strict and strong man who worked tirelessly to protect his community - particularly from the damaging effects of alcohol, which was banned. At that time, he had no car, and so would walk to patrol the community gates. Anyone approaching the community with alcohol would have the alcohol and their car keys taken from them. They would be made walk back into the community to sober up. Mr Green was also responsible for building houses in Looma and he worked closely with the Department of Housing and the Department of Indigenous Affairs.

Mr Green was also responsible for establishing Yarri Yarri community. The idea behind Yarri Yarri was that people would have a place to stay on Country, away from the alcohol and humbug of town. Yarri Yarri was established at an important site next to Pyramid Hill. The jila was called Yarri and it's a jila that Mangala people have always camped at. There is a song for Yarri Yarri, about people passing through and coming together. He could sing that song. Annie and Mr Green lived at Yarri Yarri until their son-in-law and brother-in-law died. Then, because of sorry business, they moved to Looma.

At various times he held different, important roles to help Mangala people. He was a member of KALACC and was the Chairperson for Looma. Mr Green had a long involvement with the KLC, was on the TONC and was a named applicant for the Nyikina Mangala native title claim. He first became ill before the Nyikina Mangala Native Title Determination.

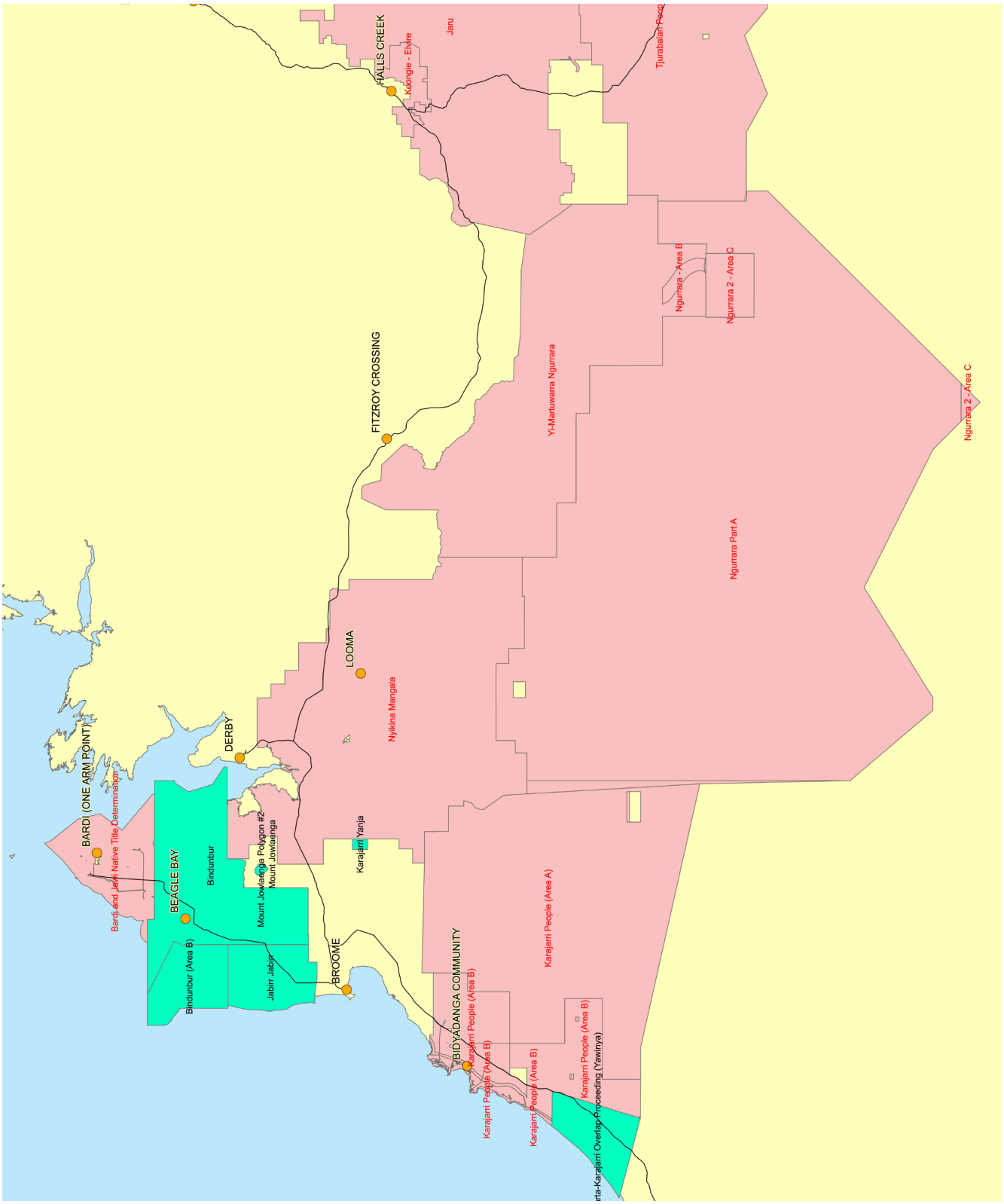
Mr Green once said to Mr Watson, "I'm a Walmajarri man. I'm there for everybody," and this is true.

He was our leader. He was our supporter. He was a really strong man and he was a person who could bring people together.

This information has been put together with stories from Andrea Green, John Watson and Mr Green's affidavits.

Members' Map August 2015

KRED represents: Bardi Jawi, Ngurrara, Yi-martuwarra Ngurrara, Tjurabalan, Jaru, Nyikina Mangala, Koongie Elvire and Karajarri.



She comes from Broome, she studies in Perth, she dreams of Paris!

Cheyenne Carter is hooked on a book about gangs, switchblades, & class-driven brawls. S.E Hinton's 1967 classic novel The Outsiders is on the year 9 curriculum at Iona Presentation College and it also happens to be Cheyenne's favourite. "It's teaching me you can't judge a book by its cover, there's always a lot more to the story in terms of people," she says.

There's definitely more to the story with Cheyenne—although it's only her first year studying in Perth, she's no ordinary Broome boarder. Cheyenne has a passion for the performing arts and a keen desire to improve and excel.

Last year, she starred in a short film Maap Mordak. She plays an Aboriginal girl who's teased at school for not being black enough, for being fair-skinned. Every night, she goes home crying to her nanna and her deceased grandfather. The film offers an unexpected and cutting twist at the end.

"It's not a comedy, it's quite powerful and sad," she says. "From doing this project, I think I want to go into film, I want to try and focus on that area. I really liked it and

thought it was really fun."

She's further sharpening up her acting skills by studying drama at school. Last term, the focus was mime, and she picked Charlie Chaplin's 'The Adventurer' to analyse in detail. Chaplin plays an escaped convict—he saves a drowning woman and dodges the woman's husband, who's eager to see him seized by police. It was described in the New York Times in 1920 as, ' . . . some of Chaplin's most irresistible pantomime.' Cheyenne used this piece to learn from and inform her own mime.

Performance aside, Cheyenne has found that the shift from Broome to Iona has meant a whole heap of new experiences: sporting, social and academic. She's had the chance to hang out with girls from all different years at high school, got to play water polo and tennis, and has been taking on extra tutoring support so she can keep on top of all her subjects.

KRED Enterprises was proud to offer Cheyenne a Nipper Tabagee Scholarship to assist with this transition.

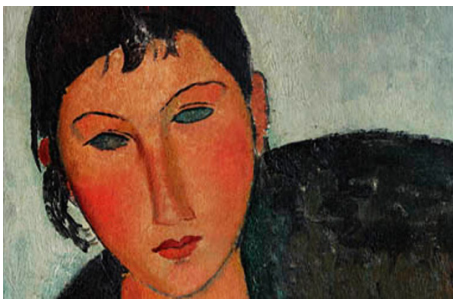
"Having a scholarship has really helped me because the costs are huge. There's the airfares, school fees, uniforms . . ." she says.

We offer one-off scholarships of up to $2000 to assist our people to pursue their artistic, sporting or educational endeavours. The scholarships are named after Nipper Tabagee, a senior and respected man who worked tirelessly during his life to encourage Aboriginal people to work together to achieve justice on land issues. He was an inspiration to many young people.

For anyone hoping to apply for a scholarship, Cheyenne has the following advice, "Make sure you're organised and go for it! I've already had so many opportunities since the move."

So what next then, for Cheyenne? After she gets through this first chilly winter in Perth, and then the next four years of classes, she has her sights set on Paris.

"I would love to see the Eiffel Tower and the galleries, it's been my dream since I was a little kid!"



Hot in pursuit of social justice

Scott Wilson's redefining the status quo.

Gooniyandi on his mum's side and Gadjerong on his dad's side, he's a deep thinker who's driven by a desire for social justice.

When he was still at school, he travelled to Papua New Guinea, Vietnam and Cambodia to help other school students. He was a Nulsen Youth Patron and worked to create awareness about people with disabilities. He used to tutor kids with ADHD.

Then he started uni and took a breather, a sideways step from the tools, from the hands-on social work. His interest in people and in making a social difference didn't wane—he just started looking at things a different way. In his Bachelor of Arts degree at the University of Western Australia he discovered anthropology.

"I'd always enjoyed working with people, wondering why we are the way we are. I realised anthropology is connected to everything in the humanities and beyond."

"It's connected to economics and modes of production, it's linked into every kind of study—even engineering."

Now, while he puts the finishing touches on his undergraduate degree, he's wondering whether to pursue this interest by taking on a Masters in Heritage Studies or Honours in Anthropology.

Either way, he's committed to locking in the hubs for another few years of study and feels that this way he'll be in a better position to make positive big-picture social changes.

It hasn't been an easy journey—Scott says many Aboriginal kids are dogged by low expectations.

"University is not something that's usually advertised as a path for us. Schools often set us on a pre-determined path, and university isn't at the end. We need to break out of this system. You don't need to do great at school to get started - you have to get started to be great! We put it on ourselves that we're not good enough. But we are," Scott says.

Studying in Perth, so far from home, Country and culture, certainly comes with its own challenges.

"You have to be strong, not to forget home, or culture, or language, or who you are as an Aboriginal person. Although you have to sacrifice a lot to study, you'll be better off in the long run. I'm hoping to take all I've learnt in Perth and at uni and to integrate it with my own cultural values and traditional knowledge. This is my country and now I have the tools to protect it. We should be able to live on our country without being oppressed by inequality," Scott says.

KRED Enterprises is proud to award Scott a Nipper Tabagee Scholarships to assist him with his university studies. We believe it's crucial to support the educational endeavours of our young people—especially when they're young people like Scott, hot in pursuit of social justice. Our next round of Nipper Tabagee Scholarships will open on the 1st July. Head to www.kred.org.au/scholarships in August and apply online. We hope to hear from you then!

YANUNIJARRA ABORIGINAL CORPORATION icn 7478

www.yanunuijarra.org.au + facebook.com/yanunijarra

Story, science and the way water moves in the desert

Some magical thinking has gone into putting together the Shell Two-Way Learning Project. It's a water-monitoring project involving Traditional Owners, Rangers and school students, and it aims to match traditional knowledge about water with Western science.

Peter Murray, Chief Operations Officer of Yanunijarra Aboriginal Corporation, says the findings are valuable, should there be future exploration or developments on Ngurrara country.

"It's crucial we understand the way water is connected, the way water moves and the way water is changing in the desert. The findings from this project and this knowledge will help us protect Ngurrara country," Mr Murray says.

Already, the Ngurrara Rangers have been working at a number of jilas (waterholes) in The Great Sandy Desert, using instruments to measure water levels and gauge the direction of water flow. Each jila has its own traditional story and is connected to another jila through story and song—this project, uses Western science as an alternate way of understanding this connection.

YANUNIJARRA ABORIGINAL CORPORATION

In addition, the project aims to create and provide unique opportunities for students to reach their true potential in the field of science or on country as rangers. The students are mostly from the Walmajarri clan and are enrolled at Djugareri, Yakanarra, Wulungarra and Fitzroy Crossing High. Given the involvement of Rangers and Traditional Owners, there's also a unique opportunity for intergenerational teaching, and exposing students to potential career paths post-school.

Yanunijarra Aboriginal Corporation believes it's crucial that traditional stories are passed on to our young people and that our kids have the opportunity to learn and work on country.

A map of rich, desert stories

The Ngurrara Great Sandy Desert Canvas is a vibrant and powerful map of Country quite unlike any other. Forget the one dimensional simplicity of road maps, topographical maps or resource maps—this canvas was originally painted to support the Ngurrara native title claim in 1997 and it contains stories and information about the desert: about water, plants, songs and ceremonies.

Apart from a few rare exhibitions, including at the National Museum of Australia, the 10 metres by 8 metres canvas has been stored in a box in the archives of Mangkaja Arts Resource Agency in Fitzroy Crossing, WA.

But all this is about to change.

Terry Murray, a curator with Kimberley Aboriginal Law and Culture Centre (KALACC) and the Deputy Chairperson of Mangkaja Arts, was the youngest artist to work on the canvas. With involvement from Mangkaja Arts and Yanunijarra Aboriginal Corporation, he is working with the other artists and authorised family members of deceased artists toward forming a management committee. The committee will then set a clear path forward to preserving, exhibiting and sharing the impressive canvas.

Mr Murray says it's time to develop a vision for the canvas that will benefit all Ngurrara people—young and old. "We're hoping the canvas can bring Ngurrara people together and that we can use it to celebrate our culture. This canvas, this map, is about our family connections, our connection to country and our shared history. It belongs to everyone," Mr Murray says.

Joseph (Japarti) Nugget was one of the senior artists who worked on the canvas. He says, "There are special icons painted on this canvas. It shows particular places for people to understand the importance of country and the connection with land and culture."

Tommy (Ngarraltja) May, another senior artist who worked on the canvas, says, "Everything on this canvas is important." He painted a Dreamtime story based on how two men met during law time. The story was about getting taught by the elders to pass on the knowledge of their journey.

It's a moving, meaningful document, and not just for the Ngurarra painters and people.

"A couple of years ago, when we were in Perth, a young couple approached the canvas. They looked at it for a while and then they both started to cry. We were actually shocked by the power of it. The power of the layers and what these layers contain."

Mr Murray says that once the management committee has been formalised there are plans in the pipeline for the canvas to be exhibited in other parts of Australia. There are also plans for it to be used locally, as a teaching tool for school students, and as a draw card for tourists visiting the Fitzroy Valley.

"It's been great to have Mangkaja as a safekeeping place but now it's time to bring the canvas out of its box. It's so dense and it's so rich and it's a way of bringing Ngurrara people together, so we can stand strong and united."

Keep your eyes on www.yanunijarra.com/news for more updates on what next for the Ngurrara canvas!

Ngurrara Women's Cultural Camp

The Ngurrara Women's Cultural Camp was organised by the Ngurrara rangers and was held at Kurlku, located 120km south of Fitzroy Crossing. Around eighty women travelled to the Great Sandy Desert to attend the camp, from Broome, One Arm Point, Derby and Fitzroy Crossing. The purpose of the camp was to share knowledge--to create a space where young girls and young mothers could learn from the elderly ladies and Traditional Owners of Ngurrara. There was a focus on women's health and well-being and workshops on FASD, suicide prevention, motherhood, healthy food, social enterprise, diabetes and empowering communities for everyone. Here's a teaser of some of the things we got up to!

Suicide prevention workshops

Social enterprise workshops

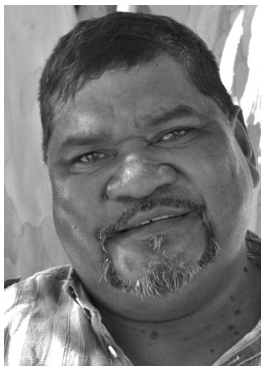
Traditional Owners that came on the trip from Ngurrara

Young girls doing hair dying with the older ladies

YANUNIJARRA ABORIGINAL CORPORATION

Yanunijarra Directors and Cultural Advisers

Joe Brown. Hanson Boxer. Bugurra Woia. Stella Jimbidee. Amy Nugget. Edgar Pike. Ronnie Jimbidee. Tony Yanuwana. Agnes Frank. Peter Murray. Mervyn Numpukarti . . . and photos still to come of Annette Kogolo. Elsie Dickens. Marmingee Hand and Malcolm Moora.



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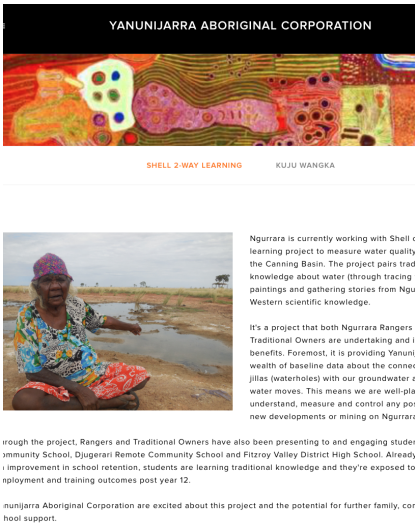

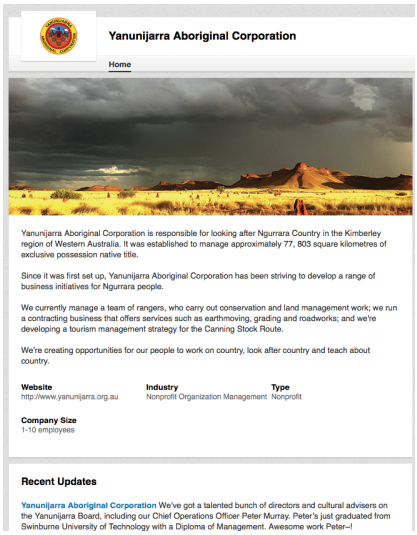

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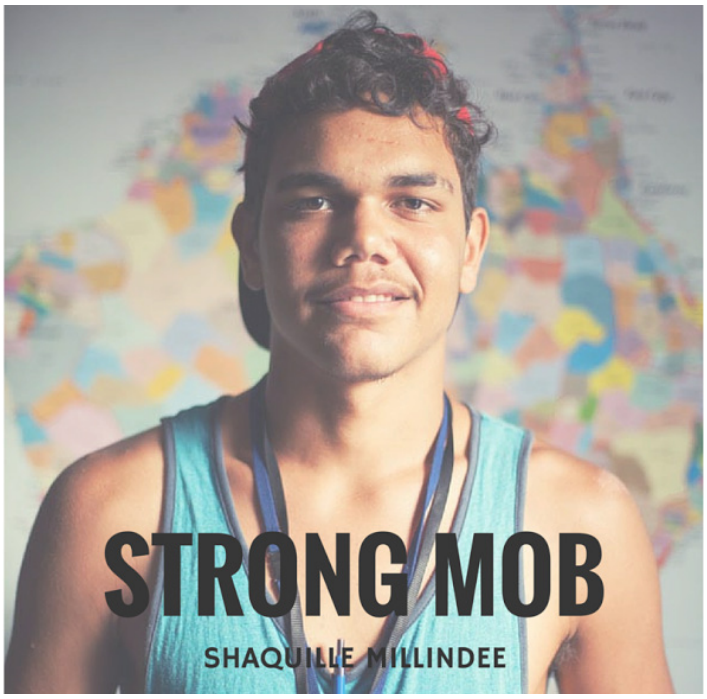

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Having native title means we get our land back and have rights in our country. I have the freedom to go hunting and fishing wherever I want. Before native title we use to ask for permission to go into our own country. Country to us means our home. When I say home it means my soul and heart belongs there. Native title means that I can go on my country without asking for permission like before. Asking permission made me feel bad and sad because that's our land and I need to go and look after it. Our ancestors left this land to us. They live there too now. We can see them in the rivers, animals, trees, hills and the sky. In the air and wind I can feel that our ancestors are still here with us. We connected to our country because we are the new generation of nyikina/ mangala people. Our ancestors would be proud of us. Native title makes us proud.

But now the government are shutting down what makes us proud. Our community going to be closed. Now we going to town, away from our country, where there is alcohol, violence, trouble, suicide. We could lose our loved ones because of a government who doesn't know that this could happen to us. If they did know they wouldn't be doing this to us. We have no life in towns, only out in the bush where we are strong and proud. Not only my community, it's for all the other communities that are threatened to be closed down. If they take away our country, they also take away our heart and soul. - Shaquille Millindee

Kimberley Traditional Owners Negotiate Strong Agreement over Ungani Oil

KRED Enterprises, Walalakoo Aboriginal Corporation and Karajarri Yanja have successfully negotiated a coexistence agreement with the Mitsubishi-Buru Energy joint venture.

The Ungani Project Co-existence Agreement relates to Mitsubishi-Buru's oil production licences at the Ungani oil field, located on an important slice of the determined Nyikina Mangala native title area and the Karajarri Yanja native title claim.

The representatives of the Nyikina Mangala and Karajarri groups were authorised to enter into the agreement today at a meeting at Pandanus Park community, 60km south of Derby.

KRED Enterprises' CEO Wayne Bergmann says he's confident the strongest environmental and cultural heritage protection is in place.

'The decision to take this agreement to the entire native title groups was not made lightly. KRED Enterprises has been fighting hard to come to a mutually acceptable terms, which balances adequate compensation and scope for Indigenous economic development, with comprehensive environmental and cultural heritage protection," Mr Bergmann says.

For the last 18 months, the joint venture has extracted and trucked oil without any production agreement in place. This means there has been no compensation for Traditional Owners. Under the agreement, Traditional Owners will now be entitled to the outstanding amounts owed them and have a say over responsible development on their country.

"While we applaud Mitsubishi-Buru for exercising their corporate social responsibility we are also aware the native title system creates an uneven playing field," Mr Bergmann says.

KRED Enterprises is negotiating some of the strongest agreements for Traditional Owners in Australia. We support Traditional Owners to make the best decisions possible about what happens on their country.

JARU UPDATE

NORTHERN MINERALS

KRED Enterprises Pty Limited has been working with the Nynin Jaru Governance Committee and the Jaru Applicant on the implementation of the Browns Range Project Co-existence Agreement and the establishment of a governance structure to manage the benefits from the agreement.

Whilst the mine will not commence construction until 2016 and mining of rare earth will not commence until at least 2017 (subject to Northern Minerals raising the necessary capital), the Jaru Traditional Owners are committed to establishing a strong governance structure consistent with Jaru traditional law and culture. This will ensure benefits are used for positive and sustainable long-term outcomes for Jaru people. There have been discussions about setting up funds for social, education and business support, for community initiatives in Ringer Soak and to support Jaru law and culture.

Once the Nynin Jaru Trust is established, a trustee company appointed by Jaru will support Jaru Traditional Owners in administering and managing the benefits. KRED will have no role in the ongoing management of the Nynin Jaru Trust but will be available to support Jaru as and when required and to provide legal advice through KRED Legal. KRED will continue to have a non-voting seat on the Implementation Committee which has been established to make sure the committments in the agreement are implemented. The committee also allows for communication between Northern Minerals and Jaru Traditional Owners in relation to opportunities and impacts related to the development of the mine.

To assist Jaru Traditional Owners with the implementation of the Browns Range Project Co-existence Agreement, there is funding for an implementation officer to be employed. KRED will also be carrying out a social and cultural impact assessment and will be working with Northern Minerals and the Jaru mob to ensure that employment and contracting opportunities are available for Jaru Traditional Owners.

We look forward to watching the Jaru mob continue to thrive and supporting them to ensure they are able to use the economic benefits delivered by the Browns Range Project Co-existence Agreement to support their livelihoods and the development of their communities into the future.

JOBS WITH NORTHERN MINERALS

Northern Minerals will be making a decision on whether the Browns Range Project will go ahead at the end of 2015. If the Project goes ahead we will be looking for local people to work at the mine. If you would like to put you name down as a person interested in working on the Project, you can do this by contacting:

Northern Minerals
Helen Gloyne, HR Manager
Ph: 9481 2344
Freecall: 1800 643 228
hgloyne@northernminerals.com.au

East Kimberley Job Pathways
93 Thomas Street
Halls Creek
Ph: 9168 9000

Timeline

Negotiations throughout 2013 with meetings between Jaru / KRED and Northern Minerals

2013

Notice received from the government that Northern Minerals has applied for the mining lease M80/627

2014

August

1st Jaru Governance Meeting in Halls Creek

November

Family group meetings in Halls Creek.
2nd Jaru governance meeting in Broome.

Throughout 2014

Negotiations continued between KRED and Northern Minerals to make sure all issues were addressed and agreement was written up to follow TO rules.

June

Agreement signed by Jaru. Milestone payment made by Northern Minerals. State Government granted mining lease M80/627

2015

May 3rd Jaru Governance meeting

2016

2017

WANT TO KNOW WHAT WE'RE UP TO ?

Our breaking news hits Facebook and Twitter, our career and business news hits our LinkedIn page, our best pictures appear on Instagram and longer stories turn up on our website or in our newsletter!