



Art: Heather Anderson, Warumungu. "Road trip on country"



Muru-Warinyi Ankkul Rangers Healthy Country Plan 2021 - 2031





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The Muru-Warinyi Ankkul Rangers Healthy Country Plan was created by the traditional aboriginal owners of Central Land Council (CLC) Tennant Creek Region to provide guidance to our families and our Rangers to ensure our land and culture remains healthy into the future. The plan was developed through a series of workshops held across the CLC Tennant Creek Region in 2020 and 2021.

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Citation: Muru-Warinyi Ankkul Rangers, 2022. **Muru-Warinyi Ankkul Rangers Healthy Country Plan 2021–2031.** Central Land Council, Alice Springs

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Warning: This plan may contain images, names of, or reference to deceased aboriginal people.



Irrweng Rockhole, Whistle Duck Creek, Iytwelepenty (Davenport Ranges) National Park.

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The Story of our Muru-Warinyi Ankkul Rangers

We are the sovereign First Nations people of this land. For tens of thousands of years we have cared for our country – tending to its needs and providing stewardship over its lands, waters, and skies. We have followed the laws of The Dreaming (the creation time) handed down to us by our creation ancestors. We performed the ceremonies and songs, and visited the cultural sites to keep the land, plants, animals and our culture strong and healthy. We knew when and where to find water even in times of drought and how to look after and keep these places clean. We knew the seasons for hunting and collecting our bushfoods and animals. We used fire to replenish country, encourage bush foods to grow in the right seasons and provide fresh, green growth for animals and for hunting. We followed the laws about how much of different foods can be taken, from where, in what seasons, who can take it and how it was to be shared. All this kept our country, culture and people healthy and strong for generations.

After the arrival of invaders to our country we were forced off much of our lands to make way for pastoralists and miners. In places we were rounded up and coerced into missions and communities by government policies, police and missionaries. At times we tried to fight back but had little chance against the guns and technology of the invaders. The arrival of these newcomers also brought new plants and animals that damaged our water places, cultural sites bushfoods and animals. All this made it hard for us to stay connected to our land and to keep our culture and country healthy. However, many of us found ways to continue to stay on our land. We worked as stockman and station hands. This allowed us to visit our sites and during hot seasons meet up with other to perform our ceremonies.

However, the introduction of Aboriginal Land Rights in 1976 provided us with the opportunity to get some of our land back. Our elders fought hard during land claims for many years, and we have been able to get back large areas of our land. Since 1994 we have also been able to claim native title to some of our lands however, we do not have full management rights under this, and it is restricted in what we can do. We also have ownership of some pastoral leases and joint management of National Parks in our region. All this has given us more control over what is happening on our lands so we can manage it for the future. But there are still many areas we do not have ownership.

However much has changed since our ancestors lived freely on our land. There are new threats to the health of our country and culture such as feral animals, weeds, visitors and social issues. As well as wanting to keep our traditional ways strong for keeping country healthy we have needed to find new ways of dealing with these new threats. To help us do this we set up the Muru-Warinyi Ankkul Rangers.

Our ranger program began to develop in 2003 when the National Heritage Trust (NHT) funded the CLC to do land-use planning consultations with Warumungu traditional owners about the management of three culturally significant areas of aboriginal land north of Tennant Creek: Phillip Creek Mission, Kunjarra and Jurnkkurakurr. The NHT then funded the CLC to build ranger capacity to address the issues identified in the discussions.

Over the next two years, rangers who were initially employed in collaboration with the Julalikari Council's Community Development Employment Program (CDEP, now defunct) undertook projects and related training around the Tennant Creek area. Activities included small environmental service contracts for weed control around mining and heritage sites. Many of traditional owners involved in the workshops for this plan worked on these projects. This included including building the campground at Whistle Duck campground in Iltwelepenty (Davenport Ranges) National Park, where we held the Southern region workshop.

Those who worked on the Whistle Duck campground were: Joceline Ricky, Ethan Jones, Annie Morrison, Kelvin Morrison, Helena Morrison, Rex Morrison, Nelnita Morrison, Lorrzita Nemo, Morgan Anderson and Darren Anderson. Sadly, some who were involved have now passed away and those present wanted their names to be recorded and remembered as well. It includes A. Jungala Jones, M. Jampin Foster and L. Jampin Foster.

In 2008 the Muru-Warinyi Ankkul Rangers became a full-time program and they were employed as full-time rangers as CLC employees, funded through the Federal governments Working on Country program. Our rangers have a cultural responsibility to look after our country both physically and spiritually. They follow our cultural laws and customs ensuring they do their work the right way and help make sure others do the right things on country. If these laws and customs are not followed then people and country can become sick. Rangers do this by making sure there are signs and information to tell people of what they can and can't do, by building relationships and working with other organisations and by educating locals and visitors about whose land they are on and how to behave with respect. Our rangers are also engaged in many other projects to keep land and culture healthy and strong. This includes:

- working with scientists to look after important plants and animals;
- doing culturally appropriate burning and build firebreaks;
- supporting culture camps with young people and elders to learn and pass on traditional knowledge;
- helping control feral animals and weeds;
- working with schools to educate our children;
- providing the eyes and ears on the ground reporting issues to traditional owners and others.

As our ranger program has grown so to has the roles, responsibilities and expectations of them grown. What started as a small program mostly close to Tennant Creek, now covers a huge culturally diverse area. We need to ensure our ranger program continues to grow to be culturally representative and to meet these increased workloads. We have developed this Healthy Country Plan to set our path for the future so we can achieve the vision of our elders.



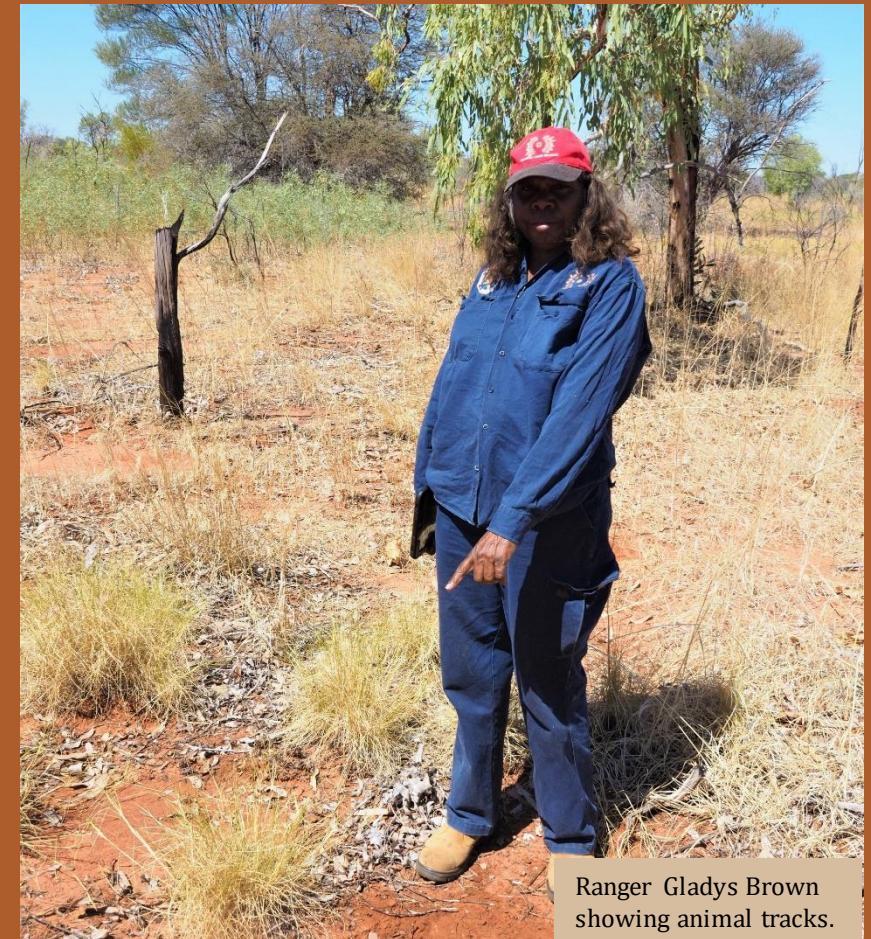
Michael Jones and Rex Morrison inspect the shelter at Whistle Duck campground built by some of the first rangers.



Ranger Jeffery Curtis doing controlled burning



Muru-Warinyi Ankkul Rangers doing weed control.



Ranger Gladys Brown showing animal tracks.

Developing our Healthy Country Plan



- Vision
- Scope
- Important Values
- Threats

**Muru-Warinyi Ankkul Rangers
Healthy Country Plan Process**

Tennant Creek Region traditional owners have developed a Healthy Country Plan to guide the work of our Rangers. An initial workshop was held in Tennant Creek in October 2020 with traditional owners from across the Central Land Council (CLC) Tennant Creek Region.

In the first workshop we did the first step – deciding what the plan is about. We decided on the area of the plan, the vision for the plan, the values to be looked after, the threats and the health of the values.

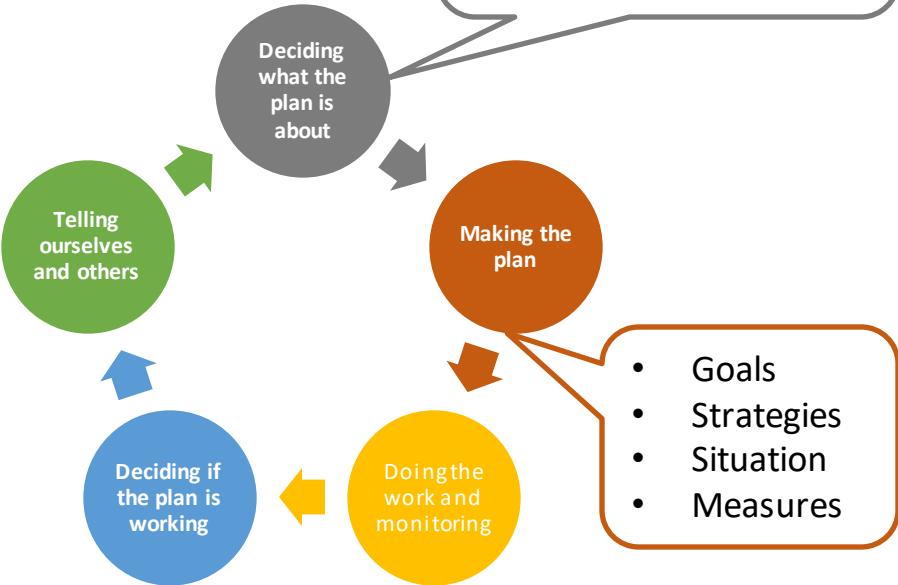
During two online video conference workshops we also looked at the threats and decided which ones are causing the biggest problems and what the rangers' roles are in helping fix these.

An additional four bush workshops were undertaken during 2021 in the north, south, east and west of the Tennant Creek region to further develop the plan.

Why Healthy Country Planning?

Healthy Country Plans are developed to ensure the country is looked after and healthy into the future. They are developed by those who are responsible for looking after the country and implementing the plan.

Healthy Country Planning uses shared approaches with everyone working together to help local communities to think through what they want to have in their plan. It ensures culture, people and their knowledge are central to the process. It has been used widely by Indigenous Communities and Ranger Groups in Australia and across the world to develop plans for managing their lands.



Healthy Country Plan Workshops

Bush Workshops

The purpose of the bush workshops was to visit each of the north, south, east and west areas of the Tennant Creek region to review the important Values and Threats for each area and to undertake Work Planning for how the **Muru-Warinyi Ankkul Rangers** can work with traditional owners to help them keep country and culture healthy. At each workshop we discussed the Strategies and Actions that were needed to protect our Important Values and to manage the Threats to them.

During each workshop we also did a field trip to view and discuss some of the Important Values and Threats with traditional owners on the ground. A report was produced for each workshop in each region. These reports are available from Central Land Council for those who want more detail on what was discussed for each region. A full list of everyone who attended each workshop is provided at the end of this report.



The southern workshop was held at Whistle Duck camp ground in Iltwelepenty (Davenport Ranges) National Park



The Northern region workshop was held at Banka Banka Station



The Central East region workshop was held at the CWA Hall in Tennant Creek



We did a field trip to Mungalawarru for the Central West region workshop

Vision/Dream

*“That vision, it doesn’t come from us. It comes from our old people.” –
Sandra Morrison*

Our Traditional Laws and Customs are the foundation of everything we do. Our laws and customs are respected by all and we are listened to as the first nation people of our lands.

We respect the roles of Wulurru and Kingili in how we manage our country and our ranger program. Our knowledge and culture is strong and living – we sing the songs for country, hold the ceremonies and pass the knowledge to future generations. Strong songlines connect us.

Our Ngapa places are healthy. When the rains come, everything springs alive and children can go out and get bush tucker and drink the clean water. Our bush tucker is all there on country where it belongs and we can live healthy lives with full access to all our country. Country and culture are how we ensure our young people are stepping up strong in both ways.

Our Vision is the dream of how we want our country to be in the future – for our children and our grandchildren. It is the first step in pointing the plan in the right direction of how we want things to be in the future. If our plan is our road map, then the vision is our destination of where we are wanting to get to.

Warumungu

Anyinginyi tradition kapi laws, ngini ngala-kana kapi appa anyul pirlkarn-tirninta. Anyinginyi apanyul kuntta kunjuku wakkapi-ngarra anyul pinanjiki wurmulalki karriny ngala-ngarra manu-ngarra.

Anyul kirril-jinjiki anyinginyi wulurru-kki kapi kingkili-kki kuntu ngala appa-anyul kuntu anyinginyi manukuna kapi rangers-kka.

Anyinginyi ngappa manu-yirrti. Alaparra ngappa wanpan mukku markuranja kapi pikka pikka ajja arpan paranyjan ajjul mayi kapi kuyu ngappa ajjul jarlupunta kirrkka. Anyinginyi mayi-mukku ngini ajjul nyinta manukuna. anyinginyi-ngini. Warnkarnpa kapi piliyi wartanpa wakkapi anyinginyi manukuna. Manu-ngini kapi culture anyul kuntu anyinginyi payintarlki karriny-kki alaparra ajjul jarntta wilya kujarranpa-kka.

Mudbara

Bangala ngurramala yurrwa abala larrba nginyangka balawa kayina nginyangka yulungka muju muju-ka karra. Bangala yurrwa ngurramalangku abala kayini dardu barnangkulu abala larrba nyinyin角度 ngurramalangku.

Balawa kulurnini ngarlu nginyangka abala balawa wandarna ngurrangurlu ngurlu-wurru ngayinya bay Kirda yurrwa abala marnana.

Bangala nguku bardakurru abala nguku wandi nginyanku darduini ngakuburu karudarra abala barli yandurru winyimi buji abala bali birnani nguku, Mangarri-darra mangarri muju manger nginyanku yulungku, ngurramalangku buji mangarri bangala bardakurru nginyaka bangaliya yali-ma mangarri-dara nginyaka ngurramala-ka abala nginya-ka barlawa kulurnini yurrwa nginya-ka yulungka ngulu-wurru

Kaytetye

Altyerre aynewantheyenge nyarte aynanthe arntarntarewethe. Iterrtye inengele elpathewethe, aynanthe apmere arenye inenge, arrwekelepenhe inenge.

Aynanthe apmerew-artweye ante kwertengerle apmere aynewantheyenge arntarntarewethe ante ranger-inenge tyampe aynewantheyenge. Aynanthe altyerre aynewantheyenge elperterre arntarntarewethe. Aynanthe altyerre apmere aynewantheyenge aylewethe elperterrele. Apwelhewe tangkwerle kaltyarrewethe akelyepenh-inengewe etnyewethe.

Elperterre aynanthe etne inenge apmere inenge aylewethe ante arntarntarewethe aynewantheyenge. Arntwe angentyepe aynewantheyenge ahene rtame. Arntwenge rlenkepenhepe, arntwenge inengepe apenke rlwene bush arenye inenge aynewethe.

Apmere pwetye-arenye-inengepe, apmere nharte-arenye-inenge rtame, rlwene apmerlerre. Aynanthe repe atnewethe ahanelke, apmere aynewantheyengele.

Alyawarr

Anwekantherrenh merrekartwey kenh law. Merrareny nrem an akalty. Merr anwekantherrenh rlterrk atnyenetyek an.

Anwanther rlterrk anetyek. An ampanrem akaltyel athetyek. Aleth akwet rlterrk an merrkenh. Song ngaka alyelh antyek.

Merr anwekantherrenh kwaty kenh angentyenrem mwanytel arntartrarl anetyek. An mern bush areny nremathan an akaltyerreyek awelyek an merrek.

Warlmanpa

Ngalipa nyangu law martanjinmilpa ngurru ngalipa ngalpa martanjinmi kaya. Ngula yapa ngula pnjinma. Ngalipa nyangu law martanjinmilpa, pertukanyilpa yanga law ngula-lu yanga yapa wanganya. Martanjinmilpa ngurru, pertukanyilpa yanga nation yapa ngula-lu wanganya ngurru-ku, ngalipa ngurru-ku.

Ngalipa nyangu martanjinmilpa Uluru kapi Kingili tapaka ngurru martanjinmi ngalipa nyangu, kuya, Ininganjinmilpa ngula ininganili yawulu kapi nganayi martanjinmilpa song.

Ngapa partakuru, mgurru ngapa parnta-ma, ngula ngapa panjinya martanjinmi partakuru. Ngula ngapa panjinya, ngapa wanmi ngalpa martanjinmi wan-ka, kurtu-kurtu nyanja-ku ngurru kapi bush tucker-lu manjinmi. Ngalipa nyangu mayi mukku martanjinmi bush wartingi partakuru kuya kanjinmi. Ngurru ngalipa nyangu ngalpa martanjinmi kurtu-kurtu kula-lu partakunya wanganja-ku tapaka-ku.

Wakirdi Warlpiri

Ngalipaku nyanyjaku Jukurra piya ngulaju ngalipakanyanguku nguruku kamparru-kamparru kurdu kurduku mirntirdiki, jamirdiki, warringiyiki. Nyampuju jinta wiiyi jiilyngarrinika jungarnirlikaji rlipa jungarni mani "Mapi piya". Yalijangkaju manngi nyanyjarla nyarrpara manu nyiyaka ngalpa kaparru karrinu kajirli pa nyarrpara kurrarl mani.

Ngalipa nyangu lore manu Jukurra ngulaju karlipa yirdi mani walya parlannjy nyiya kanti kanti kuja kalipa manngi nyanyi. Ngalipanyangu lore manu Jukurra, panungku kalu ngalpa purdanyanyi, ngulaju. Kalipa kamparru warnu yapaju nyinami nguru manu walya nyampuku.

Manngi nyanyi karlipa jana Kirda manu Kurdu ngurla kalu nyanu walya mardarni manu yapa patu kuja kalu "ranger" patu warrki jarrimi. Ngalipa nyangu "knowledge" manu kuruwarrijika pirrijirda karrimi manu wannkaru kalipa mardarni manu manyu pinyi-yunparni karlipa yawalyu nguru warlaljaku, mardarni karlipa manu kurdu kurduku karlipa jana nilky yunparni, yawulyu karlipa jana kijirni nguru nyanungu nyangu yungurlu milya pinyi. Purlaparlu yawulyurlu jukurparlu ka ngalpa jinta mani.

Ngapa mulyju, jukuju manu warnirrika ngalpa ngunanyjanu pirrijirda juku. Ngapa kujaka wantimi nguru wana ngulangku-jaku wannkaru manu, watiya, marna manu walyaka pina wannkaru jarrimi, ngulu kurra kuja kaljana kurduku kannyi mangarrika, kukaku walyangu manu ngurungku kujaka kamparru mardarni manu ngulangka manu ngula wardangki juku. Ngula kurra kalu jana kanyi Pirrijirdi kurra manu ngurungkuka nganyjirni ngamurlu mardarni. Walya manu Jukurra ngulangku karnaljana pilyipilyi manu kurdu kurduju ngulangkukajana pirrijirdi mardarni, Ngurungku manu Jukurparlu jirramarl.

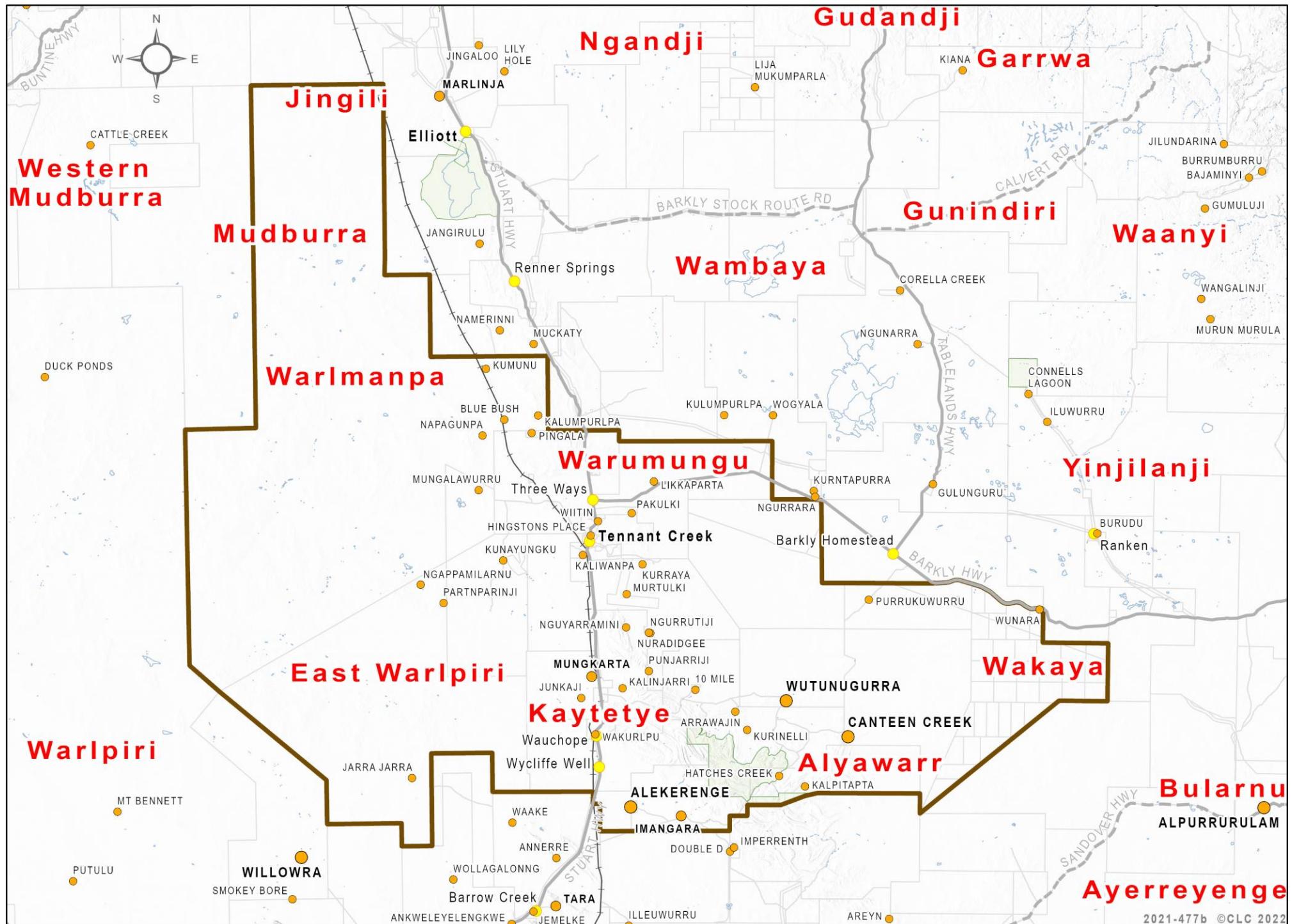
Languages of the Barkly Region

The Muru-Warinyi Ankkul Rangers area of operation covers the Central Land Council's Tennant Creek region. This is a large, culturally diverse area. It includes the lands of eight different language groups Warumungu, Warlmanpa, Mudbara, Wakaya, Alyawarr, Jingili Kaytetye, Eastern Warlpiri and Wakaya.

The Rangers have a cultural responsibility to make sure Country is looked after:

"we have to do it or Country will get sick" Gladys Brown.

The Rangers act on behalf of Traditional Owners who direct them through a Traditional Owner Reference Advisory Council (TORAC). The Rangers meet with the TORAC three times a year and present them with information on what work they have been doing and receive instructions on what the TORAC want them to do. (from **TWO WAYS: Working and Sharing Together** by the Muru-Warinyi Ankkul Rangers).



Healthy Country Plan Area

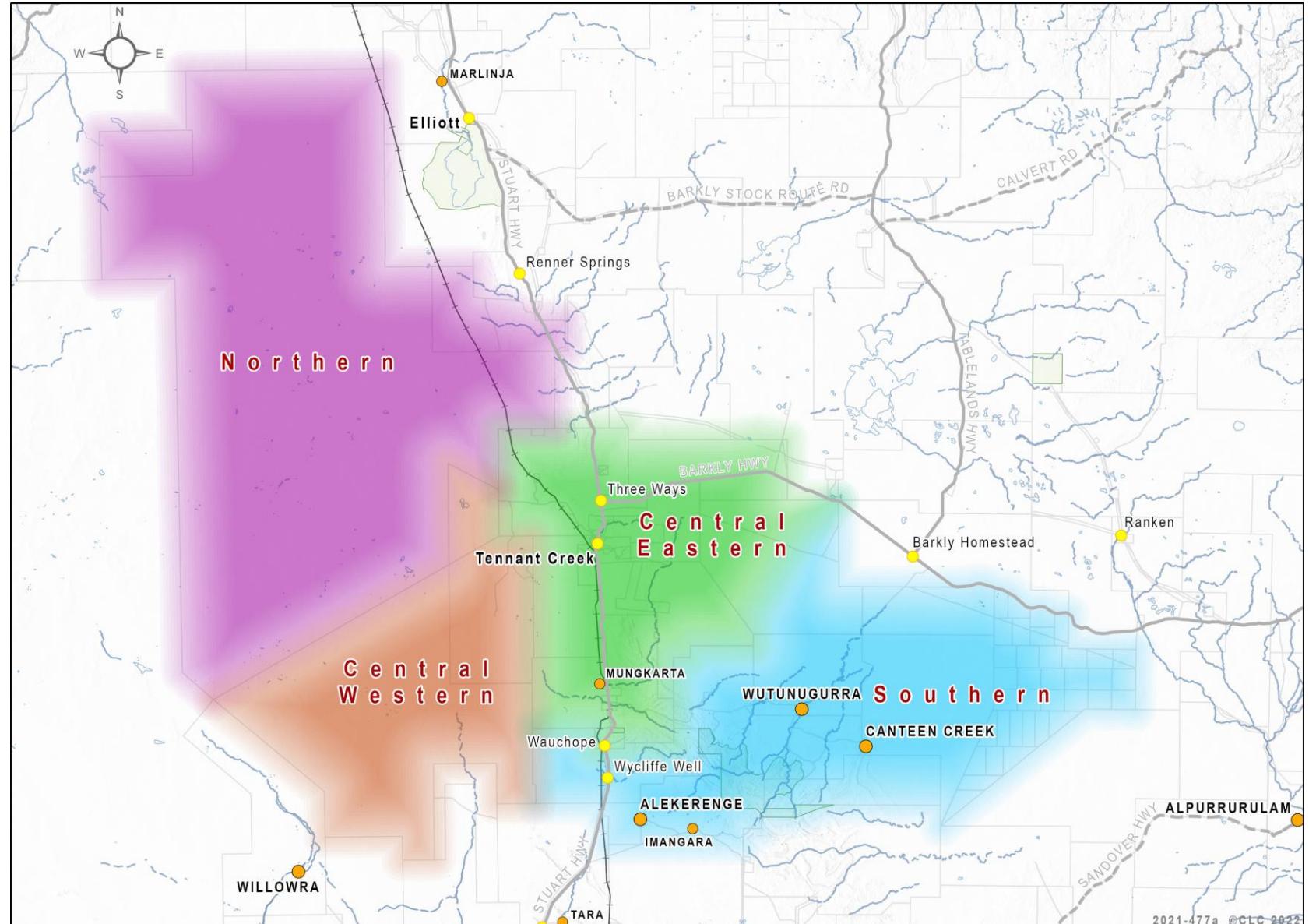
The Muru-Warinyi Ankkul Rangers are based in Tennant Creek and support local Traditional Owners to keep their land and culture strong and healthy. In non-Aboriginal Land Trust areas the rangers work with pastoralists, the Parks and Wildlife Commission of the Northern Territory and other land managers to support traditional owners to ensure sustainable land management outcomes across the region.

The rangers' area of operation covers the Central Land Council's Tennant Creek region. The area stretches 450 km from north to south from Karlantijpa North Aboriginal Land Trust (ALT) in the north to south of Alekerange Community. From east to west the area is about 550km wide.

Aboriginal Land Trust (ALT) covers 66% (69,420 km²) of the land in the region including the large areas of Karlantijpa North ALT, Karlantijpa South ALT, Warumungu ALT, Wakaya ALT and Mungkata ALT. The area also includes numerous smaller areas of land held under NT Aboriginal Freehold as well as many community living areas on pastoral leases.

Traditional owners, also have ownership, and undertake joint management of, a number of National Parks in the area including Karlu Karlu (Devils Marbles) Conservation Reserve and Ilytwelepenty (Davenport Ranges) National Park.

Much of the surrounding lands are held as pastoral leases and the management of these areas is controlled by leaseholders. Some of these leases, such as Banka Banka Station, are owned by Indigenous corporations with traditional owners on the boards of management.



However, most are owned and managed by non-Indigenous people. On a number of these properties traditional owners Native Title rights have been recognised, including Tennant Creek Station and Phillip Creek Station. This requires landowners and leaseholders to negotiate with Traditional Owners over developments, but traditional owners have very little control over day-to-day management of these properties. Some areas are under mining leases with mining companies having the responsibility for land management. In September 2007 Tennant Creek became the first town in Australia to have a native title determination made by consent rather than litigation. This gives us some say and control in the management of cultural sites in and around Tennant Creek including Kunjarra. This is managed by Patta Aboriginal Corporation.

The Healthy Country Plan has been developed with each of four regions which were chosen by CLC to best represent the size, cultural diversity and land tenure complexity of area over which the Muru-Warinyi Ankkul Rangers are required to operate. The four regions, shown on the map above area:

- Northern Region, including Karlantijpa North ALT;
- Central West region, including Karlantijpa South ALT;
- Central East region, including Tennant Creek township and the Barkly Highway; and
- Southern region, including Ilytwelepenty (Davenport Ranges) National Park, Hatches Creek and Canteen Creek.

The plan is a 10 year plan to be reviewed in 5 years time with separate men and women working groups to monitor progress of the plan.

Important Values: What we are looking after

The Values are the important things we need to look after if we want to keep our country, culture and people healthy. The values are the things we most care about improving, protecting, restoring and keeping healthy. They are the building blocks of our plan.

In the first large workshop in Tennant Creek we discussed these in our four regional groups. There were many things that people think are important to be looked after.

We found that they could be grouped into six main Important Values. However, we also saw that the groups are not fixed and some of the Values crossover into more than one group.

At each of the bush workshops we discussed the Important Values that we had come up with in the first workshop and further developed and added to these to ensure they covered all the Important Values that need to be looked after in each of the regions to keep country and culture healthy.



Our Six Important Values



Water Places – Springs, soaks and waterholes

This includes all the water places including springs, soaks, waterholes, swamps, floodouts, bores and aquifers (underground water). It includes following the right protocols when visiting water places.



Cultural Sites and Songlines

This includes water places, sacred sites, songlines, sacred trees, cemeteries and graves. Some of these are on aboriginal owned land but many are on pastoral and mining leases. It is important to know these places and visit these places with the right people.



Traditional Knowledge, Language and Law

This includes our knowledge of country, law, language, ceremony, song, totems, traditional burning, place names and rules for hunting and gathering. It includes young people learning language, stories, dance and song from elders on country. Knowing family kinship is an important part of this value. The Dreaming is the foundation of our traditional knowledge, language and law.



Bush tucker and medicines

This includes making sure all animals and plants that are important bush foods and medicines are healthy and there are plenty of them. It includes many plants and animals.



Important Plants and Animals

This includes many rare and threatened plants and animals that the rangers work to protect such as bilbies, black-footed rock wallabies and night parrots. Our totemic plants and animals are also very important. It includes working with children and teaching them about why they are important.



People on Country

People living and working on country and living healthy lifestyles with good access and infrastructure with young people learning on country. It also includes respecting our ancestors who are still present on our country.

Health Checks of Our Values



At the first workshop in Tennant Creek we split into groups from each of the four regions and reviewed the current health ranking and health trend for each of our Values. We also identified the Health Indicators which we can use to measure, or tell us, if the Value is healthy or not.

We discussed the Health Checks at each of the regional workshops and made any changes that were needed after doing these on country trips.

The Central East Region includes the township of Tennant Creek. The historical effect of mining, pastoralism, tourism, social issues and a large non-indigenous population have been greater here than in the other regions. This has put greater pressure on the Important Values and mean they are often in poorer condition than the other regions.

Health Checks for Our Values

We looked at each of our Important Values and we asked a series of questions about them:

- **Healthy ranking:** How healthy are they now?
- **Health trend:** Are they getting healthier or worse?
- **Health Indicators:** What can we check or measure to see if they are getting better or worse
- **Goals:** We then asked how do we want our important values to be in 10 years time?



Summary of Health Checks for each Region in 2021								
VALUES Our really important things	CENTRAL WEST		SOUTHERN		NORTHERN		CENTRAL EAST	
	Ranking	Trend ↑ ↔ ↓	Ranking	Trend	Ranking	Trend	Ranking	Trend
Water Places	OK	↓	OK	↔	GOOD	↓	POOR	↓
Cultural Sites & Songlines	GOOD	↔	OK	↔	OK	↓	POOR	↓
Traditional Knowledge & Law	GOOD	↔	OK	↔	GOOD	↓	OK/POOR	↓
Bush Tucker & Medicines	GOOD	↔	OK	↔	VERY GOOD	↓	POOR	↓
Important Animals	OK	↓	GOOD	↔	GOOD	↓	OK	↔
People & Ancestors on Country	OK/POOR	↓	GOOD	↑	OK	↓	GOOD	↔

Value 1: Water Places

“Butterflies and birds tell you ngappa is there” - Sarah Holmes

Our water places are incredibly important to us. Our knowledge of them and how to find them has sustained us for tens of thousands of years, allowing us to navigate through the land safely. Soakages, from underground water, have provided us with reliable water even in drought times. Rockholes have also provided us with water in rocky country. Many of them have been traditional camping places where our people would gather for ceremonies and strengthen relationships. Water places are also important for bushfoods and medicines, providing water for animals and growing important foods. Swamps and floodouts provide us with abundant foods during wet times.

Not only are water places essential for water and food to survive, but they are also important for the spiritual and cultural health of our country and people. Many of them are important spiritual places – forming parts of our songlines and sacred sites. For example, many ghost gum trees are sacred to us and embody the spirits of our ancestors. These trees require reliable, healthy underground water to survive. It is important that we follow the right rules and protocols when we visit water places.

‘We have to have respect, to show the spiritual people out there that we’re following the protocols.’ – Dianne Stokes and Penny Kelly

During the bush workshops we visited some of the important water places and the traditional owners for these places shared the stories of why they are important. At Arrawajin Waterhole senior elders explained that Lame Tommy was the custodian of this place and its story and held big ceremonies here. His knowledge was highly respected by both aboriginal and non-aboriginal people.

When the area was in drought the nearby pastoralists would come to Tommy and say:

“all my cattle are dying and don’t have enough feed. Can you make rain old man. I’ll give you killer and flour if you make it rain for me”. So, the old man would perform the ceremonies and made good rain and the pastoralist’s cattle would get fat.

Arrawajin Waterhole is part of the Warumungu ALT and needs to be protected from damage from cattle.

At Mungalawarru we visited some important water places. Some of these are also important cultural sites and part of songlines. Many of the elders have strong and happy memories of living at Mungalawarru and visiting these water places:

“When the swamp was full we would come and camp here and the kids would go swimming and go around with axe and billycan and fill it up with budgies. We would roast them up on the mulga fire and have a feast” - Nelnita Morrison, Vera Rankin, Julie James, Melonie Brodie

At Karlumpurlpa we heard about how the homeland was established there because of the nearby important soakage, which the rangers have now fenced to protect. Throughout this trip Dick Foster described the Ngappa songline that travels from near Napagunpa all the way to Top Springs.

In the Central East Region there are several important water places that need looking after and checking water quality including Mission Block swamp, Likkaparta and Pakulki bores, Kali Kali (Moon Dreaming) and Pantalijangu soakages near Boon Hill.

Today we rely on healthy reliable supplies of groundwater to sustain our communities and homelands. We worry about the impacts of water extraction, mining, fracking, and feral animals on our water. Healthy water is vital for healthy country.

Goal: We are regularly visiting and cleaning our important water places which have plenty of clean drinkable water supporting healthy bushfoods and lots of birds and animals in the right seasons.

Region	Ranking	Trend	Health Indicators <small>(number in bracket shows the number of times the Indicator was nominated during planning)</small>	Threats/Problems
Central West	OK	↓	<ul style="list-style-type: none"> Lots of healthy trees, plants, bushtucker and animals (5) Clean drinkable water (4) People visiting and cleaning soaks (3) Depth of/to water (3) No feral animals (1) Access to visit (1) 	Mining, fracking and water extraction, weeds, pastoral issues, introduced grazing animals, climate change, visitors doing the wrong thing, government policy, dog baiting, lack of access, not following customary law, knowledge loss
Southern	OK	↔		
Northern	GOOD	↓		
East	POOR	↓		



Kanjunburra Rockhole, Photo: Andre Grant



Kataji rarakangu swamp near Munglawarru



Munga Munda (Mission Block)



Arrawajin Waterhole

Value 2: Cultural Sites and Songlines

“Winkarra is the foundation for everything...it already governs this land” - Michael Jones

Our cultural sites and songlines come from The Dreaming – the creation time. During The Dreaming our creation ancestors created all the land features, plants, animals and people. Our creation ancestors are still present in important things and places they created, and these places are sacred to us. Many of them are powerful places that need to be treated with respect, following our laws. If they are not then it can cause serious problems for us, the land and for others.

The songlines are the pathways that our creation ancestors followed as they created the land and everything in it. They link us all together and have important songs and ceremonies that belong to them, with each tribe or clan having responsibilities for their own section of the songline. During the bush workshops elders shared information about why our cultural sites and songlines are important and need to be look after.

During the Karlantijpa North trip Dick Foster described parts of the Ngappa dreaming songline. He described that when he was a young fellow, about 10 years old, he was part of a long walk that followed this songline from near its beginnings west of Napagunpa to Top Springs. Each group would follow their section of the songline until they came to where it met with the next group and then hand over the ceremony to the new group who would be responsible to taking it to the next group.

Nelita Morrison also described how, in the old days during holiday time, families would start walking for ceremony from Newcastle Waters and meet up with other groups at Helen Springs and then continue to Jurnkkurakurr where they would stay until the ceremony finished before walking home. These two stories show the importance of keeping ceremony and songlines strong as a way of linking groups together.

During the Southern workshop we visited Arrawajin Waterhole. Frankie Holmes and John

Duggie explained that it is a very important cultural site for the traditional owners of this area. It is an important main site for the Rainmaker story. It is also an important cultural site for Bush Turkey and Rainbow Snake dreaming. Today this place is badly damaged by cattle.

“Turkey dreaming song line starts in Arrernte country, to the south, and travels through here linking us with Arrernte people”. - Frankie Holmes.

Burial sites and graveyards are also very important cultural places for us. It is important for us to look after these places as a sign of respect for those who have passed away and keeping the memory of them strong and alive.

“Having burial places and graves on our country and communities is important in our lives for keeping the memory of our families alive and respecting our elders” - Dianne Stokes.

The Rangers help us look after the graveyards at our homelands and communities by fencing them and removing weeds. However, there are other important burial sites that we worry about and are difficult to find. The Rangers can help us find, record and protect these sites.

We worry about the impacts of mining, fracking and water extraction on our cultural sites and songlines. Feral animals, cattle weeds and wrong way fire also damage our spiritual places. Some visitors also disrespect these important places. It is important for our spiritual health and well being and the health of our lands that we look after our cultural sites and songlines. We need to ensure they are protected and that the knowledge, songs and ceremonies of them is being passed on to our young people.

Goal 1: Our sacred sites and songlines are respected and protected, and their stories safely recorded.

Goal 2: Traditional owner families are regularly visiting them and performing the songs and ceremonies to look after them and passing on the knowledge to the young people.

Region	Ranking	Trend	Health Indicators <small>(number in bracket shows the number of times the Indicator was nominated during planning)</small>	Threats/Problems
Central West	GOOD	↔	<ul style="list-style-type: none"> • People/families visiting (4) • Songs/ceremony being performed right way (4) • Knowledge being passed on to young people and stored (2) 	Knowledge loss, not following customary law, mining, fracking and water extraction, weeds, pastoral issues, visitors doing the wrong thing, government policy, climate change, wrong way fire, lack of access, poor infrastructure, social issues
Southern	OK	↔	<ul style="list-style-type: none"> • Bilingual 2 way learning (1) • Cross cultural awareness (1) 	
Northern	OK	↓		
East	POOR	↓		



History of Kunjarra

Over the last twenty years as outside interests discovered the area the protection of Kunjarra has been dramatic. In 1980 one of the pebbles from the site was moved to Peko Park in Tennant Creek as a tourist promotion. The outcries from this event lasted more than a year until the pebble was returned back to Kunjarra a year later.

In 1989 Traditional Owners were shocked to find machinery owned by a mining contractor at Kunjarra, the contractor stated he was ready to mine within days. After discussions with the mining company failed a protest camp was set up with the aim of protecting the site, it lasted six weeks. As a result the mining company, after operating for a short time, packed up and went away. Eventually the area was registered on May the 11th 1992.



AT TENNANT CREEK... Kunjarra custodians keep up their guard

Aboriginal custodians remain concerned for the future of a sacred site near Tennant Creek despite an agreement between the Aboriginal Sacred Sites Protection Authority (ASSPA) and the mining company.

The agreement, reached between an official of the Authority and mining company officials, provides for the company to site its machinery to a "less sensitive area" and not to commence mining without giving seven days notice to the Authority. In return the Authority will drop legal proceedings it has initiated.

But the custodians want to be sure that their sacred site will be permanently safe.

The sacred site, Kunjarra, is 12 kilometres north of the town of Tennant Creek. It is known to non-Aboriginal people as the Devil's Pebbles.

The mining company, Perth-based Frankfield Quarries Pty Ltd, wants to mine the granite outcrop for export to Europe where it would be used as decorative tiles on buildings.

In 1980 controversy erupted when one of the "pebbles" was removed to a park in Tennant Creek. The dispute received wide publicity in the NT and interstate media and after a 18 month long campaign, the custodians were successful in having the boulder returned.

Aboriginal people believe the removal of the boulder was responsible for the death of a senior custodian.

The significance of the site was further documented during the Warumungu land claim.

But despite knowledge of the importance of the site, the NT Government gave approval to mine the area in early January.

The Director of the Sacred Sites Authority, Bob Eisa, said the Government was determined to provide a contribution to coincide with the debate over the future of NT sacred site protection laws.

"In the words of the company's representative, processing of the extractive mineral resource has proceeded with unprecedented speed and consideration with the mining of the site to be completed by the end of the year," Mr Eisa said.

Last November the ASSPA was approached for a sacred site clearance of the area. The Authority consulted the Aboriginal custodians who said they did not want any mining and asked for the site to be registered under the NT Aboriginal Sacred Sites Act.

But in late January a group of Aboriginal women discovered a bulldozer, a large front loader and other mining machinery at Kunjarra.

"As soon as I saw that tractor there I felt sorry for the place. I nearly cried," said Kathleen Fitz. "I didn't want them to mine any of those stones. It's Warumungu people's place. My mother's and uncle's country. We might get sick if they go ahead and mine that place."

When discussions with the company



"This is an important place for Warumungu people. We have a ceremonial dance for this place and a sacred song of it. We do those special ceremonies when we are initiating young men each year. It's a dreaming story. It is our culture. It is both a man's and woman's sacred site. Both Munga Munga and Kudjir dreaming. Munga Munga is the story of women in the dreaming who went west from Jurrkacurru to Kunjarra. The Munga Munga women were hunting and digging for yam."

— Tracy Kaparrala Nelson (centre) explaining the importance of Kunjarra.

YOUNG AND OLD STANDING FIRM ON SACRED GROUND

By Christine Hapanangka Plummer and Patricia Narruru Frank

Lots of young and old Warumungu Aboriginal elders are camping out at the Pebbles, near Tennant Creek, Northern Territory. Because some WA mining company, Frankfield Quarries, are trying to mine on it but the Aboriginal people are protesting against it because it is a sacred site to them.

The Aboriginal people were out there for six weeks now and they are still out there camping out there because they are trying to protect the site. They are trying to protect the site because it is a sacred site to them.

It's the Munga Munga dreaming especially for women but the men are out there camping supporting the ladies.

They want the land as it is now. Also they are happy camping out there because they like to be together as it was in the olden days. They go out hunting together and they dance in the afternoon and they sit together, tell stories and sing. We think it's a good opportunity for them to share their stories what they did in the olden days.

They have the support from Central Land Council and Jukurrat Council and the Aboriginal community.

Coloured Stone have played at the YMCA. The concert we had was organised by the Combined Aboriginal Organ-



Dore Dawson holds a painted cocoon as she and other women at Kunjarra sing the Munga Munga songs.



Roger Morton John Duggie and Frankie Holmes explain the importance of Arrawajin Waterholes sacred site to Andre Grant.



Dianne Stokes and family at Karlumpurpa Graveyard.

Value 3: Traditional Knowledge, Language and Law

“Knowledge is still out there in the bush. When you go out there with elders you get the knowledge” – Sarah Holmes

We have strong laws and customs handed down to us by our ancestors from The Dreaming (the creation time). These laws established our kinship system that define our land ownership and our roles and responsibilities both to the land and to each other. Under these laws the relationship between landowners and land managers governs how our land and culture is managed. All land, water and ceremony has designated landowners and land managers responsible for its management and health.

“Before we go to a new place we get kunjamarra (gum tree) leaves to introduce ourselves to Country. We make sure the traditional owners are in front, bringing us in. You’ve got to talk to the spirit of the Country – it’s like getting a warrant to work on Country” . - (from TWO WAYS: Working and Sharing Together by the Muru-Warinyi Ankkul Rangers).

Our elders cared for our country through our ceremonies, songs and land management practices handed down from the Dreaming. They burnt in the right seasons, gathered and hunted foods at the right time and places, and followed our traditional laws that kept our land, plants and animals healthy. They knew our land intimately, knowing where, when and how to find water, hunt, gather and prepare our foods and medicines. Healthy waters are critical to our survival. We have strong cultural laws, ceremonies and practises that ensure our country stays healthy.

Throughout the workshops traditional owners emphasized the importance of ensuring we

are respecting traditional laws and protocols and the right traditional owners are being followed and listened to. This also included respecting the ancestors on country by singing out to them so they know who you are and what you are doing. Our rangers follow our traditional laws and protocols and work with the right people whenever they are visiting country.

It is important that our young people are visiting country with their elders and are learning their language, culture and country. Knowing their family kinship is also important to understand where they fit in and their roles and responsibilities to each other and the land. We need to build up and teach young people so they can takeover leadership roles and take some of the pressure off old people. During the field trips the old ladies also emphasized that it is important for the young people to learn about traditional foods and medicines and how to hunt and collect so they know how to survive and look after country. The Rangers can play an important role in this by supporting elders and young people to visit country, run culture camps and help with recording traditional knowledge.

“We need next generation to be telling stories as old people told them – not get it wrong” – Sandra Morrison

Today there are many non-aboriginal people visiting and working on our country. We need them to learn and respect our laws and customs just as we respect theirs.

“We want papulanyi to respect our laws, cultures and customs” Michael Jones

Goal: Our young people will know their Traditional Knowledge, Language and Law and it is recorded for future generations and our laws are respected and followed by all.

Region	Ranking	Trend	Health Indicators (number in bracket shows the number of times the Indicator was nominated during planning)	Threats/Problems
Central West	GOOD	↔	<ul style="list-style-type: none"> Knowledge and language being passed on to young people and stored (9) People visiting and learning on country (3) Respect for country and elders (2) Right TOs working with rangers for every area (1) Young people working with rangers (1) Bilingual 2 way learning (1) Cross cultural awareness (1) 	Mining, fracking and water extraction, climate change, government policy, social issues, knowledge not being learnt, not following customary law, lack of access, poor infrastructure.
Southern	OK	↔		
Northern	GOOD	↓		
East	OK/POOR	↓		



Vera Rankin, Marilyn Long, Julie James and Melonie Brodie with bush medicine.



Doris Kelly and Gladys Beasley collecting sugar bag honey.



Dick Foster doing cultural burning near Kumunu.



Toby Brodie, Alfred Lauder and Brian Freddie at Mungala warru.

Value 4: Bush tucker and medicines

“long handled shovel and nulla nulla – don’t leave home without them” – Lorraine Gibson

For tens of thousands of years our people have used and managed the many plants and animals that have provided us with food and medicine. We know when and how to use them and how to manage the land so they are healthy and abundant. Even today they still provide important healthy foods and medicines for us. Many of our bushfood and medicines are healthier for us than western shop bought foods. They are natural foods without chemicals and too much fat, salts and sugars. Hunting and collecting them also keeps us healthy.

We know the seasons and places to collect our bushfoods and medicines by reading the signs in the bush.

“When we see the flowers on the coconut tree it lets us know its time go and collect porcupine because we know they will be fat” - Nelnita Morrison

Knowing how to prepare, cook and share foods in the right way is also important. The landowners and land managers are entitled to a share of the food when it comes from their country. It is also important that the elders get the right parts of the animals when they are cooked and shared.

“The leaves from coolabah trees are used for giving flavor when cooking bush turkey and sweet tasting witchetty grubs can be collected from the branches” - Vera Rankin

We know how to keep the land, and its plants and animals healthy and abundant through both our management, our ceremonies and song. Burning country at the right time has been an important tool for us to ensure we have plenty of bushfoods and medicines. Ceremonies and songs need to be performed at special places and times to ensure supplies

of important bushfoods and medicines, as well as the rain, are plentiful.

“Burn cool time for hot season tucker, burn hot time for cool season tucker” - Brian Freddie

There are many important bush medicines that we know how to collect and prepare. **Jungurrayi jungurrayi** (apple bush) can be boiled with water and the steam used to treat colds and flus. Also, **pijiwurna** (broom wattle) is a powerful medicine plant that can be drunk as a tea for diabetes or made into a rubbing medicine for colds, flu and treating sores. The sap of bloodwood trees can be used as an antiseptic for sores. There are number of different Acacias, including **mulurr** (turpentine bush), which can be mixed with **kupuja** (spinifex wax) and **yukula** (termite mound) and used for smoking ceremonies to make new babies and mothers strong and healthy.

There are also many bush animals that are important foods. These include goanna, bush turkey, emu, blue tongue, witchetty grub, and echidna. Kangaroos are a very important bushfood and are also an important spiritual animal and their low numbers are a big concern.

“The noise of the lightning brings out the goannas and lizards” – John Duggie

It is important that our young people learn this knowledge and that it is recorded for future generations. We want our young people to live healthy lives, learn their culture and traditional knowledge and to know how survive in the bush. Our Rangers can help young people learn from elders and for recording knowledge of these.

We noted climate change, pastoral animals and wrong way fire are all big threats to the health of Bush tucker and medicines. Erosion, feral animals and mining also effect the health of our bushfoods, animals and medicines.

Goal: Our bushfoods and medicines will be plentiful (including fat goannas, emus and sugar bag bees) in the right seasons and with traditional fire management, and the knowledge of our elders will be recorded and learnt by our young people.

Region	Ranking	Trend	Health Indicators <small>(number in bracket shows the number of times the Indicator was nominated during planning)</small>	Threats/Problems
Central West	GOOD	↔	<ul style="list-style-type: none"> Plenty of bush tucker in right seasons and after fire (4) No feral animals or illegal cattle (4) Presence of key animal species – fat goanna, emu, and native sugar bag bees (3) Plenty of bush medicine (2) People hunting right way on right country (2) Enough bush tucker close to town/community (1) Bush tucker and medicine knowledge being passed on to young people and stored (1) People using bush medicine (1) 	Weeds, wrong way or lack of fire, mining, fracking and water extraction, pastoral issues, climate change, knowledge not being learnt, baiting, introduced grazing animals, lack of access
Southern	OK	↔		
Northern	VERY GOOD	↓		
East	POOR	↓		



Hilda Pick, Kathleen Rambler and Amy Pick preparing bush coconuts.

Value 5: Important Plants and Animals

“Some of those threatened species are important totems we need to look after.....totems represents our families and connect us to the Winkarra” Michael Jones

Our country is home to many important plants and animals. They are important species because they have cultural and spiritual significance. They are our totems, and we are connected to them through the Dreaming. Some of these important species include emu, kangaroo, echidna, bush turkey, native bee/sugar bag, witchetty grub, burrowing frog, large goanna, yellow goanna, blue tongue, spiny-tailed goanna and there are many more.

Before the arrival of non-aboriginal people most of these could be found in the right places throughout our country. But now, with the changes that have occurred from feral animals, feral cats, and wrong way fire, some of our important species are now rare or extinct making them difficult to find. We are worried about the effect of mining, fracking and water extraction on our important plants and animals. Climate change is also likely to be having an effect on some of our important species. Protecting sacred sites, performing ceremonies are also important for keeping plants and animals healthy. We are worried that disturbance to sacred sites and ceremonies not being performed may also be affecting them.

The Rangers work to check on and protect many rare and threatened plants and animals such as bilby, mala, black-footed rock wallabies and night parrots. They work with scientists to see what is happening with these animals and with kids to teach them why they are important. Native cat (western quoll) is another important Dreaming animal that is very rare and hasn't been seen on our land for a long time. They shouldn't be confused with feral cats which are not native.

Rangers Jeffrey Curtis and Floyd James explained that we need to look after our Important Species because there are not many of them left but also because they are important cultural and spiritual animals for some people. For some of these rare and threatened species our country is the main place where they still survive. We are looking after these rare and threatened species for everyone and for the future so they are still there for next generations to know and see.

We want our rangers to continue to monitor the health of these important plants and animals and find ways to help protect them. We also want them to continue to work with old people to record their knowledge about them and help educate our young people about why they are important. We also want to keep the ceremonies and songs strong for our spiritually important plants and animals.

Goal: Our key important animals and plants will be present and healthy on our country and the knowledge about their cultural and environmental importance will be recorded and known by our young people.

Region	Ranking	Trend	Health Indicators <small>(number in bracket shows the number of times the Indicator was nominated during planning)</small>	Threats/Problems
Central West	OK	↓	<ul style="list-style-type: none"> Key species present (3) Plenty of rain and water (2) Knowledge being passed on to young people and stored (2) 	Weeds, wrong way or lack of fire, mining, fracking and water extraction, pastoral issues, climate change, baiting, introduced grazing animals, feral predators, government policy, lack of access
Southern	GOOD	↔		
Northern	GOOD	↓		
East	OK	↔		



Bush turkey. Photo: Terry Mahney



Emu. Photo credit: Bush Heritage Australia



Native cat (western quoll). Photo credit: Michael J Barritt



Spiny-tailed goanna. Photo credit: Terry Mahney

Value 6: People on Country

“Our people are our foundation that connects us to our country. It is the seed that when planted grows just like our family and connection grows” – Sandra Morrison

Living, working and visiting our country is very important for our physical and spiritual well being. We are connected to our land through the Dreaming. Being on country is where our people feel strong and healthy. Being on country is the best way for our children to learn about our culture and our traditional knowledge of how to keep our land and culture healthy. It is important to ensure right people are on country, looking after it and speaking for it. Our ancestors are still present in the country. When we visit we need to show respect to our ancestors by letting them know who we are and introducing any new people.

For many of us our happiest memories are from living and visiting our country with our elders. Throughout the bush workshops people told stories of why places were important to them and the strong memories they have of these places. When we visited Karlumpurlpa Belinda Manfong and William Graham told us:

“ When we lived here we would go hunting everyday – we loved our hunting with our old people and grandparents”

At Arrawajin (Whistle Duck) homeland we heard how old man Cowboy Sandy and his grandson, Michael Nappa, used to live here. Cowboy was the son of Lame Tommy who was a very important law and culture man especially for Rain Dreaming. Cowboy Sandy had a hard fight with Kurundi Station to get this area returned to its rightful traditional owners. Due to his efforts it is now part of Warumungu ALT and includes the sacred Arrawajin Waterhole. Stanley Holmes remembered living here with Cowboy many years ago.

Sadly, some of our homelands are now difficult for us to visit and live. Because of limited and reduced funding many of them have poor infrastructure and access. It can be difficult

living in these places with limited health and education services for our old people and children. In times of emergency it can be difficult to get support and people can be at risk.

Ranger work provides important opportunities for us to be on country and to look after it. Our rangers are our eyes and ears on the ground letting us know what is happening on our land. They help us know what mining companies and visitors on our land are doing. They are also able to help us look after our important cultural sites, songlines and water places. They help us in accessing and looking after our homelands and provide opportunities for us to visit remote areas of country that are otherwise difficult to get to.

At the moment our ranger group is only small, with eight people, to look after a vast area of country representing up to eight language groups. During the Healthy Country Planning workshops, the rangers explained that a lot of their time is taken up with organising and catering for meetings. They would like more time to be able to do ranger work in looking after country and culture. We would like to see our ranger group grow so that it has the staff and resources to be more representative of the different language groups and to better cover the large region they have to look after. One of the key strategies that was raised at the each of the workshops was that we would like to see rangers based in each of the main regions, perhaps by setting up regional ranger bases in each area.

We also see our ranger program as providing important role models for our young people to aspire to and give them pride. Growing our ranger program is an important way to provide opportunities for our young people to live, work, visit, learn about and look after our country.

“We need them young fellas too much, them rangers.” Lorraine Gibson

Goal 1: Our families have plenty of opportunity to visit, live and work on their lands, where we have quality infrastructure, services and access.

Goal 2: Our young people are learning and respecting traditional knowledge, language and law from their elders on country.

Region	Ranking	Trend	Health Indicators <small>(number in bracket shows the number of times the Indicator was nominated during planning)</small>	Threats/Problems
Central West	OK/POOR	↓	<ul style="list-style-type: none"> Provision of quality infrastructure and services (incl. schooling) (4) People/families visiting and living on country (3) 	Lack of access, poor infrastructure on country, wrong way or lack of fire, mining, fracking and water extraction,
Southern	GOOD	↑	<ul style="list-style-type: none"> Speaking to and respecting ancestors (3) Knowledge and language being passed on to young people on country (2) 	pastoral issues, visitors not doing the right thing, government policy, climate change, knowledge not being learnt, not following customary law, weeds
Northern	OK	↓	<ul style="list-style-type: none"> Healthy people on country (2) Access to country (2) Ranger trips to country with TOs (1) 	
East	GOOD	↔	<ul style="list-style-type: none"> Strong planning led by TOs (1) 	



Families visiting Karlumpurlpa homeland during bush workshops.



Kids with yukula at Kunjara



Lunch during field trip to Munglawarru.



Visiting Arrawajin (Whistle Duck) homeland. Photo: Andre Grant

Threats to our Values

Threats are the problems that make our Important Values unhealthy. They are the things we need to fix if we want our country and culture to be healthy. During the workshops we identified the threats to each of our Values. We found there are many different Threats that we have to deal with to keep our country and culture healthy. Some of them are bigger threats than others and may take a lot of resources and help to control, while others are only a low-level threat and easily controlled.

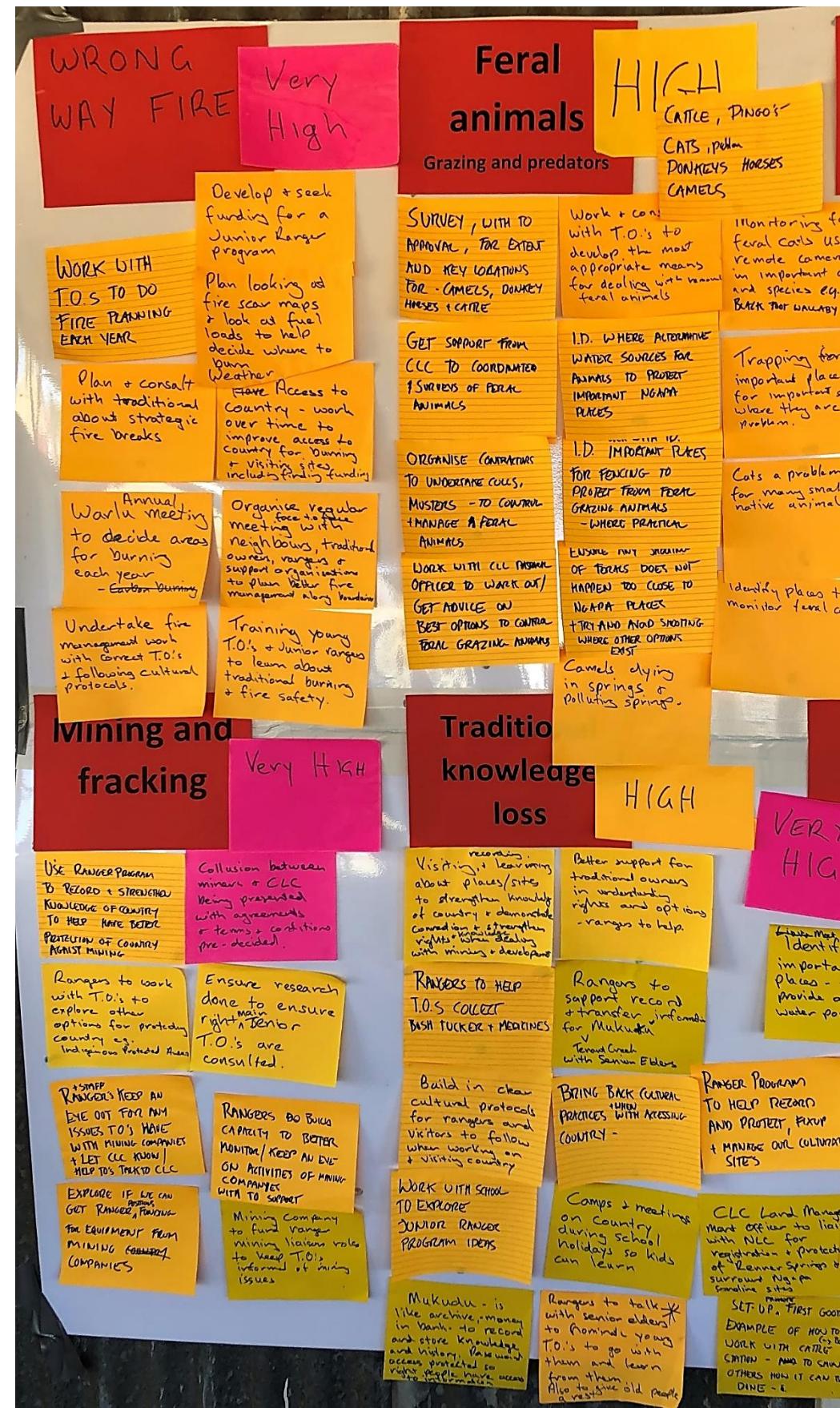
We don't have the resources, staff or funding to control all the threats at once, so we needed to prioritise which are the most important for us to work on. During the two online video conference workshops we looked at the threats and decided which ones are causing the biggest problems and what the rangers' roles are in helping fix these. To help us decide the most important threats to deal with we scored each threat according to the **severity** (how bad the damage is) and the **scope** (how much of the Value will be affected). We identified 6 Very High and 5 High priority threats for us to work on to control and improve.

At the bush workshops we looked at each of these priority Threats and we decided on Goals for what we wanted to achieve in terms of controlling them. We then decided on the Strategies we needed to work on to achieve the Goals. The strategies are what are we going to do to fix the threats and make country healthy. For some of the Strategies we were able to decide on the actions that needed to happen to be able to do them. The Actions are the jobs that need to be done to achieve the Strategy.

The next pages we present the Goals, Strategies, Actions and Rangers roles we identified for managing each of the Priority Threats.

How we ranked our Threats

VERY HIGH 4 DESTROY most of the Value in most places	HIGH 3 BADLY DAMAGE the Value in most places	MEDIUM 2 SOME DAMAGE to the Value in some places	LOW 1 LITTLE BIT of damage to the Value in a few places
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Threats Ranking Table - The biggest Threats

Threats \ Values	Water Places	Cultural sites & songlines	Traditional knowledge, language and law	Bushtucker and medicine	Important plants and animals	People on country	Summary Threat Rating
Mining, fracking and water extraction	Very High	Very High	Medium	Medium	High	High	Very High
Government policy	Very High	Very High	Very High	Medium	Medium	Very High	Very High
Not following customary law	High	Very High	Very High			Medium	Very High
Pastoral Issues	Very High	High	High	High	High	High	Very High
Climate change	Very High	High	High	High	High	High	Very High
Wrong way fire		High	Low	Very High	High	High	Very High
Introduced grazing animals and predators	Very High	Low		High	High	Low	High
Social issues		High	Very High			High	High
Knowledge loss	High	High	High	High		High	High
Poor infrastructure	Medium	High	High			High	High
Visitors doing the wrong thing	Medium	High				High	High
Lack of access	Medium	Medium	Medium	Medium	Low	High	Medium
Dog baiting	Medium				Medium		Medium
Weeds	Low	Low		Low	Low	Low	Low

Threat 1: Mining, fracking and water extraction

**THREAT RANK:
VERY HIGH**

THREAT GOAL:

In 10 years, rangers have the capacity to monitor mining impacts and support TOs in dealing with the mining companies to ensure miners are doing the right things.

“Our land got plenty of money in it, we don’t need royalty from mining. Our land got plenty of money without mining when it’s healthy.” - Todman Dixon

Mining, fracking, gas pipelines and water extraction are Threats damaging our country, cultural sites, water places and causing climate change. While there are some western laws there to protect our spiritual places they are often weak. We have seen much damage to sacred sites and songlines both on our lands and for other First Nations people across Australia. Native title does not let us stop mining when we don’t want it and with Aboriginal Land Rights we only get to say no at the exploration stage.

“Saying yes to exploration is also yes to mining...no second chance” - Dianne Stokes

We have also seen the impact of mines on other peoples’ lands including the devastating impact on the Jukaan Gorge sacred site where a cave traditional owners had used as shelter for at least 49,000 years was destroyed by mining company Rio Tinto. Weak western laws that regulate development activities allow pollution as we have seen at Macarthur River where lead from the mine has been found in town drinking supplies, cattle and in fish.

In the Southern region we are worried about what will happen to water places, sacred sites, sacred trees, water quality and wildlife from water extraction as part of the Singleton horticultural development. In both the Central East and Southern regions rehabilitation of old mine sites is a concern. In the Central West region we worry about leakage from the old Warrego Mine dams, the lack of access due to the Warrego Gas pipeline and its impacts on climate change. In the Northern region the impact of mining and fracking on sacred sites, the Ngappa songline and on important species such as bilbies are all a concern.

“Warrego mine – cyanide leaking out of tailings dam after big rains – you can smell it.” - Toby Brody

Our rangers have an important role in both helping keep us informed of what is happening with mining on our lands and reporting our concerns. We want them to have the skills and training to help monitor the impacts of mining and protect our sacred sites, water places, important species and bushfoods.

The main responsibilities for protecting our land and culture from the impacts of mining rest with the CLC, AAPA, traditional owners and government departments. We want them to lobby for and make stronger laws to protect our important places and keep our country and culture healthy.



Gas plant along Warrego Road, Southwest Tennant Creek region

Strategies (note Strategy numbers link to the number in the Strategy and Actions sections on pages 43 to 57)

1. Develop and undertake clear processes to ensure there is good communication between CLC, Rangers and TOs with rangers reporting any issues, interpreting information and making sure TO knowledge and concerns are listened to and acted on.
2. Work with CLC and other ranger groups and organisations to advocate for increased long-term investment in Rangers and other programs that support aboriginal people to live and work on their country.
5. Prioritise old mine sites of concern to TOs and seek support for projects to rehabilitate mines in the Southern and Central East regions.
14. Further build our monitoring capacity, and form partnerships with relevant institutions, so we can use both way knowledges to monitor and report on the health of country from the impacts of mining, water extraction, climate change, feral animals and other activities.
25. Work with TOs to identify signage and management needs in public access areas to protect priority cultural sites and provide cultural awareness information in these places.

Threat 2: Government policy

THREAT RANK: VERY HIGH	THREAT GOAL: In 10 years we have a long term, well funded, resourced and resilient ranger program that demonstrates the importance of ranger jobs and is capable of weathering changing government policies.
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“Wumpurrani law is forever... it never changes” Sandra Morrison

Changing Government policy is not new and has either directly or indirectly diminished our connection and relationship to country for a long time:

- Our land was stolen from us under the myth of Terra Nullius
- We were slaves to the pastoral industry often working for tea, flour, sugar and tobacco
- We were forcibly rounded up and moved into missions and off our rightful lands; and
- Our children were stolen from their families

The intervention has been a very recent policy that took away our control of much of our lives and changed the Racial Discrimination Act to allow it. This shows Government policy is still a current and concerning Threat to the health of our country and our people.

“Customary law was weakened by the Intervention brought in by Mal Brough” Michael Jones

Often governments change policy with no or little consultations with us about what is working and what is not. Often, we have started to develop programs that are working but the government turns off the tap and we are no longer able to support that program, so it withers and dies.

However sometimes governments get it right. After many years of our rangers working for the dole as part of CDEP programs government finally listened to us and created real full time ranger jobs through the Working on Country Program. This program has been very successful in providing us with real jobs that allow us to stay connected to our land and culture and to keep it healthy for the benefit of all Australians. So far, this program has survived changing governments but has been plagued by lack of long-term commitments to ongoing support. We need all governments to commit to consistent, long-term policies that have been developed in full consultation with us that address issues that have been identified by our people.

It is difficult for our Rangers to have a large influence on Government policy however their work can help demonstrate the importance of having our people living and working on our own lands. Providing long term support for programs, such as ranger programs, that allow our people to live, work, manage and have control of our own lands have been shown to provide significant health, well being, economic and social benefits, as well as supporting us to keep country and culture healthy for future generations.



Intervention signs are an example of bad and continually changing government policy which are a Threat to healthy culture and country. These signs are cruel and hurtful to traditional owners .

“That’s not how our people lived...we’ve got skin groups for our relationships and ceremony to teach our young ones the right way to live”

Strategies (note Strategy numbers link to the number in the Strategy and Actions sections on pages 43 to 57)

1. Develop and undertake clear processes to ensure there is good communication between CLC, Rangers and TOs with rangers reporting any issues, helping with interpreting information and making sure TO knowledge and concerns are listened to and acted on.
2. Work with CLC and other ranger groups and organisations to advocate for increased long-term investment in Rangers and other programs that support aboriginal people to live and work on their country.
5. Demonstrate the important work rangers undertake and tell a strong story of the importance of having people on country to keep country and culture healthy.
19. Follow cultural laws, protocols and practices in all aspects of ranger work.
20. Support locally led cultural awareness programs and protocols, and promote culturally appropriate workplace conditions and opportunities across all organisations.

Threat 3: Not following customary law

THREAT RANK:
VERY HIGH

THREAT GOAL: In 10 years Rangers are continuing to support traditional owners to ensure we have strong cultural protocols being followed for looking after country by both Indigenous and non-Indigenous people.

'We have to have respect, to show the spiritual people out there that we're following the protocols [we break the branches to go in to waterholes, for example]. People aren't following it any more but we have to go back to culture.' - Dianne Stokes

We have strong laws and customs handed down to us by our ancestors from The Dreaming. These laws established our kinship system that defines our land ownership and our roles and responsibilities both to the land and to each other. Under these laws the relationship between landowners and land managers governs how our land and culture is managed.

There is a lack of young ones learning and listening and a loss of identity as young ones lose their cultural awareness and knowledge of The Dreaming. We want our young ones to learn and understand their roles and relationship to land and to each other. We need them to learn the ceremonies and songs and to know about their sacred sites and songlines. These are the ways we prove our connection to our land. If our children do not have this knowledge than they will not be able to speak for their country. We want our young people to be learning their customary laws from our elders so they can stand up and speak for our country. It is important to take some of the burden off our old people.

"Building up and teaching young people the traditional knowledge and laws is also important so they can takeover a leadership role and take some of the pressure off old people." - Todman Dixon

There is a lack of recognition of our customary law from non-aboriginal people. We want non-aboriginal people to understand and respect our customs and laws. We think it is important that all non-aboriginal people working in our region have local cultural awareness training so they can understand and respect our culture. We also need government to respect our laws so we can look after our own people and land in accordance with our own laws and customs.

"Papulanyi law comes from overseas and doesn't respect customary lawFirst nations law should be equal with papulanyi law". - Michael. Jones



Young fellas at Alekerange ceremony.

"Our identity is shown in our body paintings. It shows who you are and where your from" – Todman Dixon

Strategies (note Strategy numbers link to the number in the Strategy and Actions sections on pages 43 to 57)

1. Develop and undertake clear processes to ensure there is good communication between CLC, Rangers and TOs with rangers reporting any issues, interpreting information and making sure TO knowledge and concerns are listened to and acted on.
4. Set up regional ranger groups to expand land management capacity and be more culturally representative across the whole CLC Tennant Creek region.
16. Continue to support TOs and their families to visit country to maintain culture, knowledge, relationships and to look after country especially in difficult to access places including pastoral leases.
17. Support the culturally appropriate recording, storage and sharing of traditional knowledge.
19. Follow cultural laws, protocols and practices in all aspects of ranger work.
20. Support locally led cultural awareness programs and protocols, and promote culturally appropriate workplace conditions and opportunities across all organisations.
25. Work with TOs to identify signage and management needs in public access areas to protect priority cultural sites and provide cultural awareness information in these places

Threat 4: Pastoral Issues

THREAT RANK:
VERY HIGH

THREAT GOAL: In 10 years, rangers are successfully supporting traditional owners to have good access to their country on pastoral properties and are monitoring and reporting pastoralist issues to traditional owners, CLC and other relevant agencies for action.

Pastoralists arrived and started taking over much of our land in the late 1800's. They brought with them cattle, horses and other strange animals and plants that polluted our water places, eroded our land, ate and trampled our bushfoods. In many places we were forced away from our important water and food places to make way for the invaders. In some areas we fought for our land and this resulted in the massacre of many of our people. However the knowledge and labour of our people was critical to the establishment of the pastoral industry. Many of our elders stayed connected to our land by working as station hands while our women worked as domestic help. We often only received some clothes, tobacco and food for our work. However we were proud of our skills and knowledge. On some stations we were treated better than others and our kids were educated, we had good food and we were able to continue our ceremonies during hot weather time.

In the late 1960's we were given equal wages and this, combined with increased fencing and use of helicopters for mustering, saw us kicked off many of the pastoral properties. Also many station owners feared native title and this caused a lot of resentment. In many places pastoralists locked the gate on us and we could no longer visit our culturally important places. In recent years we have got Native Title to many pastoral properties. While this gives us rights to access and visit our land it gives us little say in the day to day management of these areas. However it does require pastoral stations to negotiate and consult over developments. We now have ownership and management responsibilities of some pastoral properties including Banka Banka, Muckaty and Maclaren Creek.

Our relationships with many of the stations has improved. However there are still many issues we would like to improve including, fire, access, management of cultural and water places and maintenance of boundary fencing and fire breaks. We are concerned that some stations are undertaking developments without our full knowledge and consent and that this could damage our sacred sites including on Singleton Station and Newcastle Waters. We are particularly worried about damage to some of our important water places. For example the spiritually important Arrawajin waterhole is also a big camp for cattle who are denuding the site, eroding the banks and polluting the water. Arrawajin is a small part of Warumungu ALT but it is being used by Kurandi Station for their cattle. We want clear and transparent consultation and negotiation with pastoral properties to protect our sacred sites and important water places. We want to promote good examples of how stations can work with Traditional Owners for others to follow e.g. Banka Banka Station and Nguyarramini.

Our rangers have an important role in helping us get access to and visit our important places on pastoral properties. They also keep us informed of any issues that may be happening, including if our important cultural sites and water places are being damaged. They also work with pastoral properties to manage fire breaks, maintain boundary fencing and ensuring our cultural sites and water places are protected.



Cattle damage at Arrawajin Waterhole

Strategies (note Strategy numbers link to the number in the Strategy and Actions sections on pages 43 to 57)

1. Develop and undertake clear processes to ensure there is good communication between CLC, Rangers and TOs with rangers reporting any issues, interpreting information and making sure TO knowledge and concerns are listened to and acted on.
7. Develop and maintain good communications with neighboring properties and other stakeholders to help facilitate more respectful relationships with TOs.
15. Work with TOs to record, map and prioritise vulnerable cultural sites, water places and burial sites that need protecting and develop site management plans and undertake actions to protect these sites including on pastoral leases.
16. Continue to support TOs and their families to visit country to maintain culture, knowledge, relationships and to look after country especially in difficult to access places including pastoral leases.
23. Provide support to look after homelands and communities and their infrastructure including asset protection burns, weed management and fencing.
26. Ensure boundaries around aboriginal land are adequately fenced and signposted and firebreaks are maintained.

Threat 5: Climate change

THREAT RANK:
VERY HIGH

THREAT GOAL:

1. In 10 years we will have effective carbon abatement and sequestration projects established across our lands.
2. In 10 years we will have improved knowledge about the impacts of climate change and are managing those impacts.

“Some people have something to say about their country...we have to sit together and talk about which places need to be monitored for climate change.” Todman Dixon

Climate change is making the world hotter, drier and causing more extreme weather conditions. It is caused by the increasing amounts of carbon being released into the atmosphere from activities such as mining and burning coal, from using fuel in vehicles and engines, from land clearing forests, and from too many large hot bushfires. All these release carbon into the atmosphere which acts like a greenhouse trapping in heat and changing the weather. Tennant Creek is already one of the hottest places in Australia and climate change is making it hotter, with less reliable rainfall and more extreme natural disasters including droughts and floods. The effects of climate change include:

- bushfoods and animals becoming scarcer and dying and water places drying up;
- getting hotter, affecting people’s ability to move around;
- longer windier fire seasons; and
- much shorter cooler seasons when its not too hot to visit or live on country.

Scientists warn the greatest threat is an escalation in heatwaves. We are worried about the health impacts of climate change for our people. It affects the most vulnerable – the homeless, elderly, children and those with existing illnesses and disabilities. It leads to more heart attacks, strokes, mental health problems and increased risk of injury. The problems caused by infections, heart and kidney disease are all worse when people are heat stressed.

We are also worried about the impacts of increased drought, reduced rainfall and dwindling water supplies. Many communities are already experiencing problems with water supplies. In 2019 the NT Power and Water Corporation reported 9 remote communities and homelands running out of water and another 12 with poor quality water. We are particularly worried about the impacts of large water extraction projects such as the Singleton Station horticulture project on our groundwater supplies and the effects this will have on water supplies for communities, sacred sites, water places and plants and animals.

Climate change is making it more difficult to live on our country and is breaking our connection to our land. We are worried that we will have to leave our country due to lack of water, heat stress, the inability to work during the day and the loss of our plants and animals.

“In the past our people could live under tin sheds all year round but today you go underneath a tin shed, you’ll get fried” Norman Frank in interview with The Guardian

We want to ensure we are prepared for impacts of climate change. We need to be able to adapt with better and more appropriate housing, infrastructure, and activities that can help people live well in communities and on country in the face of climate change. We also need to be prepared for extreme weather conditions including major flood events and extreme heat waves.

“Need some tree planting and grasses around houses to improve local climate, and reticulation” Dianne Stokes

Our rangers are working to reduce carbon from large fires by doing early season burning as part of the carbon abatement project on Karlantijpa North. We would like to find more ways we can be involved in carbon abatement projects in other areas in our region. Rangers can also help us with continuing our traditional burning which result in small patchy burns that regenerate country and stop large fires. Ranger infrastructure also needs to be designed for better living and working with impacts of climate change.

Strategies (note Strategy numbers link to the number in the Strategy and Actions sections on pages 43 to 57)

9. Ensure we are prepared for climate change and help protect important cultural places and country that are likely to be vulnerable.
10. Continue to support and develop carbon abatement projects.
11. Develop and implement good fire management plans and communication with TOs, neighbors and support organisations.
12. Work with TOs, neighbors and other stakeholders to maintain good firebreaks to protect important areas of country and places from uncontrolled wildfire.
14. Further build our monitoring capacity, and form partnerships with relevant institutions, so we can use both way knowledges to monitor and report on the health of country from the impacts of mining, water extraction, climate change, feral animals and other activities.
18. Continue to support TOs to do cultural patchy burns to regenerate country, to encourage bushfoods and animals, and pass on traditional fire knowledge.

Threat 6: Wrong way fire

**THREAT RANK:
VERY HIGH**

THREAT GOAL: In 10 years, time traditional burning is back in place across all ALT and native title lands and we are working with pastoralists for better fire management.

We have managed fire for many thousands of years to keep our country healthy and provide food for our families. We have laws that provide us with the rules for burning. This includes who can use fire and when and where they can use it as well as the ceremonies that need to be performed.

We know the seasons, weather conditions and times of day for using fire for different purposes. We use fire to replenish country, encourage bush foods to grow in the right seasons and provide fresh, green growth for animals and for hunting. Our land and its plants and animals rely on our small, patchy burning patterns to stay healthy and abundant. We use smoking ceremonies to respect and help the spirits of our old people when they pass away. We also use smoking ceremonies to make our newborn babies and their mothers strong and healthy.

However, fire management has changed a lot now. People trespassing on our land light fires at the wrong time. Much of our traditional lands are held as pastoral leases and we cannot burn in these areas. Sometimes our neighbors undertake burning and we are unaware and it can threaten our homelands, property and sacred trees. There are large areas of country that are either unmanaged or not properly burnt and when fire escapes in these areas in the wrong season it can result in very hot fires over much country. In some places we work with National Parks, including the Iytwepenty (Davenport Ranges) and Karlu Karlu, to do burning to keep country healthy. Much of our country is remote and difficult to access making it difficult to visit and manage with fire. Our rangers can help us visit these remote areas, both with helicopters and on the ground, to do traditional burning and visit our important cultural sites.

Many of our people still use fire for looking after country and animals. Traditional owners at Mungalawarru have a small cattle business. They use good fire management to do small scale burning to provide a green pick for cattle and kangaroos and to encourage bushfoods. They would like to be able to put in fire breaks around their area so they can protect it from fires coming in from neighbors and to make sure the fires they light don't escape.

Rangers can help traditional owners to prevent large uncontrolled wildfires by putting in fire breaks, supporting traditional burning and planning with neighbors to help with good fire management and protect homelands.

"Burn cool time for hot season tucker, burn hot time for cool season tucker" – Toby Brody



Fire at Likkaparta. Photo credit Ben Kaethner

Strategies (note Strategy numbers link to the number in the Strategy and Actions sections on pages 43 to 57)

- 11. Develop and implement good fire management plans and communication with TOs, neighbors and support organisations.**
- 12. Work with TOs, neighbors and other stakeholders to maintain good firebreaks to protect important areas of country and places from uncontrolled wildfire.**
- 15. Work with TOs to record, map and prioritise vulnerable cultural sites, water places and burial sites that need protecting and develop site management plans and undertake actions to protect these sites.**
- 16. Continue to support TOs and their families to visit country to maintain culture, knowledge, relationships and to look after country especially in difficult to access places including pastoral leases.**
- 18. Continue to support TOs to do cultural patchy burns to regenerate country, to encourage bushfoods and animals, and pass on traditional fire knowledge.**
- 23. Provide support to look after homelands and communities and their infrastructure including asset protection burns, weed management and fencing.**
- 26. Ensure boundaries around aboriginal land are adequately fenced and signposted and firebreaks are maintained.**

Threat 7: Introduced grazing animals and predators

THREAT RANK:
HIGH

THREAT GOAL:

- 1. In 10 years, Rangers will have reduced the impacts of feral animals around important cultural sites, water places and bushfood places.**
- 2. In 10 years, Rangers will have helped protect populations of all important and threatened animals in their region.**

When non-aboriginal people arrived in our country they brought with them many animals that were not native to our country. This included cattle, donkeys, horses, camels and feral cats. Some of these played important roles for the establishment of stations and towns but in places we were forced off our land and water places to make room for them. They also competed for food with our own animals, ate our bushfoods and messed up our water places. At times this led to conflicts between non-aboriginal and aboriginal people and many of our ancestors were hunted and shot in retaliation for trying to protect our land and for taking some of these new animals for food when ours were being pushed out. However, we came to live and work with these new animals and many of us became skilful cattleman and horse riders, often paid only in rations..

Over time, when these animals were no longer useful, they were left to roam unmanaged, and their numbers have multiplied. Today cattle, donkeys, horses and camels cause much damage to our country when their numbers are too many. These large, hard hooved animals cause erosion to soils and mess up our water places. They rub up against, push over and damage our sacred sites. Unlike our native animals, who drink from the waters edge, they wallow and defecate in our water places, polluting them.

During the bush workshops we heard how camels are dying in and polluting springs in the southwest region. In Karlantijpa North we heard how camels and horses are knocking over fences, tanks, taps and bores to get to water in communities and homelands. In the Southern region we saw the damage to the sacred waterhole at Arrawajin where it is being used as a big camp for cattle who are denuding the site, eroding the banks and polluting the water. In the Central East region cattle and horses are making a mess of water places, damage and eat our bushfoods and trample the nesting burrows of large goannas.

Our rangers can help us manage and protect our land and water places from the threat of feral animals. They can help us to identify and map the important places being damaged by them and help us to monitor and protect them including cleaning and fencing where needed. They can also help us work with neighbors to find ways to protect our sacred sites and water places but also provide alternate water sources for pastoral animals.

Our rangers also work on protecting our important and threatened animals. At times they work with scientists to understand what is threatening them and how to protect them. Feral cats are one of the biggest threats to some of them. We want our rangers to continue to work to find ways of protecting our important species from feral cats and other threats.



Camels near Munglawarru

Strategies (note Strategy numbers link to the number in the Strategy and Actions sections on pages 43 to 57)

- 8. Develop and implement a feral animal management plan for the CLC Tennant Creek region in consultation with TOs, experts and other stakeholders.**
- 13. Support research, monitoring and implementation projects that look after important plants and animals.**
- 15. Work with TOs to record, map and prioritise vulnerable cultural sites, water places and burial sites that need protecting and develop site management plans and undertake actions to protect these sites.**
- 23. Provide support to look after homelands and communities and their infrastructure including asset protection burns, weed management and fencing.**

Threat 8: Social issues

THREAT RANK:
HIGH

THREAT GOAL: In 10 years, a strong healthy Ranger program will be supporting young people by continuing to be good role models, helping them to learn from their senior elders, and supporting programs that give youth alternatives to avoid social issues.

Social issues are a threat to keeping our country, culture and people healthy and strong. Dependency on alcohol and drugs keep some people trapped in town and caught up in cycles of poverty, violence and crime, while neglecting their kids. Also our young people become addicted to social media instead of education, learning their culture and visiting country. Often they don't want to visit country because they lose contact with their social media. Like many things social media can be used for good things in keeping people connected and passing on important information. However, it can cause problems of bullying and racism which effect our youths' mental health. Racism and discrimination are also social issues that affect our peoples well being and opportunities for the future.

Lack of opportunities and activities also create problems for our kids. Many kids get in trouble at night because they get bored and wander the streets. During the Central East workshop Annie Morrison described how she worked as a volunteer with other grandmothers to patrol the streets at night to help keep young people out of trouble. The kids respect and listen to the grandmothers.

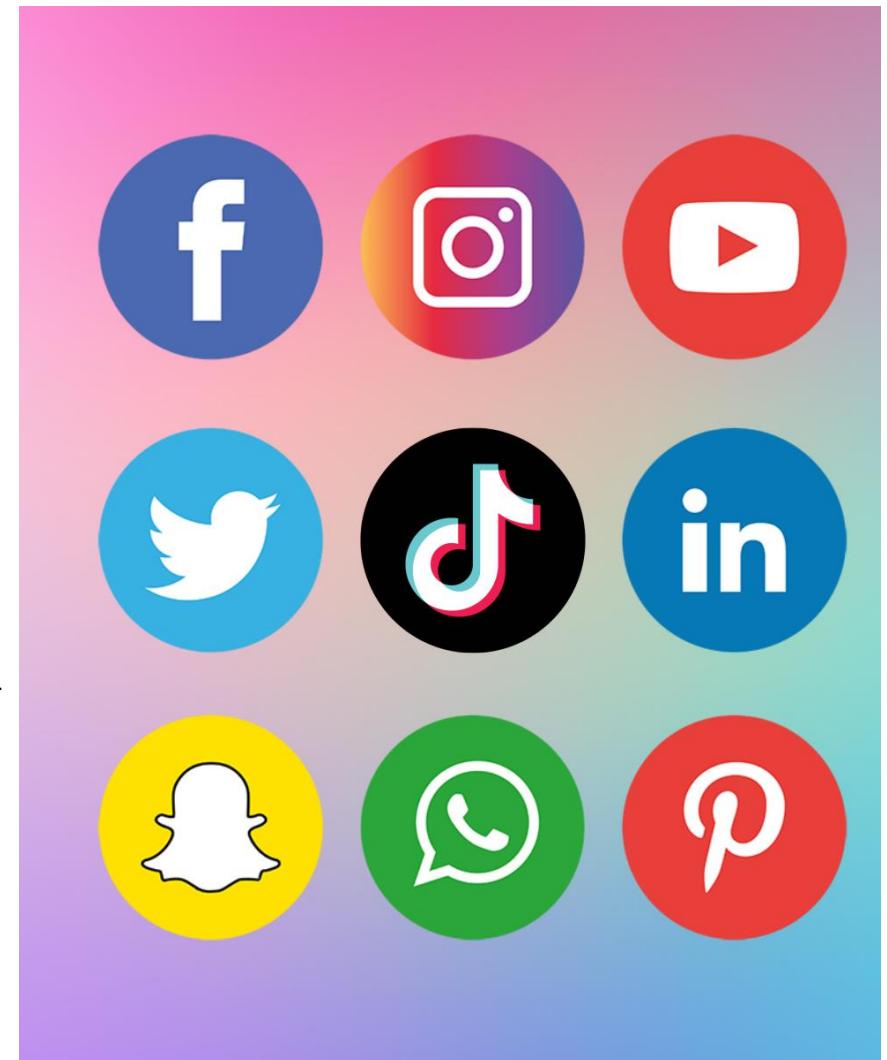
Providing young people with activities and opportunities that promote health and wellbeing are important strategies in reducing problems caused by social issues. Celebrating our Rangers as role models provides an example of healthy lifestyle for young people to follow and aim for. Supporting a junior ranger program with schools in the Barkly region to help reconnect young people to country and culture was listed in all the workshops as an important action that would help deal with social issues. Developing pathways to ranger jobs through school programs and establishing a ranger trainee program would help young people to find purpose and direction in their lives. We can also use social media to our advantage by using it and other media to document and promote the good work our rangers are doing.

Our Dreaming provides strong laws and protocols for our people to follow to show respect for elders, our country and our culture. We learn this through our ceremonies and songs, and it is passed onto us by our elders when we visit country. When people are in town and caught up in social issues they forget about our laws and customs and loose their identity. Our rangers can help young people who are getting into trouble by acting as mentors and supporting culture camps and excursions for youth to spend time with elders. Rangers can also support youth in learning their language, traditional knowledge and law.

Good to see kids here, they can get knowledge from here, on trips like this. Also, kids camp, culture camps....Good to take kurtu kurtu on country, kurtau kurtu might learn.' - Todman Dixon

Our rangers also play an important role in being our eyes and ears on the ground. They can help monitor and report on illegal social activities on country e.g., sly grog and illicit drugs, when they see it during their patrols and bush trips.

"There is a lack of young ones learning and listening and a loss of identity as young ones lose their cultural awareness and knowledge of songlines". - Michael Jones



Strategies (note Strategy numbers link to the number in the Strategy and Actions sections on pages 43 to 57)

1. Develop and undertake clear processes to ensure there is good communication between CLC, Rangers and TOs with rangers reporting any issues, interpreting information and making sure TO knowledge and concerns are listened to and acted on.
3. Promote and celebrate rangers as role models for young people and develop pathways for future land management jobs.
16. Continue to support TOs and their families to visit country to maintain culture, knowledge, language, relationships and to look after country especially in difficult to access places including pastoral leases.
21. Work with schools and other organisations to develop and deliver programs that support the learning of traditional knowledge, language and skills.
22. Mentor young people to have an increased role in decision making by learning and assisting senior TOs with meetings.

Threat 9: Knowledge loss

THREAT RANK:
HIGH

THREAT GOAL: In 10 years our language and traditional knowledge, cultural places are recorded and protected and our younger generations are learning from their elders on country.

“We want old people to tell stories and record what the old people say so people don’t get confused”

Sandra Morrison

Our old people knew their country intimately. They walked, hunted, collected and camped across all their land. They knew all the places to find water even in drought times and had maps in their head of where to find them. They knew all the plants and animals, what they could be used for and when and how to hunt and collect them. They knew the proper ways to prepare, cook and use their foods and medicines. They also knew how to make the tools and artefacts they needed for day to day life.

They took care of the country and the plants and animals in it. They burnt at the right times to keep country healthy and encourage plants and animals to grow and breed. They knew when the right times were to hunt and collect and how much to take to ensure there was plenty for next time. They performed the songs and ceremonies needed to keep country healthy. Traditional owners looked after their totems to ensure they stayed healthy and plentiful.

Today many of our elders still have much traditional knowledge about our land, water and plants and animals. However as our people have been either drawn or forced into towns and communities and our young ones are distracted by social issues we are afraid that a lot of this knowledge is not being passed on and will be lost. It is often difficult for us to visit country and keep our knowledge for it strong. Sometimes we don’t have vehicles and access is difficult either because it is blocked or it is remote and inaccessible.

Our rangers play an important role in helping us visit, record and learn about places and sites to strengthen and pass on our knowledge of country and demonstrate our connection to it. We want our young ones to learn the knowledge and skills of our elders to be able survive on our land. The development of a Junior Ranger program with schools in the Barkly region would provide an important opportunity for teaching these skills and knowledge.

Our rangers are currently based in Tennant Creek and they have a very large area of country to cover. We would like to see our ranger program grow, with more staff and resources, so we can have ranger bases in each of our regions. This would allow our rangers to better represent each of the regions and support us in keeping traditional knowledge and connection to country strong.



Doris Kelly and Gladys Beasley collecting sugarbag: Photo credit: CLC Land Management Collection

Strategies (note Strategy numbers link to the number in the Strategy and Actions sections on pages 43 to 57)

- 4 a. Ensure the Rangers are adequately staffed, trained and resourced to meet the increased land management needs across the whole CLC Tennant Creek region
- 4 b. Set up regional ranger groups to expand land management capacity and be more culturally representative across the whole CLC Tennant Creek region
15. Work with TOs to record, map and prioritise vulnerable cultural sites, water places and burial sites that need protecting and develop site management plans and undertake actions to protect these sites.
16. Continue to support TOs and their families to visit country to maintain culture, knowledge, language, relationships and to look after country especially in difficult to access places including pastoral leases.
17. Support the culturally appropriate recording, storage and sharing of traditional knowledge and language.
21. Work with schools and other organisations to develop and deliver programs that support the learning of traditional knowledge and skills.
22. Mentor young people to have an increased role in decision making by learning and assisting senior TOs with meetings.

Threat 10: Poor infrastructure and access

**THREAT RANK:
HIGH**

THREAT GOAL:

1. In 10 years the Rangers will be supporting traditional owners to be on country by having processes in place to monitor and report on poor infrastructure, emergency communications and access issues.
2. In 10 years rangers will be supporting traditional owners and their families through on country trips and activities.

Poor infrastructure and access are a big threat to our people being able to be on country and keep it healthy. This has had a big impact on the ability for our people to live and work on their country, forcing many people into larger communities and towns where social issues have a huge impact on our people.

At Napagunpa we heard about the difficulties and dangers in times of emergency. William Graham explained how a big flood came through and flooded through the community. William described how there was no phone or radio communication, so he and Bindi Martin walked all night and day to Bluebush to try and get help. They then returned with Norman Hooker and evacuated everyone. While the men were off trying to get help the ladies waited at the homeland and saw the waters rising and flooding through and under the houses.

Changing policy toward aboriginal homelands has resulted in the loss of funding for looking after and servicing them and arguments about who's responsible. It is a challenge to look after our homelands with difficulties including getting reliable contractors, equipment and materials, slow processes, difficulty in getting land use agreements and theft of things such as pumps and tanks. All this highlights the need for good communications, infrastructure and support if families are to be able to safely live on country.

In the Southern workshop we heard about the difficulties in getting roads maintained for access to communities including Hatches Creek and Canteen Creek. It is unclear to traditional owners who is responsible for maintenance and how to get TO priorities and needs addressed. In conversations with the Kurundi Station manager he explained he had contracts with shire/government to maintain roads in Southern region and could work to include traditional owners needs when requested. If our rangers had a front-end loader or grader and training, they could help provide access to country where no other options are available.

The rangers help homelands with firebreaks and looking after graveyards. They also do regular patrols to keep a check for theft and trespass. Much of our country is very remote with no or little access. The rangers help us visit these remote area to check on and look after them. However, there are many homelands and communities wanting help and there are only a few rangers. We need to be able to expand and better resource and train our rangers so they can better cover the large region they are trying to look after.

"Sometimes it is better to be on the donkey tracks than the roads" - Lorraine Gibson



William Graham at Napagunpa

Strategies (note Strategy numbers link to the number in the Strategy and Actions sections on pages 43 to 57)

1. Develop and undertake clear processes to ensure there is good communication between CLC, Rangers and TOs with rangers reporting any issues, interpreting information and making sure TO knowledge and concerns are listened to and acted on.
- 4 a. Ensure the Rangers are adequately staffed, trained and resourced to meet the increased land management needs across the whole CLC Tennant Creek region.
- 4 b. Set up regional ranger groups to expand land management capacity and be more culturally representative across the whole CLC Tennant Creek region.
9. Ensure we are prepared for climate change and help protect important cultural places and country that are likely to be vulnerable.
16. Continue to support TOs and their families to visit country to maintain culture, knowledge, language, relationships and to look after country especially in difficult to access places including pastoral leases.
23. Provide support to look after homelands and communities and their infrastructure including asset protection burns, weed management and fencing.
24. Develop communication plans for supporting and checking on TOs on country in times of emergency.

Threat 11: Visitors doing the wrong thing

**THREAT RANK:
HIGH**

THREAT GOAL: In 10 years, visitors understand and respect our culture and country and are behaving responsibly and respectfully.

“We want white people to respect our ways. We respect their laws, they need to respect ours.” Michael Jones

We are the First Nations people of this land and the original owners. We have never given up or traded our rights to land, but it has been taken from us through a combination of force and Government laws and policies. We want visitors to our country to understand and respect our culture and our connection to our land and we want them to behave responsibly and respectfully when visiting it.

Those who are unaware of, or disrespectful to, our culture cause us great hurt and threaten the health of our land and culture. Some people leave racist graffiti, damage signs and sites and leave rubbish. People trespassing on our land may camp near our sacred sites and light fires at the wrong time. These things upset and hurt us, making us feel unsafe on our own land. We also worry about their well being and what might happen to people trespassing on our land. Inadvertently trespassing on sacred sites can cause sickness. People can also get lost or hurt. We need more appropriate signage on country showing protocols and rules (including for fire, camping and swimming) especially on National Parks and regularly visited places.

“Climbing over barriers, drinking in sacred places, disrespecting directives causes us pain.” Nelnita Morrison

New employees working with aboriginal organisations, government, mining companies, banks and other organisations, either do not have any cultural awareness training or not training appropriate to our area. This means they do not understand our culture and may get confused and not know how to behave respectfully. We want people who are working in our region to have locally appropriate cultural awareness training and for organisations to provide culturally appropriate workplace conditions and opportunities for our people.

In Tennant Creek many visitors are doing the wrong thing in town and not respecting our culture and elders. This includes aboriginal visitors from other communities coming to town to drink and not respecting the traditional owners for Tennant Creek. We need cultural awareness signs, information and patrols so community visitors know what they can and can't do and how to behave respectfully. We also want Patta Aboriginal Corporation to continue to work with traditional owners and Shire to ensure cultural sites in and around Tennant Creek are protected and regularly maintained.

Rangers do regular patrols to check on the main places people are visiting and put-up signs asking them to do the right things including at Kunjarra, 7-mile waterhole and Karlu Karlu. They also visit and check on homelands for trespass, theft and damage and they report issues to police, CLC and traditional owners. They support traditional owners to ensure people respect customary laws on country. We want our rangers to have compliance training and powers so they are able to properly report and deal with visitors who are doing the wrong things.



Strategies (note Strategy numbers link to the number in the Strategy and Actions sections on pages 43 to 57)

1. Develop and undertake clear processes to ensure there is good communication between CLC, Rangers and TOs with rangers reporting any issues, interpreting information and making sure TO knowledge and concerns are listened to and acted on.
- 4 a. Ensure the Rangers are adequately staffed, trained and resourced to meet the increased land management needs across the whole CLC Tennant Creek region.
- 4 b. Set up regional ranger groups to expand land management capacity and be more culturally representative across the whole CLC Tennant Creek region.
7. Develop and maintain good communications with neighboring properties and other stakeholders to help facilitate more respectful relationships with TOs.
20. Support locally led cultural awareness programs and protocols and promote culturally appropriate workplace conditions and opportunities across all organisations.
25. Work with TOs to identify signage and management needs in public access areas to protect priority cultural sites and provide cultural awareness information in these places.
26. Ensure boundaries around aboriginal land are adequately fenced and signposted and firebreaks are maintained.

Strategies and Actions

STRATEGIES

What we will do to reduce Threats, improve Values and build capacity?

THREATS

The problems this strategy will reduce to make the Values healthy

VALUES

The important things this strategy will manage and protect

ACTIONS

The work we need to do. A list of the actions that will be taken to implement the strategies.

In the first part of the Healthy Country Plan we have identified the Values we want to look after, the Threats that are causing them problems and the Goals we want to achieve to make our Values healthy and to fix the Threats.

During the bush workshops in each region we talked about the Strategies of how we are going to look after our Values and deal with the Threats. We also discussed what Actions we would need to be to achieve the Strategies. The Actions are the work we need to do. Each Strategy has several Actions that need to be done for us to make country and culture healthy.

The following pages show:

- the Strategies and Actions we need to do
- The Threats they help fix.
- The Values they help to keep healthy

Strategies and Actions: Operations & Resources

STRATEGY – Patrols and reporting		ACTIONS
1.	<p>Develop and undertake clear processes to ensure there is good communication between CLC, Rangers and TOs with rangers reporting any issues, interpreting information and making sure TO knowledge and concerns are listened to and acted on.</p> <p><i>“Rangers to continue to be our eyes and ears on the ground”</i></p>	<ol style="list-style-type: none"> 1. CLC Land Management to develop clear processes and protocols for Rangers and TOs to record and reporting issues. 2. Rangers to continue to record and report TOs concerns for mining, pastoral, visitors, and contractor issues and problems to the relevant CLC sections. 3. Rangers to continue to do regular patrols to check people are doing the right thing and report incidences to the relevant CLC sections and TOs including mining, pastoral issues, checking for trespass, theft, suspicious activities and not respecting cultural protocols. 4. Rangers to assist TOs and knowledgeable elders to visit and inspect cultural sites and water places they are worried about and report issues to CLC. 5. Rangers to report TO concerns regarding effects of mining and water extraction on water places and sacred sites. 6. CLC to work with TOs to ensure protocols/rules are in place to ensure contractors and other water users don't pump too much water or from the wrong places. 7. Rangers to get compliance training in how to approach people, collect evidence, and record and report issues. 8. Provide training/help to Rangers, TORAC members and TOs on how best to keep an eye on visitors and report issues. 9. Rangers to monitor pastoral activities and report inappropriate or illegal activity to CLC Pastoral Officer including back hand deals, illegal mustering, cattle on country with no lease, damaged fencing, weed incursions from pastoral leases. 10. Rangers to support traditional owners in negotiations and problems when dealing with pastoral issues. 11. Rangers to monitor and report impacts of cattle licences on aboriginal land. 12. Rangers to support TOs in understanding rights and options on different land tenures including Native Title. 13. Rangers and CLC to check and report to TOs about of the safety of the gas pipeline at Warrego , including the effect of the flame on sacred sites.
THREATS	<p>Mining, Fracking and Water Extraction</p> <p>Pastoral Issues</p> <p>Government Policy</p> <p>Not following customary law</p> <p>Visitors doing the wrong thing</p> <p>Social issues</p> <p>Poor infrastructure and access</p>	
VALUES	<p>Water Places</p> <p>Cultural sites and songlines</p> <p>Traditional knowledge, language and law</p> <p>Bushfoods and medicines</p> <p>Important Plants and Animals</p> <p>People on Country</p>	

Strategies and Actions: Operations & Resources

STRATEGY – Long term Ranger funding		ACTIONS	
2.	Work with CLC and other ranger groups and organisations to advocate for increased long-term investment in Rangers and other programs that support aboriginal people to live and work on their country.	<ol style="list-style-type: none"> 1. CLC and aboriginal organisations to lobby for long term programs and policies that support and allow people to live and work on country including Indigenous Ranger programs. 2. CLC Land Management to continue to develop alternative sources for funding for ranger program (fee-for service, philanthropic and government grants, enterprises and corporate investment). 3. CLC Land Management to continue to work with TOs to explore other options for protecting country such as Indigenous Protected Areas. 4. Use our Healthy Country Plan to demonstrate our plans for managing country and to explore options and seek funding. 5. Rangers to support TOs country visits and homeland maintenance to demonstrate the importance of people being on country for the health and well-being of people and country. 6. Ranger program to help record and support intergenerational knowledge transfer and demonstrate connection to country and the importance of having people on country. 7. Investigate redirecting underemployment from mining companies' indigenous employment programs and funding toward indigenous ranger employment so long as the funds and positions do not compromise ranger group independence. 	
THREATS	Mining, fracking and water extraction Government policy Social issues		
VALUES	Water Places Cultural sites and songlines Traditional knowledge, language and law Bushfoods and medicines Important Plants and Animals People on Country		
STRATEGY – Rangers and youth			ACTIONS
3.	Promote and celebrate rangers as role models for young people and develop pathways for future land management jobs		<ol style="list-style-type: none"> 1. CLC Land Management to develop a careers pathway from school to ranger jobs through school programs. 2. Celebrate our Rangers and the program as a role model providing an example of healthy lifestyle. 3. Provide ranger training for young people. 4. Provide work experience opportunities for young people. 5. Make photobooks, newsletters, videos and use social media to promote and celebrate ranger work. 6. Develop ranger traineeship program for young people to create a pathway for future rangers. 7. Rangers to undertake school visits to show kids about what rangers do and inspire them as a potential career. 8. Build up ranger program with more ranger jobs for young people so they can keep culture and knowledge strong.
THREATS	Social issues		
VALUES	Water Places Cultural sites and songlines Traditional knowledge, language and law Bushfoods and medicines Important Plants and Animals People on Country		

Strategies and Actions: Operations & Resources

STRATEGY – Building ranger program		ACTIONS
4.	<p>a. Ensure the Rangers are adequately staffed, trained and resourced to meet the increasing land management needs across the whole CLC Tennant Creek region.</p> <p>b. Set up regional ranger groups to expand land management capacity and be more culturally representative across the whole CLC Tennant Creek region.</p>	<ol style="list-style-type: none"> CLC Land Management to investigate setting up regional ranger groups to: <ul style="list-style-type: none"> be culturally specific for the regions; keep people on country; protect sites and keep knowledge of country strong; to patrol each region regularly to monitor visitors and report issues; and to visit homelands regularly. Discuss with TOs whether some homelands can be used as regional ranger bases for each region. Build up ranger program with more ranger jobs for young people so they can keep culture and knowledge strong. Ensure rangers are properly resourced, trained and staffed to cover the large area they operate over. Train rangers in grading and road maintenance. Ensure Rangers have access to front-end loader or grader to help provide access to country for TOs.
THREATS	<p>Not following customary law</p> <p>Traditional knowledge loss</p> <p>Visitors doing the wrong thing</p> <p>Poor infrastructure and access</p>	
VALUES	<p>Water Places</p> <p>Cultural sites and songlines</p> <p>Traditional knowledge, language and law</p> <p>Bushfoods and medicines</p> <p>Important Plants and Animals</p> <p>People on Country</p>	
STRATEGY- Promoting ranger work		ACTIONS
5.	<p>Demonstrate the important work rangers undertake and tell a strong story of the importance of having people on country to keep country and culture healthy.</p>	<ol style="list-style-type: none"> Promote, and participate in, programs that demonstrate the importance of indigenous land management programs including the Country Needs People and the Healthy Country Healthy Women networks. Connect with other ranger groups and share knowledge through social media, exchanges, workshops, conferences, etc. Rangers to record, photograph and tell strong stories of their good work to demonstrate the importance of ranger jobs for keeping country and people healthy through video, newsletters, CLC media and Facebook. Produce short films and videos showing the work rangers are doing and importance of people on country. Use our Healthy Country Plan to show people we know what we are doing and how we want to keep country healthy.
THREATS	<p>Government policy</p>	
VALUES	<p>Water Places</p> <p>Cultural sites and songlines</p> <p>Traditional knowledge, language and law</p> <p>Bushfoods and medicines</p> <p>Important Plants and Animals</p> <p>People on Country</p>	

Strategies and Actions: Land and water management

STRATEGY – Mine rehabilitation		ACTIONS
6.	Prioritise old mine sites of concern to TOs and seek support for projects to rehabilitate mines in the Southern and Central East regions.	<ol style="list-style-type: none"> Rangers and TOs to identify and record old mine areas needing rehabilitating and cleanup. Rangers and TOs to find and fence off old mine shafts especially around Hatches Creek. CLC Mining and mining companies to ensure mining companies rehabilitate old mining areas. CLC Land Management to create special projects for funding for old mine site cleanup.
THREATS	Mining, Fracking and Water Extraction	
VALUES	Water Places Cultural sites and songlines People on Country	
STRATEGY – Pastoral issues		ACTIONS
7.	Develop and maintain good communications with neighboring properties and other stakeholders to help facilitate more respectful relationships with TOs.	<ol style="list-style-type: none"> CLC Land Management to set up regular separate meetings with each of the surrounding pastoral stations to discuss pastoral issues. CLC Land Management to promote good examples of how stations can work with TOs for others to follow e.g. Banka Banka Station and Nguyarramini. CLC Land Management to work with Pastoral Officer to develop protocols and agreements with neighbouring properties to ensure TOs are informed and consulted when they are mustering cattle and undertaking developments on aboriginal lands including with: <ul style="list-style-type: none"> Phillip Creek Station when they are planning mustering on Mungalawarru (Central West region). Hatches Creek Station (Southern region) Anurrete ALT (Southern region) Newcastle Waters (Northern Region) Check and remove bulls and cattle from Tennant Creek Station entering ALT at Miyakampi (Central West region). CLC Pastoral Officer and Native Title Unit to ensure Native Title rights are respected on Newcastle Waters Station and TOs are negotiated and consulted with over any developments including water extraction. Make sure to inform pastoral stations beforehand when visiting sites on stations.
THREATS	Pastoral issues Visitors doing the wrong thing	
VALUES	People on country	

Strategies and Actions: Land and water management

STRATEGY – Feral animal management		ACTIONS
8.	Develop and implement a feral animal management plan for the CLC Tennant Creek region in consultation with TOs, experts and other stakeholders.	<ol style="list-style-type: none"> 1. CLC Land Management to get support to survey and map, with TO approval, the extent and key locations of camels, donkeys, horses and feral cattle. 2. CLC Land Management to develop a management plan for camels including consulting with TOs about culling and in what areas. 3. Rangers to record and report where camels and other feral animals are causing problems report information. 4. Work with TOs and CLC Pastoral Officer to get advice and develop the most appropriate means for dealing with removal of feral animals. Avoid culling where other options exist. 5. Rangers to provide logistics support for trapping and selling camels and other feral animals when prices are good. 6. CLC Land Management contractors to undertake culls and musters to control and manage feral animals in places where TOs have given approval. 7. Ensure any culling of feral animals does not occur too close to water places. 8. Monitor and maintain fences to prevent feral animal trespass. 9. Explore options for carbon credits for the removal of feral animals.
THREATS	Introduced grazing animals and predators	
VALUES	Water Places Cultural sites and songlines Traditional knowledge, language and law Bushfoods and medicines Important Plants and Animals People on Country	

Strategies and Actions: Land and water management

STRATEGY – Climate change		ACTIONS	
9.	Ensure we are prepared for climate change and help protect important cultural places and country that are likely to be vulnerable to climate change.	<ol style="list-style-type: none"> 1. CLC Land Management and Rangers to develop community education materials to inform TOs about what is happening with climate change. 2. CLC Land Management and Rangers to organise and support educational workshops, with relevant experts, on appropriate technologies and infrastructure for living with climate change. 3. Use appropriate low carbon technology for ranger program and communities including increased use of solar power 4. CLC Land Management to work with TOs to ensure protocols/rules are in place to ensure contractors and other water users don't pump too much water or from the wrong places. 5. Help protect sacred trees from impacts of climate change and water extraction through good fire management and weed control. 6. Protect water places from feral animal pollution, water extraction and other things to keep them healthy in preparation for climate change. 7. Work with TOs to identify and monitor priority cultural values for changes that may be related to climate change. 8. Rangers to work with TOs to record and report the effects of climate change on community people. 9. Rangers to record and report on changes in the environment as observed by TOs. 	
THREATS	Climate change Poor infrastructure and access		
VALUES	Water Places Cultural sites and songlines Bushfoods and medicines Important Plants and Animals People on Country		
STRATEGY - Carbon abatement projects			ACTIONS
10.	Continue to support and develop carbon abatement projects.		<ol style="list-style-type: none"> 1. Continue carbon abatement burning in savanna country in Karlantijpa North ALT (Northern region). 2. Continue to work with scientists and organisations, such as Indigenous Desert Alliance, to investigate and implement viable options for carbon abatement including bringing carbon burning projects further south than it currently applies. 3. Explore options for carbon abatement credits for the removal of feral animals.
THREATS	Climate change		
VALUES	Water Places Cultural sites and songlines Traditional knowledge, language and law Bushfoods and medicines Important Plants and Animals People on Country		

Strategies and Actions: Land and water management

STRATEGY – Fire planning		ACTIONS
11.	Develop and implement good fire management plans and communication with TOs, neighbors and support organisations.	<ol style="list-style-type: none"> Rangers and TOs to work with Warlu fire group to decide areas for burning each year including consulting with TOs about location of strategic fire breaks. Organise regular meetings with TOs, neighbors, rangers and support organisations to plan better fire management along boundaries. Plan and undertake burning under right conditions using traditional knowledge, fire scar maps, looking at fuel loads and weather reports. Ensure adequate firebreaks are in place prior to burning to avoid uncontrolled fires Rangers to continue community protection fire planning with Bushfires NT and Fire and Emergency Services. Rangers to ensure CLC Fire Officer is informed and involved beforehand when Rangers are planning burns. Ensure fire operations are conducted safely to avoid accidents and uncontrolled fires
THREATS	Climate change Wrong way fire	
VALUES	Cultural sites and songlines Traditional knowledge, language and law Bushfoods and medicines Important Plants and Animals People on Country	
STRATEGY – Fire management		ACTIONS
12.	Work with TOs, neighbors and other stakeholders to maintain good firebreaks to protect important areas of country and places from uncontrolled wildfire.	<ol style="list-style-type: none"> Rangers to continue to support TOs to create and monitor fire breaks and help with fire fighting where and when it is required and safe to do so. Rangers and TOs to continue to work with Parks and Wildlife to do firebreaks and burning in the National Parks including Karlu Karlu (Devil’s Marbles) Conservation Reserve and Iytwelepenty (Davenport Ranges) National Park Rangers to help with firebreaks to stop large fires coming from crown land between Canteen Creek and east to Burramarra Station (Southern region). Rangers and pastoral stations to work together to do firebreaks and back burning along boundaries. CLC Land Management to ensure a grader is available for the Rangers to assist in making fire breaks and they have appropriate training. Rangers to continue to use and adapt new technologies for fire management.
THREATS	Wrong way fire	
VALUES	Cultural sites and songlines Traditional knowledge, language and law Bushfoods and medicines Important Plants and Animals People on Country	

Strategies and Actions: Land and water management

STRATEGY – Protecting important plants and animals		ACTIONS
13	Support research, monitoring and implementation projects that look after important plants and animals.	<ol style="list-style-type: none"> Rangers to continue to work with scientists and TOs to identify and protect important plants and animals. Work with senior elders to undertake participatory mapping, knowledge recording and conservation planning for important plants and animals. TOs and rangers to do surveys for important plants and animals in priority areas nominated by TOs including bilby surveys along old road to Ngapamilarnu (Northern region). Undertake feral cat monitoring using camera traps and other methods at important locations for important species. Undertake trapping and other control methods to reduce cat numbers at important locations for significant species. Rangers to get training in pest and feral animal management including the use of Felixer cat traps.
THREATS	Introduced grazing animals and predators	
VALUES	Cultural sites and songlines Traditional knowledge, language and law Important Plants and Animals	
STRATEGY – Monitoring and research		ACTIONS
14	Further build our monitoring capacity, and form partnerships with relevant institutions, so we can use both way knowledges to monitor and report on the health of country from the impacts of mining, water extraction, climate change, feral animals and other activities.	<ol style="list-style-type: none"> Rangers to get training and develop skills to help with monitoring mining and reporting impacts. Work with TOs to identify and monitor key water places to monitor their health and setup good ongoing monitoring of these sites. CLC to lobby government for Rangers to assist in monitoring the impacts from Singleton horticultural development water extraction, including training and resourcing rangers. Rangers to work with TOs and scientists to monitor and record how climate change is affecting bush tucker, medicines, animals, water places and sacred sites. Build capacity for Rangers and TOs to monitor and collect data on climate change. Work with TOs to identify places and methods for monitoring effects of climate change. Rangers to continue to visit and look after Mission Block swamp including weed control and water testing old mine in Central East region. Rangers to monitor leeching from Warrego mine tailings dam in Central West region.
THREATS	Mining, Fracking and Water Extraction Climate Change Feral animals	
VALUES	Water Places Cultural sites and songlines Bushfoods and medicines Important Plants and Animals People on Country	

Strategies and Actions: Culture and people

STRATEGY – Protecting cultural sites and water places		ACTIONS
15	Work with TOs to record, map and prioritise vulnerable cultural sites, water places and burial sites that need protecting and develop site management plans and undertake actions to protect these sites.	<ol style="list-style-type: none"> 1. Where requested by TOs record men's and women's sacred sites and pass information to CLC Anthropology, and erect signs and fences where required. 2. Rangers to continue to work with TOs to visit, record and prioritise important cultural sites and water places to be cleaned, fenced and protected from cattle and feral animals. 3. Rangers to support TOs to work with pastoralists, Parks and Wildlife and other land managers to identify and protect important cultural sites and water places, including fire breaks, fencing and providing alternative water points. 4. CLC Land Management to find ways to remove Kurandi Station cattle from and protect Arrawajin waterhole (Southern region). 5. Rangers to help TOs record, protect, clean and manage our cultural sites and water places including: <ul style="list-style-type: none"> • sacred sites west of Mungalawarru (Central West region); • 108 waterhole at Miyikampi (Northern region); • billabong near Pawurinj (Northern region); • old well east of Three Ways (Central East region); • protect Likkaparta soakage from pig damage (Central East region); • Kali Kali (Moon Dreaming) and Pantalijangu soakages near Boon Hill (Central East region); • Arrawajin waterhole (Southern region); and • Punjarriji spring in the Central East region. 6. Locate, record and protect burial places from feral animals, cattle, fire and other disturbance including: <ul style="list-style-type: none"> • old Dick Carbudji near old Telegraph Station; • Jorna and Sharon Murphy's auntie's burial site (Central East region); • Cowboy Sandy Jampin burial site (Southern region); • Graveyard at Karlumpurlpa homeland (Northern region); and • Old Morrison grave site north of Morphett Creek. 7. Rangers to record and report to TOs areas where bush foods and medicines are being damaged/trampled by feral animals. 8. CLC Land Management to seek funding for fencing and, where necessary, providing alternate water sources to protect water places and cultural sites. 9. CLC Land Management Officer to liaise with NLC for registration and protection of Renner Spring and surrounding Ngappa songline sites (Northern region).
THREATS	<p>Mining, fracking and water extraction</p> <p>Pastoral issues</p> <p>Wrong way fire</p> <p>Introduced grazing animals and predators</p> <p>Traditional knowledge loss</p>	
VALUES	<p>Water Places</p> <p>Cultural sites and songlines</p> <p>Traditional knowledge, language and law</p> <p>People on Country</p>	

Strategies and Actions: Culture and people

STRATEGY – Visiting country and knowledge recording		ACTIONS
16	Continue to support TOs and their families to visit country to maintain culture, knowledge, language, relationships and to look after country especially in difficult to access places including pastoral leases.	<ol style="list-style-type: none"> Rangers to continue to help organise and undertake country trips with TOs including: <ul style="list-style-type: none"> culture camps to visit country for young people with senior elders to learn culture, knowledge, and law, and to learn about hunting, collecting and preparing bushfoods and medicines, Including separate men's and women's culture camps when required; Urgent develop a bush camp program for rangers to train and mentor problem kids including spending time with elders on country to learn culture, language and respect for elders and to reconnect to country; Urgent special cultural knowledge recording trip with TOs and elders, including working with Nyinka Nyunyu; visit remote areas to do traditional burning and check cultural sites including using helicopter and grader for access where necessary; a women's camp to Munga Manda area to share culture with young girls (Northern region); visit pastoral stations to check cultural sites and water places and for hunting and bushfood collecting; visit Tennant Creek Station to find out about what's happening to that country for fire, sacred sites and other issues (Central East region); visit sacred sites on Phillip Creek Station (Northern region); visit places where there are important totem animals and plants that are threatened species; and help elderly TOs collect bushtucker and medicines. Rangers to prepare campsites and do burning before country visits to open up areas, as directed by TOs. Undertake camps and meetings on country during school holidays so kids can come along and learn. CLC Land Management to look at getting vehicles specifically set up to transport children on cultural trips.
THREATS	<p>Mining</p> <p>Pastoral issues</p> <p>Wrong way fire</p> <p>Not following customary law</p> <p>Traditional knowledge loss</p> <p>Social issues</p> <p>Poor infrastructure and access</p>	
VALUES	<p>Water Places</p> <p>Cultural sites and songlines</p> <p>Traditional knowledge, language and law</p> <p>Bushfoods and medicines</p> <p>Important Plants and Animals</p> <p>People on Country</p>	

Strategies and Actions: Culture and people

STRATEGY – Knowledge recording		ACTIONS
17.	Support the culturally appropriate recording, storage and sharing of traditional knowledge and language.	<ol style="list-style-type: none"> Rangers to support senior elders to record and transfer information for Tennant Creek Mukurtu database. Urgent Rangers and TOs to get training and support for recording where needed. Rangers to support traditional knowledge recording projects including: <ul style="list-style-type: none"> how to prepare and cook bush foods and medicines; visit and record places with important trees and animals; record stories and information with TOs when on country; and develop a medicine plant project for kids e.g. video on you tube or Facebook page. Get clear instructions from elders on protocols for storing and sharing traditional knowledge information.
THREATS	<p>Not following customary law</p> <p>Traditional knowledge loss</p>	
VALUES	<p>Water Places</p> <p>Cultural sites and songlines</p> <p>Traditional knowledge, language and law</p> <p>Bushfoods and medicines</p> <p>Important Plants and Animals</p> <p>People on Country</p>	
STRATEGY – Traditional burning		ACTIONS
18.	Continue to support TOs to do cultural patchy burns to regenerate country, to encourage bushfoods and animals, and pass on traditional fire knowledge.	<ol style="list-style-type: none"> Support burning trips to country that is lacking in fire guided by traditional practices and traditional owners . Continue aerial and ground burning guided by traditional practises and traditional owners . Ensure appropriate TOs are present during burning activities. Support burning trips with senior elders to record and pass and traditional fire knowledge to young people.
THREATS	<p>Climate change</p> <p>Wrong way fire</p>	
VALUES	<p>Water Places</p> <p>Cultural sites and songlines</p> <p>Traditional knowledge, language and law</p> <p>Bushfoods and medicines</p> <p>Important Plants and Animals</p> <p>People on Country</p>	

Strategies and Actions: Culture and people

STRATEGY – Cultural laws and protocols		ACTIONS
19.	Follow cultural laws, protocols and practices in all aspects of ranger work.	
THREATS	Government policy Not following customary law	<ol style="list-style-type: none"> 1. Work with CLC Land Management to consider how to incorporate cultural protocols and responsibilities into Ranger duties. 2. Work with TOs to develop clear cultural protocols for visitors to follow when visiting and working on country.
VALUES	Water Places Cultural sites and songlines Traditional knowledge, language and law People on Country	<ol style="list-style-type: none"> 3. Rangers to always get permission and work with Kirta and Kurtungurla when visiting country. 4. Develop clear men's and women's business ranger roles and responsibilities and build into work plans. 5. Support anthropologists to talk and listen to pulka pulka. They are the original anthropologists.
STRATEGY – Cultural awareness		ACTIONS
20.	Support locally led cultural awareness programs and protocols and promote culturally appropriate workplace conditions and opportunities across all organisations.	
THREATS	Government policy Not following customary law Visitors doing the wrong thing	<ol style="list-style-type: none"> 1. Work with government to promote and participate in projects that teach cultural awareness and increase respect for first nations people. 2. Support and participate in locally appropriate cultural awareness programs for all local organizations, including for government workers. 3. Develop local guides/brochures which promote proper behavior when visiting country and with maps that includes where people can and can't go.
VALUES	Water Places Cultural sites and songlines Traditional knowledge, language and law People on Country	<ol style="list-style-type: none"> 4. All non-aboriginal people working with Muru-Warinyi Ankkul Rangers to go through cultural awareness training relevant for Tennant Creek CLC region. 5. CLC Land Management to require staff, partner organisations and contractors to have undertaken locally appropriate cultural awareness training relevant for Tennant Creek CLC region when working with Muru-Warinyi Ankkul Rangers.

Strategies and Actions: Culture and people

STRATEGY – Schools and youth		ACTIONS
21.	Work with schools and other organisations to develop and deliver programs that support the learning of traditional knowledge, language and skills.	<ol style="list-style-type: none"> 1. CLC Land Management to develop a careers pathway from school to ranger jobs through school programs. 2. Rangers and TORAC to undertake annual workshop to plan Junior Ranger program activities. 3. Create bush survival skills program for young people as part of junior rangers (making fire, windbreaks, finding food and water, hunting, collecting bush food, making artefacts). 4. Create junior ranger logo and uniforms and rewards/certificates for achievements (backpacks, hats, water bottles, shirts). 5. Rangers to continue to do school presentations to teach what rangers do. 6. Rangers and TOs to work with different schools to support and run culture camps for elders to teach cultural knowledge and skills. 7. Use local languages in school visits and junior ranger programs. 8. Rangers to support youth in learning their own languages. 9. Promote collaborations and partnerships with programs for problem youth where they are culturally appropriate and guided by elders. 10. Re-establish a collaboration between Juno Centre and rangers to provide skills and opportunities for jobs for young people including problem kids.
THREATS	Traditional knowledge loss Social issues	
VALUES	Water Places Cultural sites and songlines Traditional knowledge, language and law Bushfoods and medicines Important Plants and Animals People on Country	
STRATEGY – Schools and youth		ACTIONS
22.	Mentor young people to have an increased role in decision making by learning and assisting senior TOs with meetings.	<ol style="list-style-type: none"> 1. Rangers and TO's to ensure young people are involved in TORAC and Ranger meetings. 2. Rangers to work with senior elders to nominate young TOs to go with them and learn from them so they can give they can assist old people and give them a rest. 3. Undertake governance training for TORAC with members bringing their next generation leaders.
THREATS	Traditional knowledge loss Social issues	
VALUES	Water Places Cultural sites and songlines Traditional knowledge, language and law People on Country	

Strategies and Actions: Culture and people

STRATEGY – Homeland support		ACTIONS	
23.	Provide support to look after homelands and communities and their infrastructure including asset protection burns, weed management and fencing.	<ol style="list-style-type: none"> Rangers to work with TOs to record where access issues are a problem and provide information to CLC, shire councils, stations and aboriginal corporations to improve access. Assess homeland condition with TOs and report issues to relevant organisations. Rangers to assist with asset protection for homelands including fire breaks, protection burns, fencing, grave maintenance, and weed control. Rangers to assist with firebreaks around Miyakampi and Pawaparinji houses, hand pump and trees (Central West region). CLC Land Management to identify who has responsibility for road maintenance in Southern region and lobby for TO access issue priorities to be included in contracts. Hansen River road needs grading so rangers can do survey work (Northern region). Rangers to report TO concerns to CLC Land Management regarding water quality of bores at homelands – particularly Likkaparta and Pakulki (Central East region). Rangers to get training in water monitoring. 	
THREATS	Pastoral issues Wrong way fire Feral animals Poor infrastructure and access		
VALUES	Water Places Cultural sites and songlines Traditional knowledge, language and law Bushfoods and medicines Important Plants and Animals People on Country		
STRATEGY – Homeland support			ACTIONS
24.	Develop communication plans for supporting and checking on TOs on country in times of emergency.		<ol style="list-style-type: none"> Communicate with and check on people in homelands during times of emergency. Rangers to help check on old people on country especially in times of emergency. Update and distribute list of homeland phone numbers and mobile phone numbers for homeland residents. Provide homelands with posters of actions to take during emergencies and emergency contact numbers.
THREATS	Poor infrastructure and access		
VALUES	People on Country		

Strategies and Actions: Culture and people

STRATEGY – Signs and visitor management		ACTIONS
25.	Work with TOs to identify signage and management needs in public access areas to protect priority cultural sites and provide cultural awareness information in these places.	<ol style="list-style-type: none"> 1. Develop and put up signs and information to make visitors aware of cultural protocols and cultural rules for (including for trespass, fire, camping and swimming) especially in high visitation areas. 2. Develop signs that also target aboriginal people doing the wrong thing. 3. Rangers to work with Patta Aboriginal Corporation and TOs to ensure cultural sites in and around Tennant Creek are protected and regularly maintained. 4. Rangers to continue to install Aboriginal Land Trust signs at entry points to Aboriginal Land Trusts. 5. Rangers to continue to visit and check Kunjarra, Seven Mile, and other high visitation sites for graffiti and rubbish.
THREATS	<p>Not following customary law</p> <p>Visitors doing the wrong thing</p>	
VALUES	<p>Water Places</p> <p>Cultural sites and songlines</p> <p>People on Country</p>	
STRATEGY – Fencing and signs		ACTIONS
26.	Ensure boundaries around aboriginal land are adequately fenced and signposted and firebreaks are maintained.	<ol style="list-style-type: none"> 1. Rangers to help TOs put in signs on boundaries with pastoral stations and to inform station owners. 2. Work with CLC Pastoral Officer to make sure boundaries between Elkedra, Hatches Creek and Murray Downs are fenced and signposted (Southern region). 3. Rangers to work with senior TOs put up sign at Kalpitapita and Elkedra Station boundaries (Southern region). 4. Rangers and TOs to check fence line at Miyakampi (Central West region). 5. Rangers to work with Phillip Creek Station to maintain fire break and boundary fencing (Central West region).
THREATS	<p>Pastoral issues</p> <p>Visitors doing the wrong thing</p> <p>Wrong way fire</p>	
VALUES	<p>Cultural sites and songlines</p> <p>People on country</p>	

This is our ten year plan for keeping our country and culture healthy for our future. In this plan we have identified a Vision of how we want our country and culture to be for future generations. We have identified six important Values we need to look after for our country and culture to be healthy. We also rated the current health for each of the important Values and identified the things that indicate that they are healthy. We set Goals for how we want them to be in ten years.

However there are Threats that are preventing our important Values from being healthy. We looked at all the Threats we could identify to each of our Important Values and then identified which of those were the highest rating Threats. We set goals of what we wanted to do to reduce these threats and keep our Values healthy. We identified Strategies for achieving these goals. We also identified some of the actions that need to be done for us to implement the Strategies.

Implementation

The next stage of the plan is to implement the Strategies and Actions we have developed. The Strategies and Actions need to be built into the workplans of our rangers, included into our Community Planning and Development program, followed up by CLC Land Management or implemented by our partners and stakeholders.

Monitoring

Our Plan doesn't stop with implementing the actions to achieve our Strategies. We need to know if our Strategies and Actions are making a difference in achieving our Vision and Goals by reducing the Threats to our Important Values and ensuring they are healthy. As such we need to develop a process for Monitoring and Evaluating our Plan.

Adapting – 5 year reviews

Our monitoring and evaluation will help tell us if we are achieving our Plan but it is important we do not leave it to the end of ten years to decide on its effectiveness. We can undertake regular reviews with our Traditional Owner Ranger Advisory Committee. It is important that we carry out a mid-term (after 5 years) review of how we are progressing and what changes are needed. The rangers and other stakeholders can report on their progress of implementation annually. We need to develop procedures for monitoring our plan and adapt it if our Healthy Country Plan is to be successful in keeping our country and culture healthy.

Checking to see if we are on track - Monitoring and Evaluation

HOW WE MEASURE OUR PROGRESS

To know how well our Healthy Country Plan is working and whether our strategies are giving us the results we want, we need to track progress in a number of ways.



Workshop Participants

Workshop 1	Online Workshops	Northern Region	Central West	Southern	Central East
Jessie Simpson	Jungala Crafter	Nelnita Morrison	Nelnita Morrison	Michael Jones	Sharon Murphy
Sarah Holmes	Aaron Parlow	Nakamarra Nelson	Vera Rankin	Mick Murphy	Jorna Murphy
Lisa Rex	Jeffrey Foster	Tanisha Foster	Julie James	Stanley Holmes	Janet Thompson
Penny Kelly	John Wickham	Josie Haines	Melonie Brodie	Rex Morrison	Mary Thompson
Gladys Brown	Thelma Wickham	Tamika Newcastle	Derren Anderson	Jason Waistcoat	Brenda Thompson
Lorraine Gibson	Michael Jones	Gladys Brown	Toby Brodie	Clifford Waistcoat	Beverley Williams
Nakamarra Nelson	Lorraine Napaljarri Gibson	Doris Kelly	Kennedy Ricky	Frankie Holmes	Sandra Morrison
R. Morrison	Jeffrey Curtis	Penny Kelly	Kenny Ricky	Roger Morton	Annie Morrison
Sandra Morrison	Floyd James	Jill Foster	Casandra Ricky	Roy Mills	Stanley Holmes
Jorna Murphy	Nelnita Morrison	Olive Weston	Tina Ricky	Chris Philomac	Cliff Waistcoat
Alma Nelson	Gladys Brown	Belinda Manfong	Leeson Dickenson	Adrian Clark	Jason Waistcoat
Vera Rankin	Jossie Haynes	Lorraine Napaljarri Gibson	Doris Kelly	Ronnie Philomac	Gladys Brown
Julie Kelly	Belinda Manfong	Dick Foster (One Boot)	Sarah Holmes	Derek Barnes	Michael Jones
Penny Williams	Jorna Murphy	William Graham	Jessie Simpson	John Wickham	Leron Dawson
Jill Foster	Sandra Morrison	Kevin Bishop	Brian Freddie	John Duggie	Bobby Thompson
John Wickham	Tamika Newcastle	Kennedy Ricky	Roy Frank	Krista Price	Derek Walker
Dick Foster	Tanisha Foster	Jeffrey Dixon	Desmond Algy	Alma Nelson	Tom Frank
John Duggie	T. Limerick	Floyd James	Marilyn Long	Nelnita Morrison	Mick Murphy
Andrew Beasley	Jessica Burdon (CLC)	Aaron Parlow	Solomon Charles	Paula Ricky	Michael Williams
Mark Peterson	Ujwal Minocha (CLC)	Jeffrey Curtis	Ethan Jones	Annie Morrison	Rex Morrison
Colin Philamac	Terry Mahney (facilitator)	Dianne Stokes	Jeffrey Dixon (Ranger)	Sandra Jones	Jason Waistcoat
George Philamac	Andre Grant (facilitator)	Rex Morrison	Floyd James (Ranger)	Sharon Murphy	Jeffrey Foster
Ronnie Philamac	Emma Ignjic (facilitator)	Anne-Marie Waistcoat	Aaron Parlow (Ranger)	Leron Dawson	Dick Foster
Todman Dixon		Penny Williams	Jeffrey Curtis (Ranger)	Josie Haines	Brian Williams
Geoffrey Dixon		Todman Dixon	Ben Kaethner (CLC)	Tamika Newcastle	Pam Brown
Michael Jones		Ben Kaethner (CLC)	Jess Burdon (CLC)	Tanisha Foster	Jill Foster
Nelnita Morrison		Jess Burdon (CLC)	Terry Mahney (facilitator)	Gladys Brown	Eileen Williams
Jimmy Frank jnr		Fiona Webb (CLC)	Emma Ignjic (facilitator).	Aaron Parlow	Dorothy Williams
Roy Frank		Ujwal Minocha (CLC)		Jeffrey Curtis	Jess Burdon (CLC)
William Graham		Clayton Namatjirra		Jess Burdon (CLC)	Terry Mahney (facilitator)
Doris Kelly		Terry Mahney (facilitator)		Ujwal Minocha (CLC)	
Belinda Manfong		Andre Grant (facilitator)		Terry Mahney (facilitator)	
Marcus Sam				Andre Grant (facilitator).	
Banjo Jonny					
Mark Jonny					
Billy Ahkit					
Heather Anderson					
Dwayne Foster					
Tony Foster					
Tina Ricky					
Allen Punch					
Archie Teague					
Terry Mahney (facilitator)					
Emma Ignjic (facilitator)					
Andre Grant (facilitator)					
Ben Kaethner (CLC)					
Jessica Grant (CLC)					
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Acknowledgements



We would like to acknowledge and thank all those who provided resources and worked closely with us in the development of this plan including Peter Donohoe, Ben Kaethner, Jess Burdon, Ujwal Minocha, Clayton Namatjira, Sam Kendal, Fiona Webb and Andrew Fahey (Central Land Council). We thank CLC Tennant Creek Regional Office staff for their support, including Darryl (Tiger) Fitz, Savannah Fraser, Wayne Kelly and Corey Holt.

We thank our rangers for the important work they did in organising, catering for and helping getting us all to the meetings. This includes Gladys Brown, Jeffrey Curtis, Jeffrey Foster, Floyd James, Aaron Parlow, Josie Haynes, Tamika Newcastle and Tanisha Foster. We would also like to acknowledge all the traditional owners who provided their well thought knowledge and allowed us to work on their land.

CLC contracted Terry Mahney and Emma Ignjic from Ground Up Planning and Ecology Support to facilitate the workshops and edit the Plan. Andre Grant from Centre for Appropriate Technology also helped facilitate the workshops and provided important logistical support. We also thank the Northern Territory Government Department of Environment, Parks and Water Security for providing funding to assist with the planning through their Aboriginal Ranger Grants Program.



