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YOTHU YINDI  
FOUNDATION



# Garma'wu Buku Lurtharra

(Getting People Together)

9-12 August 2013

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Professor Simon Tormey, Nordin Foundation, Michael Tong

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# Welcome

Djapu and Dhuni-Djapu leaders, through the famous Munungurr family, brought their power to the panels, as did the great elders of the Ngaymil, Galpu, Datiwuy, Marrakulu, Marrangu and Djambarrpuynyu leaders.

For the Yirritja clans, my father, Mungurrawuy gave the Gumatj designs with his brother Djarrkudjarrku Yunupingu and Watjung Mununggiritj; Birrikitji Gumana and Gawirrin Gumana AO represented the Dhalwangu clan, along with Yanggarriny Wanunmurra. Nanyin and Narritjin Maymuru gave the ancestral power of the Manggalili clan to the Panels.

The second response was the Bark Petition. This Petition was directed at the outside world, at the Australian nation and its people.

The Bark Petition was a political statement brought forward by the impending mine that had started to take shape without our consent and in a way that gave no compromise to our position as land-owners or people. The Bark Petition was the first reflection of the unity of purpose that had arrived in the Yolngu world and it was the first step in our long road to Land Rights. We began legal action in 1968 to stop the mine and we asserted our rights as landowners. These rights were, devastatingly, denied us by a single judge in a Supreme Court. But our unity of purpose held and we maintained our determination to be who we are: Yolngu first and foremost; owners of the land, keepers of the law, people with our own constitution.

The Bark Petition triggered events which we carried to a certain conclusion when the Aboriginal Land Rights Act (Northern Territory) was passed by the Commonwealth Parliament effective 1 January 1977.

The Mabo (No.2) decision of the High Court of Australia in 1992 and the Commonwealth Parliament's Native Title Act (1993) were continuations of a reversal in attitude by the Australian nation to Aboriginal rights.

But real recognition; true recognition; recognition of a type that is foundational and cannot be taken away has eluded us.

In my role as Chairman of the Northern Land Council for 25 years I spent too much of my time arguing with government, mining companies and developers over rights to land. My cousin Wulyanbuma Wunungmurra has now assumed this difficult task, leading the NLC since 2007. Any Parliament, any Prime Minister can take away the rights we won, and there is an endless line of interested people urging them to do so; to wind back the rights that we won, with both sides of Parliament.

In 2007 we were all stunned when the Commonwealth Parliament sought to introduce compulsory acquisition laws that would take away control of our land. One of my main responses was to urge the then government to find balance and to recognise our people, and our rights, in the Australian Constitution. In the dying days of his government, John Howard, agreed to a pathway to recognition of this type.

And much like the days of the early 60's, after the initial shock, when new challenging things were pressing upon us we came back together as Yolngu leaders and created a new petition. That petition was given to Kevin Rudd in 2008 and it confirmed the pathway.

Today, the Yolngu people stand waiting for this recognition. The 13 clans are at this Garma Festival and have been uniting around the idea of a common future. Many other great clans of North East Arnhem land are with us also, like the Madarrpa from Blue Mud Bay. The Madarrpa gave their powerful designs to the Barunga Statement in 1988 and won sea rights for Yolngu people from the High Court in 2008.

The spirit of the elders who created the Church Panels and the Bark Petition has been returning to us.

It is this spirit that I hope will be on display to you at this year's Garma.

In closing I wish to acknowledge the continuing works of the great Dr Gawirrin Gumana whose contribution to our past, our present and our future is set in stone. I also acknowledge the lifelong service of my great friend and cousin, Wulyanbuma Wunungmurra, currently the Chairman of the Northern Land Council, whose life has been dedicated to the Yolngu cause.

And I wish to acknowledge all of the clans of North East Arnhem land and their leaders and all of their men, women and children who all believe in who they are: they are Yolngu and they are proud and what they seek is an equal place in this nation as any other person, standing on their foundations as Yolngu people. Friends, let us all work together to give them that reality.



# Welcome

## CHAIRMAN'S WELCOME GALARRWUY YUNUPINGU AM

This year's Garma celebrates the 50th Anniversary of a moment in time in Yolngu history that has significance not just for Yolngu people but for the Australian nation.

This moment in time saw our fathers and grandfathers unite and express themselves in a way that both surprised and shocked the politics of Australia.

Up until then the Australian nation had proceeded on the basis that Yolngu did not own the land. And, let me be more direct, the nation felt that Yolngu people would die out and the issue would be resolved by default.

The deep, hidden meaning of the assimilation policy, which was the policy of the day, was not appreciated by our fathers and grandfathers because they could never contemplate such a thing - they were Yolngu and their children and their children's children would be Yolngu.

But by the early 60's it was dawning on our leaders that there was indeed a threat to the very existence of Yolngu people; this was hastened by the word that spread that the

federal government would acquire our land for the purpose of mining and that we would be set aside whilst our land was desecrated and destroyed.

Our response was two-fold.

The first response was to look to ourselves as Yolngu people and seek unity and purpose in ourselves. This is what, to my mind, lies behind the Church Panels that were created in 1962/63. These panels were statements of title to land through the sacred designs that each clan holds to itself; in the Panels, balanced against each other, the designs were a statement of solidarity and strength amongst Yolngu people. We were speaking to each other and having confidence in each other to show and to share our sacred law in protection of our land, culture and ceremony.

I give my deepest respects to the vision and strength of the great leaders who came together to create the Church Panels. For the Dhuwa clans were the Marika elders Mawalan #1, his brother Mathaman and his son Wandjuk Marika, along with all their family.



## WELCOME FROM THE GENERAL MANAGER & GARMA FESTIVAL DIRECTOR



Welcome to Garma 2013. It is truly an honor to have been involved in the direction of this year's Garma. Given the Chairman's words, there is no doubt that this year's occasion is integral not only to the North East Arnhem region, but on a national scale. I'm sure we all acknowledge the Yolngu strength of voice.

Garma'wu Buku\_Lungthurra is the overarching theme this year, and our dynamic and active Board have been determined to bring people together to celebrate a period in time that has moulded the development of this region in many ways. I too would like to acknowledge the presence of our senior Yolngu representatives from across the Arnhem region who walk amongst us.

As I have monitored the online registrations I recognize some familiar names re-joining us onsite this year. It is pleasing to see you back at Gulkula and thank you for your support of the projects being undertaken

by the Yothu Yindi Foundation. If you're a new guest to Garma this year, were keen to make sure that you share your Garma experience with your family and friends back in your home bases. It is important that we capture guest comments relating to this year's event, so please head over to the library to jot down your feedback to help us ensure that Garma 2014 continues to grow positively.

Thank you for joining us. We are staging a memorable event that will leave you yearning for another Garma trip north this time next year.

Denise Bowden  
General Manager  
Yothu Yindi Foundation

## INTERVIEW WITH DENISE BOWDEN

### Do you have any Garma survival tips?

Dehydration creeps up on you here, so it's important to keep your liquids up. Carry water all the time and sip as you go. Slip, slop, slap. Cover your shoulders from sunburn. Seek a shady spot from 1 - 3pm and beat the Arnhem heat.

### What's your most memorable moment?

The bunggul, of course is my favourite as its action packed, full of flair, colour and showcases the deep Yolngu philosophy - often I compare it to the opera as it is difficult to understand its significance. The Key Forum is always interesting for the exchange of dialogue from Indigenous groups across the nation. Often we all share similar horror stories or red tape issues that threaten to bog down projects that are a vital lifeline to the community. If mother nature allows, you may be blessed to experience the very early morning heavy fog that descends on the site. Its quiet beautiful to walk amongst it, grab a cup of tea and watch it shift onto the valley below - take your camera.

### Any recommendations regarding Garma events?

Introduce yourselves to the fabulous Yolngu Barista Sista's at the Garma café who will be supplying a drip feed of caffeine to keep you motoring on.

### What's gold?

The Garma Library will be holding a wealth of educational material, referencing documents and solid reading material that is important to help understand this region and its rich history. Worthy of mentioning, the library staff can point you in the direction of the specific Yirrkala Bark petition resource supplied by AIATSIS for this years national NAIDOC theme. I'd recommend an hour of my time between the café, the library & the land rights display.

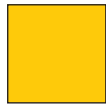
### What are the Garma dates for 2014?

Dates for 2014 Garma will be made readily available in the new year and will be posted to our website [www.garma.com.au](http://www.garma.com.au).

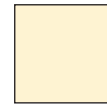
### Tell us about the Yothu Yindi Foundation 2013 Garma partners?

I'd like to thank our funding bodies for their support this year. The Gumatj Corporation and Pacific Aluminium Gove provide us with foundational support. Without them the Yothu Yindi Foundation would not be able to achieve this event. FAHCSIA has been great support through the Garma Institute and the Garma public promotions and marketing campaigns to ensure we're making a real effort in the preservation of Indigenous culture, oral histories, dance, songlines and language. Department of Prime Minister, Indigenous Coordination Centres have provided funding for Language & Cultural Support, and the Indigenous Land Corporation provide funding for both the Garma Institute and Garma media. Sodexo, as always have a large responsibility to cater for our guests gathered here on this remote site. The Qantas sponsorship is very important and it not only includes a 115 seater aircraft, we are able to promote Garma through inflight entertainment channels. The Northern Territory Government & the Recognise Campaign have enabled senior & remote based Yolngu leaders to travel via charter to Garma this year. Thanks to Toll we're able to barge in a considerable amount of equipment to roll out this event. We too are lucky to welcome each year Jack Thompson & his Foundation as our Ambassador. Black Fella Films and Mulka give us a grass roots perspective through the Garma cinema. A new addition this year, Stronger Futures have fallen in behind the delivery of our Youth Forum and we're very proud of that development.

# Four Day Program



**KEY FORUM: BI-PARTISAN  
PROJECT: PARTNERSHIPS,  
RECONCILIATION AND FUTURE  
PROSPERITY**



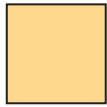
**YOUTH  
FORUM**

| TIME    | FRIDAY 9 AUGUST  | SATURDAY 10 AUGUST  |
|---------|--|---|
| 7:00am  | BREAKFAST 7:00am - 8:00am  | BREAKFAST 7:00am - 8:00am   |
| 9:00am  |  |   |
| 10:00am |  |   |
| 10:30am | MORNING TEA 10:30am - 11:00am  | MORNING TEA 10:30am - 11:00am   |
| 11:00am |  |   |
| 11:30am |  |   |
| 12:00pm |  |   |
| 12:30pm |  |   |
| 1:00pm  | LUNCH 1:00pm - 2:00pm  | LUNCH 1:00pm - 2:00pm   |
| 1:30pm  |  |   |
| 2:00pm  |  |   |
| 2:30pm  |  |   |
| 3:00pm  |  |   |
| 3:30pm  | AFTERNOON TEA 3:30pm - 4:00pm  | AFTERNOON TEA 3:30pm - 4:00pm   |
| 4:00pm  |  |   |
| 5:00pm  |  |   |
| 6:00pm  | Circus Oz  |   |
| 7:00pm  | DINNER 7:00pm - 8:00pm   | DINNER 7:00pm - 8:00pm  |
| 7:30pm  | Astronomy Stargazing sessions  | Astronomy Stargazing sessions   |
| 8:00pm  | Gapan Gallery Opening  |   |
| 8:30pm  |  |   |
| 9:00pm  | Astronomy Stargazing sessions  | Astronomy Stargazing sessions   |
| 9:30pm  | Fire Side Chat 1: Facilitated by Tim Gartrell, CEO of the Recognise Campaign, with members of Recognise campaign: <i>A referendum to recognise Aboriginal people is getting closer - what more needs to be done and how do we do it</i><br><br>Fire Side Chat 2: Jack "Gulkula" Thompson poetry recitals | Fire Side Chat 1: <b>Reflections on politics, power and the pain of reform:</b><br>• Hon Gerry Hand, former Minister Aboriginal Affairs<br>• Mr. Bob Beadman, Chairman NT Grants Commission |
| 10:30pm |  |   |
| 11:00pm |  |   |

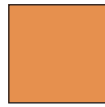
GARMA CINEMA

GARMA CINEMA

MUSICAL  
PERFORMANCE



SUNSET  
BUNGGUL



CULTURAL  
ACTIVITIES

# Four Day Program

## SUNDAY 11 AUGUST

BREAKFAST 7:00am - 8:00am

MORNING TEA 10:30am - 11:00am

LUNCH 1:00pm - 2:00pm

AFTERNOON TEA 3:30pm - 4:00pm

DINNER 7:00pm - 8:00pm

Astronomy Stargazing sessions

GARMA CINEMA

MUSICAL  
PERFORMANCE

## MONDAY 12 AUGUST

BREAKFAST 7:00am - 8:00am

MORNING TEA 10:30am - 11:00am

LUNCH 1:00pm - 2:00pm

AFTERNOON TEA 3:30pm - 4:00pm

DINNER 7:00pm - 8:00pm

SPECIAL YOLNGU MUSICAL PERFORMANCE

**YIRRKALA  
OPEN DAY**

TOUR DEPARTS  
GULKULA  
9:00am - 11:30am  
AND  
11:00am - 1:30pm

COMMUNITY OPEN DAY

# The Garma Institute



The concept of a bush university was originally discussed in 1990 when the Yothu Yindi Foundation was originally established. The ideas behind the Garma Institute have evolved to be part of the YYF's broad agenda, celebrating and affirming the Garma Key Forum as a major part of the annual Garma Festival, now respected as Australia's Leading Indigenous cultural exchange event. Garma is a central plank in the Foundation's overall Garma Institute effort, as it is effectively the hub of the "bush university" in practice.

As the Institute develops, its focus is drawn closer and closer to the needs of the Yolngu people - adult education, job readiness training, pathways from welfare to work, re-engagement and up-skilling. Higher learning and university level exchange will have its place, but more and more the elders are seeking to provide the younger generation with a facility that meets their needs as they move toward the workplace.

For the many that have missed out on the education and learning necessary to make a life in the modern world, the Garma Institute will be a place

that recognises them, respects them and gives young men and women the chance to improve their lives and be their best.

It will be a showplace of, and for, the future but it will also, very importantly, be a place that is put to practical use for the benefit of all Australians. The Garma Institute will be a multi-purpose facility with a number of functions.

It will include a Conference Facility and Auditorium available all year round, with accommodation on site. The facility would also be the central infrastructure for the annual Garma Festival. It will be designed in a Yolngu way as it will be a Yolngu meeting place where the senior elders of east Arnhem land can meet and make decisions about the future. These facilities can also be used by other Aboriginal groups for meetings and other purposes. Other visitors and smaller groups to east Arnhem could also make use of the facilities.

Last but not least the Institute will also include a Healing Centre which brings together the practical Yolngu knowledge in the area and is made available for Yolngu and non-Yolngu people alike.

## THE GARMA INSTITUTE PARTNERS



Australian Government  
Indigenous Land Corporation





# Dhupuma College

Dhupuma College was once a substantial educational complex servicing the specific needs of Aboriginal students across Arnhem Land. The college included residential facilities for staff and students. The complex was initially established to service employees of the European Launcher Development Organisation (ELDO) as part of a satellite launching program conducted from Woomera in South Australia.

At the conclusion of the space program the facilities at Dhupuma were handed over to the NT Department of Education to meet the pressing need for a residential college in this region. Dhupuma College was opened by Prime Minister William McMahon in 1972.

The College provided a new and experimental approach to the education of children moving through the transitional year into community high schools. Innovative programs were designed and carefully implemented to give students support to increase their ability to succeed in education programs at a higher academic level as well as in TAFE and vocational programs.

The College was in the process of implementing a wider range of TAFE and vocational programs when it was closed abruptly in mid-1980.

The education programs and the ways in which they were implemented were an undoubted success. The College ran short term courses in small motor operation and maintenance, dressmaking and fabric printing, typing and office skills, a building construction course, and store management and accounting. The recreational program included pottery, gymnastics, photography, magazine production, gardening and even an 'odd jobs' elective. Evening classes maximized efficient use of the College's resources.

Dhupuma College students developed remarkable qualities of both leadership and academic accomplishment. Dhupuma College housed students from as far away as Maningrida, Ramingining, Milingimbi, Galiwinku, Ngukurr, Angurugu, and Numbulwar.

On the 30th April 1980, the then Minister for Education gave his commitment in Parliament to rebuild Dhupuma College on its current site in two stages. However, on the 21st of August 1980, without prior notice, the College was unexpectedly closed just before the beginning of the new school term. This significant community loss is still felt across communities in Arnhem Land.

Yolngu families have long sought the re-establishment of Dhupuma College. Senior family members have agreed with a proposal to invest significant amounts of income derived from the mining royalties in re- building a facility that can meet the specific needs that Dhupuma College addressed. The facility we plan to develop at Dhupuma/ Gulkula will support Yirrkala School and other Homeland school centres, and it should become an interlocking education network that also includes the schools in Nhulunbuy.

We strongly believe that our secondary college and residential school will operate successfully just as Dhupuma College once did, and the best site for the new college is Gulkula. The college will work side by side and in tandem with the Garma Institute. The land we propose for the college is already cleared. The site has power and a reliable source of water and it is serviced by a good all-weather road. Furthermore, it will be complemented by its neighbour, the Garma Institute.

**We welcome queries from those able to contribute to the establishment of the Garma Institute and Dhupuma College, Please email [admin@garmafestival.com.au](mailto:admin@garmafestival.com.au) with interest.**



Dhupuma College was a transitional and residential college for North East Arnhem Land Yolngu people. The college was named by Mr. Mungurrawuy Yunupingu, an elder living at Yirrkala. He named the college because it stands in his country. Dhupuma means "looking up and ahead" and is a suitably symbolic name for a place where young people prepare for the future.

The college monogram which appears above comes from sketches by Bruce Manggurra of Numbulwar, a former student of the College. It depicts an Aboriginal man looking up at the bees which have made sugar bag in a hollow tree. The circular formation of bees symbolises the sun, whilst the lower circle symbolises a billabong or water-hole. The meaning is that Aboriginal people seek the sweet things and the necessities of life and the students of Dhupuma, if they are to achieve in the wider Australian society, must also seek for the good things and necessities of life through a full and varied educational programme.

# Ganbulapula & Gulkula: The Site



In 1967 Mungurrawuy Yunupingu made a painting of Gulkula, his country, on bark. Gulkula is the site you are standing upon held in a stringybark forest atop an escarpment of trees. The trees on the escarpment at Gulkula are mainly of one species of stringybark referred to known as *Eucalyptus tetradonta*. In Yolngu culture the Grey String-barks (*E. Tetradonta*) have many names, one Dhuwa moiety name is Gaydaka. At night on the escarpment Gaydaka seem 'to move in their stillness' and in the late afternoon as the wind moves through the leaves the trees appear to dance, to communicate with each other. Trees are sung and their movement is danced in ceremony. In August Gaydaka is in flower and small native bees turn nectar into honey.

Gulkula is connected with actions of an Ancestor, Ganbulapula. In his search for

honey Ganbulapula used his walking stick to hit the trees and so disturb the bees. With his hand shielding his eyes from the sun as he looked up, Ganbulapula could see the tiny black bees hovering around their hive in the hollow of a tree. He is known to look upwards to trace the flight of bees. A link is established through honey and the actions of both the Yirritja and Dhuwa moiety ancestors, with people and land and sea-country across North East Arnhem Land. The significance of bees and honey is manifested in sacred designs that identify the body of cultural knowledge associated with honey. Honey is also linked through ancestral events with fire.

In a European bid to gain knowledge, and to establish and maintain international connections and cooperation, many of the trees on the escarpment at Gulkula were bulldozed and then burnt by

the Department of Works in 1964. The Gove Down Range Guidance and Telemetry Station was constructed in their place.



**The Dutch telemetry receiving station 1964.**



**Satellite dishes on the Gulkula bunggul ground**

The purpose of the station was to track the path of rockets. The path has been called a 'fire across the desert' (see Morton 1989). The rockets were launched from Woomera in South Australia. At the time the Yolngu owners had no rights that were recognised by Europeans who were responsible for clearing large areas and burning the trees on their land at Gulkula - a theme to be repeated. Yolngu were not consulted. On and around the ceremonial ground where Ganbulapula looked up in his search for bees the European Launcher Development Organisation (ELDO) installed the rocket tracking station. As stated its purpose was to monitor the path of a rocket launched from Woomera in South Australia. At a strategic stage a satellite was designed to separate from the rocket.

## Ganbulapula & Gulkula: The Site



**Mungurrawuy Yunupingu, Gulkula, 1967. 92x60cm**

Mungurrawuy's painting shows the ceremonial ground at Gulkula (centre). Yolngu history describes how people have danced here 'from the beginning'. At the apex of the ceremonial ground the black triangular shape is the point of the walking stick. At one level the central shape represents the digging stick. It is used to extract honey from the hive. In the panel (above right) the linked diamond design or *miny'tji* depicts 'all the trees', and on the panel at bottom left the *miny'tji* represents the burnt trees.

The planning that resulted in the felling of trees on the escarpment at Gulkula was undertaken by WRE (Weapons Research Establishment situated at Salisbury, north of Adelaide in South Australia) as part of the ELDO project. The project, which linked Britain, France, West Germany, Italy, Belgium, Holland, and Australia was designed to produce

scientific information and had no military objectives. It was a collaborative effort and the information produced was intended to be public and available to other research organisations throughout the world. Galarrwuy Yunupingu, son of Mungurrawuy, describes how Gulkula already has a prior and current history of 'collaborative effort' and 'collective determination'.

In that eternal time-place Wangarr, which in English we often call 'the Dreaming', a ceremony was held at the very place we now call Dhupuma [Gulkula], and where Garma will grow from our launching ...The ceremonial manager was Ganbulapula. He was the singing man. It was a funeral ceremony and an initiation ceremony for the Matjurr people, whom we now know as fruit bats. The Damala (spirit) people and the Matjurr (spirit) people were the dancers. As a funeral, the ceremony was a grieving for the divisions of the past. Decorated log coffins in the centre of the ceremony ground were waiting to receive the bodies of the dead, lying in a shelter of leafy boughs. As initiation, it was also a ceremony looking to a new future. Initiating young men into manhood, a healing of the divisions of the past, an affirmation of a collective

determination to go on together. [Yunupingu 2002]

In part "Gulkula" shows people dancing, working together, and negotiating knowledge for specific outcomes. It is the site of a collective Yolngu concept, a Garma, or public ceremony where knowledge between different cultural groups is generated and exchanged. In a contemporary sense Garma today carries on an historical tradition in an historical context. Gulkula is a significant site as it contains many layers of history alluded to by Mungurrawuy. This very bark painting was exhibited in New York in 1988.




It is rumoured that Ganbulapula at this time had done something to upset families gathered onsite and this disrupted the ceremonial activities. There was fighting and disagreement, 'confusion and conflict' and the ceremony began to disintegrate into a 'hardening of past divisions, disagreements, and oppositions.' Galarrwuy describes how on seeing this...



That old man Ganbulapula did something extraordinary. He picked up one of the painted log coffins waiting there to receive its body, saturated with cultural meanings. And he flung it. Eastwards and a

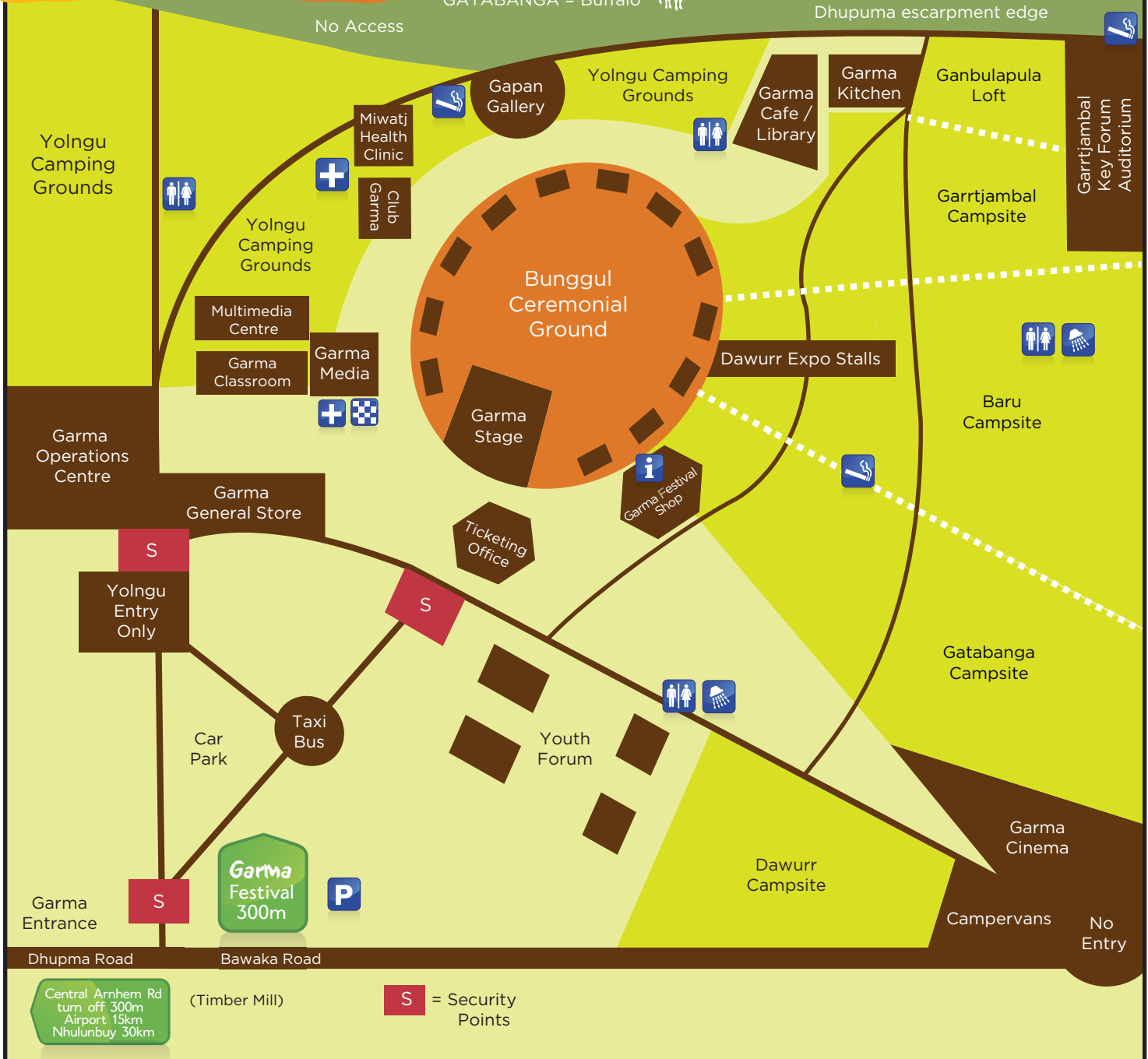
little to the south. It landed in the sea; at Djalambu. And its meaning flowed outwards there...The action lifted people's eyes from the mire of disorder, disagreement and bitter division. In that unprecedented flinging of the decorated log coffin, that unexpected ejecting of what we might call intellectual property into a new context, a new network of cultural meaning was created. The action generated the possibility of a future different from the past. [Yunupingu *ibid.*]

From Djalambu the hollow log was carried by water and the tides to other parts of North East Arnhem Land. The hollow log became one means by which knowledge of the events and actions of Ganbulapula at Gulkula was disseminated to other groups who were then linked through the sharing of this knowledge. These events are widely known and celebrated throughout North East Arnhem Land communities and belong to certain individual and group histories. Through the Garma Festival Yolngu families are able to provide you the opportunity to learn and share in events that document these histories.

# Site Map

GARRTJAMBAL = Red Kangaroo   
 BARU = Crocodile   
 GATABANGA = Buffalo 

DAWURR = Honey Bee   
 WARRNYU = Flying Fox 



**S** = Security Points

**North East Arnhem Land** holds some of Australia's most highly talented artists. Each year the Yothu Yindi Foundation and Buku-Larrnggay work together to select the artwork that appears on our merchandise. We are excited once again to share with our guests the stunning artwork of four female artists. We encourage you to purchase our product and wear them proudly in your home communities. Garma is a perfect opportunity to purchase Christmas gifts for family young and old, head over to the Garma Shop and take a look at our t-shirts, hats, canvas bags and water bottles. We proudly introduce to you:

## BARRATA MARIKA



**Moiety:** Dhuwa

**Hometown:** Gulurunga

**Clan:** Rirratjingu

**Biography:**

My great great grandfather was Mungurrawuy Yunupingu. Mungurrawuy Yunupingu's son Yumunu#1

was my mother's father. My mother's mother was Djandi Gurruwiwi. My mother was Gunanu Yunupingu. From my early childhood memories I think of my grandfather's sister (Gaymala Yunupingu) and I remember watching her painting Djilawurr (bush chook) and octopus and stingray. She had a painting of Djilawurr on her front door at Gunyangara. Gaymala would love to have me stay on the weekends and also after school, and we would go hunting together. Also I remember my grandmother (Djandi Gurruwiwi) making pandanus fibre baskets and mats she was a real expert

at this. I helped her collect pandanus and the bush colours for dying the Gunga (pandanus). I grew up in a small community called Gunyangara with my mother Gunanu Yunupingu and my grandmother Djandi Gurruwiwi. I went to school in Yirrkala from pre school to yr 5-9 then after I went to boarding school in Melbourne at Worawa College Healesville from yr 9-11. Then I returned home in 2006 to attend a family funeral. Shortly afterwards I started working at the Yirrkala store for 4 months then after that I worked at the Yirrkala childcare. I moved back to Gunyangara and worked at the women's resource centre, cooking for age care people. In 2007 I also met my husband Wayne Dhurrkay (who was working at Rio Tinto Alcan) we were dating for 6/7 months then we decided to live together and start a family. I have two children a son: Dhanmirriwuy-Isiah Dhurrkay and a daughter Balanata-Kaylanie Dhurrkay. 2010 I started to work at Buku- Larrngay Mulka- my job is to photograph the art work and put in to the database and I also assist in the print space.



## NONGGIRRNGA MARAWILI



**Moiety:** Yirritja

**Hometown:** Baniyala

**Clan:** Madarrpa, Yithuwa

**Biography:**

Nonggirnga is the daughter of the Madarrpa' warrior Mundukul (Lightning snake) and a Galpu

woman Bulunguwuy. Nonggirnga was a wife of Djapu statesman Djutjadjutja Mununggurr (deceased) who won Best Bark painting at the National Aboriginal Art Awards 1997 with which she ably assisted. She was the mother of four

sons before birthing her two daughters, Marrnyula and Rerrkurrwanga (both artists- Rerrkurr won Best Bark in Telstra 2009). Nonggirnga is a highly respected senior in her community, knowledgeable in two educational systems and practitioner in bush and also institutions.

She is a prolific producer of art, her work includes carvings, bark paintings and editioned prints. As well many of the works attributed to her husbands were crosshatched by Nonggirnga teaching her family the required skills. She most often paints her husband's Djapu clan, her mother's Galpu clan's designs or her own Madarrpa.



## Artist Profiles



### DHAPANBAL, GUWALILNGU YUNUPINGU



**Moiety:** Yirritja

**Homeland:** Biranybirany

**Clan:** Gumatj

**Biography:**

My name is Dhapanbal Guwalilngu Yunupingu, I am one of the daughters of Yalmay Marika (Yunupngu). I was born and raised here at Yirrkala.

In 1995 after leaving school I worked at Yirrkala Community School, for one year as a teacher assistant, then I worked at Yolngu Business Enterprise (YBE). In 2009 I worked in the printing

space at Buku larrnggay learning to make etchings, and then worked for a short time at Marngarr office before returning to work at Buku Larrnggay in 2010.

I have recently learnt collograph and photographic lino-cut.

### DHAMBIT MUNUNGGURR



**Other Names:** Lois

**Moiety:** Dhuwa

**Homeland:** Wandawuy

**Clan:** Djapu

**Biography:**

Daughter of two winners of the first prize in the National Aboriginal and Torres Strait Islander Art Award, Mutitjpuj Mununggurr and Gulumbu Yunupingu. In 2007 Dhambit was involved in a serious car accident leaving her wheelchair bound, and through her mother's persistence and her own courage used art to overcome the deficits caused by the accident.

Dhambit has a pleasant and happy personality and her home in Gunyungara is riddled with her artwork. When Dhambit was last visited she was busy painting the Gulkula site, her figures dancing around the Larrakitj.



# Bunggul

***“Consider a world where modern Greeks knew next to nothing about Athenian literature, or English-speakers were only vaguely aware of Shakespearean drama. That is the position in which we stand with regard to northern dance.”***

***Nicolas Rothwell, The Australian Newspaper  
October 25, 2008.***

As the 6 Yolngu seasons change and the sun sets low over the escarpment, listen carefully and you will hear the beat of the clapsticks echo across the Gulkula site. So begins the 4pm sunset bunggul gathered around the ceremonial grounds. Standing ready are the Yolngu men, women and children, their bodies painted in vivid displays of white and ochre. Their dance motions relay storylines that stretch back generations before time, when ancestors first travelled this land.

The bunggul is a special and unique art form, too complex to an outsider's eye to understand its full meaning. As the dancers move in unison they might be celebrating an occasion of ceremony, a dancer may be spellbound deep in ancestral incarnation. Perhaps the dancers are displaying their own

individual spirit being in the form of dance. Watch closely as a story is being staged for you, perhaps you may recognize the fish, the twitcher bird, or the honey bee movements?

This year we are pleased to welcome dance troupes from Numbulwar, Dhatiwuy, Rritajingu, Blue Mud Bay and Gumatj clan. The sand being kicked into the air, the dust, the heat all culminates in a pulsing display of entertainment all backgrounded by clapsticks, the djalupi (didjeridoo) and senior men singing songs from the heart.

The bunggul is an art form unique to Australia. It is an Australian national treasure and its content represents our nation's wider understanding of itself and its history.

# Key Forum

## A BI-PARTISAN PROJECT: PARTNERSHIPS, RECONCILIATION AND FUTURE PROSPERITY

This year's Key Forum is founded on the experiences, the wisdom and the vision of Aboriginal people from around Australia, mixed together with contributions from our political leaders and policy makers. Nearly all of the speakers and presenters speak from a lifetime of experiences - from high politics to grass roots activism; from how it is we get better roads, jobs and build an economy; to how it is we better educate Aboriginal children, to how we achieve constitution recognition of our First People - these are the issues that confront the speakers and the audience at the Garma Key Forum.

You are urged to listen carefully and think deeply as many of the messages can be subtle, others confronting. At the Garma Key Forum - unlike almost anywhere else, you have the chance to hear the views and feel the passion of Aboriginal people without a barrier, or an overlay. People speak differently, and with more confidence, when they speak on their own country.

Try not to be frustrated when the answers don't jump out at you. Apply the concept that if the questions were easy the answers will be delivered just as simply. Clearly, as any survey of any Aboriginal domain shows us the questions are difficult, intractable and profound. But at Garma we have a chance to listen and to learn and, then, over the course of the final two days to craft a communique to the policy makers and the politicians. And you have the chance to take away knowledge and insight that is likely to stay with you for the rest of your life.

This year's Key forum theme is : A Bi-Partisan Project: Partnerships, Reconciliation & Future Prosperity. It's a broad canvas but we know what it is we want - we want to learn from each other, work together and achieve a future that is satisfactory to the First Peoples of Australia and to the nation of Australia; as the late Dr Yunupingu wanted, we want an environment where the salt water of the outside world mixes with the fresh water of the Yolngu world and creates an environment that is alive and full of opportunity and excitement for both. The work of the elders of Yirrkala in 1963 hangs over the Forum also and we will have a chance to reflect and draw strength from the ground-breaking, and heart-breaking, experiences of those days. And, we can all celebrate being Australians, being together at Garma, and reveling in our diversity within a nation that has so much to offer us all.

## Parliamentary Summary

# Aboriginal Inquiry To Proceed

The Government agreed yesterday, to establish a seven-man select committee to inquire into the leasing of the land of the Yirrkala aborigines in the Northern Territory to mining companies.

## Parties Agree

### International

The Minister for Territories, Mr. Hasluck, announced the Government's agreement to the committee after Mr. Beazley (Lab., Fremantle) told the House of Representatives:

"We do not regard this as a Party issue . . . this Parliament is on trial, and I think, the Australian nation is on trial."

He also warned the House that Australia was in danger of being isolated intentionally in the same way as South Africa had been isolated on apartheid.

### Membership

"Are the aboriginal natives members of the Australian community, no matter how primitive?" Mr. Beazley asked.

"Or are they a conquered people?"

"If they are members of the Commonwealth community they cannot be dispossessed of their land, without their consent."

"If they can be so dispossessed they are in fact being treated as a conquered people."

"If the aborigines were an inferior people, they had a right of appeal to Parliament."

But if they were a conquered people, their proper course of appeal was to the United Nations.

Agreeing to the select committee, Mr. Hasluck said it would throw light on the actual situation of the Yirrkala and help to remove doubts, both in Australia and abroad, about the issue.

### Interpretation

Mr. Hasluck said the Government readily accepted the proposal.

"We do so because we believe the committee's investigation will throw light on the situation, and by so doing will help remove any doubts and misunderstandings in the outside world," he said.

The grievances of the Yirrkalas could have arisen through a misrepresentation of the situation, Mr. Hasluck said.

There were 25,680 square miles of aboriginal reserves in the Territory, of which only 140 square miles had been excised from the reserve.

The Yirrkalas' complaints arose from Commonwealth action in excising part of their traditional hunting and food-gathering land for a £45 million alumina project on the Gove Peninsula of Arnhem Land.

In two recent petitions to Parliament, the aborigines have claimed the procedures of the excision of the land and the effect of it on the people had not been explained to them.

Mr. Beazley said the House should recognise the issue could have international repercussions.

"There are signs of a powerful move to isolate Australia on the aboriginal question in precisely the same way that South Africa has been isolated on apartheid," he said.

The Yirrkala people were well-known internationally as artists in the traditional aboriginal technique.

Their work was eagerly sought after by art galleries in Paris and America, and by anthropologists.

Some of their artists were offered between three and four hundred guineas for their work.

Mr. Beazley said the issue of the Yirrkalas followed similar incidents in N.S.W. Victoria and Queensland.

He described as "tragic" that Victorian aborigines had taken their appeal to the United Nations.

If it had been taken to the Victorian Parliament it would have become an important political issue.

If the U.N. agreed to hear the complaints of the Victorian aborigines the Commonwealth Parliament would be on trial for an action over which it has no control.

He suggested that the Commonwealth could obtain control over the States in the matter of aboriginal affairs by ratifying the provisions of the International Labour Organisation providing for equal pay for native people and recognition of fair land rights.

He asked that the select committee, comprising four Government members and three from the Opposition, report to Parliament before November 12.



## FRIDAY

|                  |  |
|------------------|--|
| <b>9.00am</b>    | <b>Ceremonial opening and welcome at Garrtjambal House:</b><br>Galarrwuy Yunupingu AM, Barayuwa Mununggurr, Wali Wunungmurra and senior clan leaders.  |
| <b>9.30am</b>    | <b>Key Note Address:</b><br>Djawa Yunupingu and Yananyumul Mununggurr: Who we are and what is it we see in a shared, bi-partisan future.   |
| <b>10.15am</b>   | <b>Yolngu Heroes &amp; Presentation of Garma Medal</b><br><ul style="list-style-type: none"> <li>• Jonah Wurramara</li> <li>• Evelyn Dhamarrandji</li> <li>• Vanessa Wunungmurra</li> <li>• Trevor Dhamarrandji</li> <li>• Barbara Lak Lak Burarrwanga</li> </ul> Introduced by Jack Thompson. Presenting the Awards: The Hon Jenny Macklin MP and Sandeep Biswas, Chief Executive Officer, Pacific Aluminium.   |
| <b>10.45am</b>   | <b>Morning tea</b>   |
| <b>11.15am</b>   | <b>Garma Dialogue: <i>Eyes on the Future</i></b><br><b>The Hon Jenny Macklin MP</b> , Minister for Indigenous Affairs in dialogue with <b>Tracker Tilmouth</b> , former Director of the Central Land Council, entrepreneur and political veteran. With <b>Delia Lawrie MLA</b> Leader of the Opposition, Northern Territory.   |
| <b>12.30pm</b>   | <b>Lunch</b>   |
| <b>1.30pm</b>    | <b>Garma Panel #1 - Aboriginal innovators - those that never give up, that keep striving and working for a future for their people.</b><br><ul style="list-style-type: none"> <li>• Margaret Smith and Andrea Mason, Chairwoman and CEO, NPY Women's Council, Pitjantjatjara Lands</li> <li>• Ian Trust and Jim Lewis, Chairman and Board member, Wunan, East Kimberley</li> <li>• Bobby Nunggumajbarr and Kevin Rogers, Chairman and Board member, Yugul Mangi Development, Ngukurr</li> <li>• William Parmbuk and John Berto, Chairman and CEO, Thamarrurr Development Corporation, Wadeye</li> <li>• Richie Ah Mat &amp; Fiona Jose, Chair and CEO, Cape York Institute, Cape York</li> <li>• Jenny Hayes, Bronwyn Chambers and Sean Gordon, Chair, Deputy Chair and CEO, Darkinjung Local Aboriginal Land Council</li> </ul> Introduced and facilitated by Dr. Dawn Casey, Indigenous Land Corporation. Summary and wrap from Noel Pearson, Cape York Institute. |
| <b>3pm</b>       | <b>Afternoon Tea</b>   |
| <b>3.30pm</b>    | <b>Memorandum of Understanding Signing Ceremony</b><br>The Garma Festival & Corrections Working Party Yothu Yindi Foundation and NT Department of Correctional Services<br><ul style="list-style-type: none"> <li>• Dhanggal Gurruwiwi, Board of Director, Yothu Yindi Foundation</li> <li>• John Elferink MLA, Northern Territory Minister for Correctional Services</li> <li>• Ken Middlebrook, Commissioner, NTG Department of Correctional Services</li> </ul> Introduced by Denise Bowden, General Manager, Yothu Yindi Foundation  |
| <b>4pm - 6pm</b> | <b>Bunggul</b>   |
| <b>6pm</b>       | <b>Circus Oz</b>   |

**7pm**

**Dinner**

**8pm**

**Opening Gapan Gallery**

**9.30pm onwards**

**FIRESIDE DIALOGUE** near Garrtjambal House:  
Facilitated by Tim Gartrell, CEO of the Recognise Campaign, with members of Recognise campaign: *A referendum to recognise Aboriginal people is getting closer - what more needs to be done and how do we do it.*

**FIRESIDE RECITAL** near Garrtjambal House:  
Jack "Gulkula" Thompson reads poetry on the Dhupuma escarpment.

## SATURDAY

**8:30am**

**Mr. Adam Giles MLA**, Chief Minister of the Northern Territory and **Senator Nigel Scullion**, Senator for the Northern Territory: *Eyes on the future #2*

With members of the NT Government bush electorates. Introduced by Banambi Wunungmurra, President of the East Arnhem Shire Council.

**9.15am**

**50th Anniversary of the Yolngu Bark Petition**

• A History of the Church Panels and the Bark Petition by Dr. Nancy Williams with Mr. Ron Croxford, former Headmaster, Yirrkala School

Signatories to the Petition, clan leaders and descendants of the signatories

- Wulanybuma (Wali) and Manunu Wunungmurra
- Dr Gawirrin Gumana and Waturr Gumana
- Dhunggala Mununggurr and Wukun Wanambi
- Galarrwuy Yunupingu and Manydjarri Ganambarr
- Mawalan Marika and Langini Marika
- Barayuwa Mununggurr and Djilipa Ganambarr
- Djambawa and Marirra Marawili and Mungurrapin Maymuru

With a closing statement from Dr. Ted Egan.

**10.30am**

**Morning tea**

**10:45 - 12.00pm**

**Garma Panel #2 - Education: Partnerships, Persistence and Purpose**

**Educators**

- Yirrkala Yambirra school leaders - Wali Wunungmurra, Dhalulu Stubbs, Rariwuy Marika, Barbara Lak Lak Burarrwanga and others
- Catholic Education school leaders with Bishop Eugene Hurley
- Ngukurr school principal and teacher, Robin Rogers
- Mr. Ken Davies, former teacher and Chief Executive Officer, NT Department of Education

Co-chaired by Greg Wearne, former principal Yirrkala school and Professor Marcia Langton, Chair of Indigenous Studies, University of Melbourne.

**12.00 - 1pm**

**Garma Panel #2 - Infrastructure and Economy:**

- Innovation in tourism: Djawa Burarrwanga and John Morse, Lirrwi Tourism
- Innovation in the resource industry: Anthony Watson and Wayne Bergmann, KRED Enterprises
- Innovation in art and multi-media: Wukun Wanambi & Yinimala Gumana, Chair, Buku-Larrnggay Art Centre
- Innovation in infrastructure: Bill Lawson AM, Group Manager Corporate Social Responsibility, Sinclair Knight Merz and Michael Bissell, Principal, Indigenous, Environment and Water Services GHD Pty Ltd

Introduced and facilitated by Warren Mundine, Executive Chairman, Indigenous Chamber of Commerce

|                     |  |
|---------------------|--|
| <b>1pm</b>          | <b>Lunch</b>   |
| <b>2pm</b>          | <p><b>Garma Panel #3 - 50 Years After the Bark Petition:</b> The Journey to Recognition &amp; Constitutional Reform</p> <ul style="list-style-type: none"> <li>• Tanya Hosch - Recognise Deputy Campaign Director, with members of the Expert Panel on Constitutional Reform, including;</li> <li>• Professor Marcia Langton</li> <li>• Djawa Burarrwanga</li> <li>• Djapirri Munungurritj, Reconciliation Australia Board Member. Co-Chaired by Professor Mick Dodson &amp; questions from the floor</li> </ul>   |
| <b>4pm - 6pm</b>    | <b>Bunggul</b>   |
| <b>7pm</b>          | <b>Dinner</b>  |
| <b>After dinner</b> | <p><i>After two days of speeches, presentation and intense dialogue this is a time to pause, reflect, meet up with friends and talk through your experiences.</i></p> <p><i>On Sunday the Garma Forums turn to art, culture and the at-times untouchable inner world of the Yolngu and other Aboriginal clans from around Australia, so allow yourself to unwind and reset your thoughts for the two days ahead. Special fire circles will provide the backdrop for these precious hours and special guests will be at various meeting places to join in and engage with you.</i></p> <p><i>Expect the unexpected face at your fire - Warren Mundine? Djawa Burarrwanga? Jack Thompson? Bess Price? Wityana Marika? Noel Pearson? Marcia Langton? A Yolngu Hero? or just someone you have never met before and are never likely to meet away from the melting pot of Garma.</i></p> <p><i>Tonight the musical performance start at 8:30pm but the fire circles will be away from the Garma Stage and you will be able to continue well into the night, should you so choose.</i></p> |

## SUNDAY

On Sunday and Monday the pace softens as the experiences of Garma move from the political, economic and social innovations and challenges of the day to the temporal and the aesthetic. A series of Aboriginal and non-Aboriginal presenters will talk through their art, their culture and their dreams; art professors, historians and thinkers will reflect upon their experiences and learnings over many decades: you will have an opportunity to absorb the unique art and culture so prevalent in Yolngu life.

Yolngu leaders and artists who recently passed away will be honoured and you will learn about Yolngu history and how it is ever present, guiding the future.

The talks will be scheduled to allow ample time for you to visit and interact with the many cultural activities that are happening around the bunggul ground. Djalu (didjeridoo) instruction with Djalu Gurruwiwi; traditional craft workshops, basket weaving and spear making; art & Ranger guided walks.

|  |   |
|--|---|
| <b>9am - 3pm</b>                                 | <b>Art and culture Forum:</b>   |
| <b>Land tenure reform session 11am - 12.30pm</b> | <p><b>Presentations from a series of experts on land tenure and its application to Aboriginal land and economic development.</b></p> <p>Presenters include:</p> <ul style="list-style-type: none"> <li>• Northern Land Council</li> <li>• Central Land Council</li> <li>• Sturt Glacken SC</li> <li>• Professor Maureen Tehan, University of Melbourne;</li> <li>• Warren Mundine.</li> </ul> |

|                    |  |
|--------------------|--|
| <b>3.30pm</b>      | Journey to Recognition Assembly at the bunggul grounds: to welcome the supporters of the Recognise campaign to Garma in flag-raising, ceremonial Yolngu style. The djalu (didjeridoo) will sound out the assembly for all Garma people.                  |
| <b>4pm - 6pm</b>   | <b>Bunggul &amp; dedication of new Garma stage</b>   |
| <b>7pm</b>         | <b>Dinner</b>  |
| <b>8pm onwards</b> | <b>SPECIAL MUSICAL YOLNGU PERFORMANCE</b>  |
| <b>9pm</b>         | <p><b>Garrtjambal House Fireside Forum</b></p> <p>Rachel Perkins, Will Stubbs, Yinimala Gumana and Buku-Larrnggay artists - <i>Aesthetics in Aboriginal life: the power of symbols, design and song and their translation into the modern world.</i></p> |

## MONDAY

|                  |   |   |
|------------------|---|---|
| <b>9am - 5pm</b> | <p><b>YIRRKALA OPEN DAY</b> Two tours depart Gulkula</p> <p>9:00 - 11:30am</p> <p>11:00 - 1:30pm</p> <p>This is an opportunity to visit the famous Buku-Larrnggay Art Centre, view the Church Panels and observe the place where the land rights movement began in the 1960's.</p> <p>It is an opportunity to see first-hand an Aboriginal community that is striving to engage with the modern world and find a place for itself and its children.</p> |   |
| <b>2pm - 4pm</b> | <p><b>Plenary and summary sessions</b> - in these sessions, which will organized by the major themes of the forum sessions, all participants have an opportunity to fine tune their thinking and sharpen their positions, as Garma comes to a close.</p> <p>Facilitators from the various panels will seek consensus around a Garma Communique to be released after the closing bunggul.</p>  | <p><b>Cultural workshops and forums</b> - for those who wish to just enjoy the experience of continued interaction with the Yolngu cultural world, take the time and continue to move amongst the shelters that surround the bunggul grounds.</p> |
| <b>4pm - 6pm</b> | <b>Bunggul</b> - closing ceremonial performances will bring Garma to its end point.   |   |
| <b>6:30pm</b>    | <b>Dinner</b>   |   |

**NOTE:** During the changeover times between sessions as speakers and presenters there will be a series of short DVD's by Mulka on important events and happenings in the Yolngu world





## **MS GULUMBU YUNUPINGU C. 1945 - 8 MAY 2012**

The late Gulumbu Yunupingu has been recognized as being our official 2013 Garma Yolngu Hero.

Ms Yunupingu is remembered as being one of Australia's most highly acclaimed Yolngu artists, exhibiting in Spain, New York, Paris and many different galleries throughout Australia.

Gulumbu worked in many different media, including pandanus mat weaving, baskets, painting on Yidaki, collecting shells to make jewellery, strings for arm bands and head bands.

Gulumbu was surrounded by her family as she passed away peacefully in her home at Gunyangara in 2012. Her children and grandchildren have given permission to use her name and this image taken in 2010 as she was preparing to take the podium alongside her colleague Professor Janice Reid at the 2010 Key Forum. Gulumbu was highly instrumental in establishing the Healing Centre at Gulkula. Gulumbu is remembered for her gracious and generous mannerism and today we applaud her contribution as one of Australia's most highly celebrated Indigenous artists.

The Yothu Yindi Foundation would like to honour the special memory of a truly remarkable, fiercely loyal and loving matriarch. We acknowledge her talents, her creative strength, her leadership and her compassion for others.

## BARBARA LAKLAK BURARRWANGA



Laklak began her career as a teacher working in the Yirrkala bilingual School, working to build her skills as now a qualified teacher. She studied through Batchelor Institute and moved to Bawaka with her family. Barbara raised five grandchildren. She taught her grandchildren and as well as Rrawun Maymuru who is now the lead singer for East Journey. When Laklak's husband passed on his wish was to have a family business at Bawaka which is now a functioning tourism model through Lirwi. Laklak is also an author of two books, Weaving Lives Together; and The Hidden Mathematics in Yolngu World. Her passion is education, teaching in

two ways and helping other people learn about the Yolngu world. A creative basket weaver, Laklak also applies these theories and metaphors in weaving. She lives at Bawaka with her daughter and her two grandsons and is an independent woman. Two of Laklak's grandchildren attend boarding school and are both doing well preparing for their future. Laklak is a loving grandmother, a mother, a sister, a community member and a hero for the family.

## JONAH WURRAMARA



Jonah Wurramara is a highly respected community member and Traditional Owner of Bickerton Island. He possesses a genuine, caring, passionate and lovable personality noticed by members of his community. Well recognised for his dedication to family and community life and his pride in his culture, Jonah is a founding member of the Wurramara clan's Aboriginal Corporation - Lagulalya. Lagulalya was formally developed in November 2011, and since then Jonah has been instrumental as one of the corporation's directors. His dedication and contribution to Lagulalya ensure a stronger future of independence and empowerment for the people of Bickerton Island.

Jonah has worked for the past three years on the Animal Welfare & Control Program through the East Arnhem Shire Council. He displays a high degree of interest and commitment to improving animal health in remote Indigenous communities across the north east Arnhem region.

Jonah is being recognised for his ability to 'bridge the gap' - for his strengths in working alongside and relating to Indigenous and non-Indigenous community members alike... male and female, young and old. His genuine and humble nature has enabled him to make great contributions to his own and surrounding communities.

## TREVOR DHAMARRANDJI



Trevor Djanuk Dhamarrandji began work through the Indigenous Employment Program where he initially started in the Ski Beach furniture factory in February 2011. He has proved to be an asset to the furniture factory, turning and transforming some exceptional pieces of furniture from the local Gidayka stringybark timber. As of April 2012 Trevor has been a supervisor at the Bay Bay Mi Timber Mill and his Yolngu hero nomination has been supported by many of his colleagues who agree that he has a great fortitude for hard work. Trevor now supervises up to 6 timber mill

workers and he is renowned as having an outstanding work ethic. He lives at Birritjimi with his wife Jenny who has worked in the Gunyangara nursery for some length of time. Trevor commits himself to his supervisor's job, he fronts for work each day, clocking up a consistent attendance statistic of 80 hours each fortnight. Trevor is a credit to the community and a positive role model for those younger colleagues who do well from working under his guidance.

## EVELYNA DHAMARRANDJI



Evelyna Dhamarrandji is a strong Yolngu woman from the remote community of Galiwin'ku, Elcho Island in North East Arnhem Land. Evelyn works as a Youth Worker and she is passionate about improving life choices for young people and would like to see more opportunities created for them, especially in remote communities. Over the years, Evelyn has been selected for several leadership and sporting opportunities interstate and regionally. Her strength in sport and youth work highlights her ability to inspire young people here in Arnhem Land and around Australia.

Evelyna is a well regarded Youth Leader among her peers, as well as clan and church leaders, elders and the Galiwin'ku community as a whole. In March 2012 Evelyn was largely involved in a consultation project for a 3 year strategic plan for youth, sport and recreation as well as consultation and development to form the first Galiwin'ku Youth Council.

Evelyna won the April NT Young Achiever Award in Indigenous Achievement, and is currently part of the Indigenous Marathon Project. Unfortunately she is unable to join us at Garma this year and we wish her well in future career pursuits.

## VANESSA WUNUNGURRA



Vanessa Wunungurra from the Dhalwangu Clan, lives at Wallaby Beach and works in the Literacy Production Centre (LPC) and Yirrkala School.

This nomination has been endorsed by the Grade 4, 5, 6 Baru Class from Yirrkala as they find her to be a highly competent teacher. This endorsement from your students Vanessa is indeed real acknowledgement of your 2013 Yolngu Hero status.

Vanessa teaches Yolngu Matha to the Baru Class. By all reports her students rely on her

and look forward to the classroom teaching. Her students speak of Vanessa's pleasant personality and especially pinpointed that they enjoy her Dhatam' (water lily) story.

Her classroom agree that she helps them to learn and spell words like Guminiya (Buffalo Creek). "She tries very hard to teach us. She helped us write about miyapunu (turtles). She teaches us the Yolngu Dharuk alphabet." Vanessa is indeed a role model, and she is more than deserving of her nomination as a Yolngu Hero.



Vanessa and her pupils from the Baru Class





# STRONGER FUTURES YOUTH FORUM

Write a song, do a flip, listen to stories of elders, make and taste delicious damper. Weave, dance, sing, paint your dreams, watch a play, learn to say Nha mirri Nhe!

The Garma 2013 Youth Forum is jam packed with over 15 different workshops for Yolngu and Balanda students from across the nation that will inspire our leaders of tomorrow, building confidence and knowledge. A mini-Garma in itself, the Garma Youth Forum is an energetic, exciting and uplifting melting pot, as local elders and youth, community organisations and some of Australia's leading musicians and writers come together to share experiences and learn from one another.

Sponsored by:



Australian Government



## SMOKING CEREMONY

This ceremony has been used by Yolngu for many years to cleanse the body of any wrong doing or bad feeling we may be experiencing. It allows a person to start anew and continue on their journey as a strong individual. The smoking ceremony is for the purpose of cleansing your inner being; giving clarity of thought and enables one to make sensible decisions. It aids to provide strength to the mind, body and spirit.

## RECOGNISE THIS: CAMPAIGN LAUNCH AND PANEL DISCUSSION

Recognise and the National Centre of Indigenous Excellence will launch an exciting new youth campaign for constitutional recognition. Get the lowdown from a panel of young Indigenous voices on an issue that affects us all.

## WORKSHOPS

### NAISDA

Australia's leading Aboriginal and Torres Strait Islander Dance College, NAISDA, will teach dance workshops in Contemporary Urban dance combining hip hop moves with contemporary technique. These workshops are open to both boys and girls from 12 - 18 years. If you love to move or want to know more about the dance college, come and join in with the NAISDA mob.

### DJ WORKSHOPS

International DJ turned local Youth Worker Charly Templar will take you on a disk spinning, table-turning, song-scratching ride into the world of a DJ.

## YOLNGU MATHA

Yolngu staff from Yirrkala School will run an introduction to Dhuwaya, the dialect of Yolngu matha that is spoken in and around Yirrkala. At the lesson you'll learn pronunciation, greetings and other basic phrases. Much of the content will be based upon three of the most important aspects of Yolngu culture – kinship (gurrutu) & skin (mälk) structures and Yolngu clan groups (bäpurru).

## LEARNING ON COUNTRY BUSH WALKS

Laynhapuy and Dhimurru Rangers with local students will guide students on walks through local bushland.

## YOUTH FORUM PROGRAM

| TIME              | FRIDAY 9 AUGUST   | SATURDAY 10 AUGUST   | SUNDAY 11 AUGUST  | MONDAY 12 AUGUST  |
|-------------------|---|--|---|---|
| 6:30 - 8:00am     | Breakfast   | Breakfast  | Breakfast   | Breakfast   |
| 8:30am - 10:30am  | Official Garma Opening  | Smoking Ceremony presented by Miwatj Health Raypirri Rom Wellbeing Program<br><br>Youth Forum - The Journey to Recognition - What is it? Presented by Recognise Australia  | Women's Business (Basket Weaving, traditional Knowledge)<br>Men's Business (Spear making, traditional Knowledge)<br>NAISDA Dance Workshop<br>Ganbulapula Story<br>Screen Printing<br>DJ Workshops w/ Charly Templar   | Women's Business (Basket Weaving, traditional Knowledge)<br>Men's Business (Spear making, traditional Knowledge)<br>NAISDA Dance Workshop<br>Music workshops with East Journey<br>Yolngu Matha Language Class<br>Learning on Country Bush Walk  |
| 10:30am - 11:00am | Morning Tea   | Morning Tea  | Morning Tea   | Morning Tea   |
| 11:00am - 1:00pm  | Meet and greet<br>Allocation of groups                                  | Indigenous Literacy Foundation Garma Book Workshop W/ Author Alison Lester<br>Indigenous Literacy Foundation Music Workshop - Felix Riebl (Lead singer, Cat Empire)<br>Women's Business - Seasons<br>Men's Business - Seasons<br>NAISDA Dance Workshop<br>Circus Oz Workshop | Indigenous Literacy Foundation Garma Book Workshop W/ Author Alison Lester<br>Indigenous Literacy Foundation Music Workshop - Felix Riebl (Lead singer, Cat Empire)<br>Music Workshop with Shellie Morris<br>Ganbulapula Story<br>Screen Printing<br>DJ Workshops w/ Charly Templar | Indigenous Literacy Foundation Garma Book Workshop W/ Author Alison Lester<br>Indigenous Literacy Foundation Music Workshop - Felix Riebl (Lead singer, Cat Empire)<br>Music Workshop with Shellie<br>EASC Mätpana Damper Workshop<br>Music Workshop with East Journey<br>Yolngu Matha Language Class |
| 1:00pm - 2:00pm   | Lunch   | Lunch  | Lunch   | Lunch   |
| 2:00pm - 3:30pm   | 50th Anniversary Yirrkala Bark Petition Presentation by Yirrkala School | EASC Mätpana Damper Workshop<br>Circus Oz Workshop<br>Mulka Projects Multimedia Workshop<br>Learning on Country Bush Walk<br>Djalupi Workshops<br>Miwatj Drama Workshop  | EASC Mätpana Damper Workshop<br>NAISDA Dance Workshop<br>Mulka Projects Multimedia Workshop<br>Learning on Country Bush Walk<br>Screen Printing<br>Miwatj Drama Workshop  | Sharing Stories and Your Experiences<br>Youth Forum Participants will discuss their experiences and ideas for Garma Youth Forum 2014  |
| 4:00pm            | Bunggul   | Bunggul  | Bunggul   | Bunggul   |
|                   | Youth Cinema Session 8:00pm   |  | Youth Astronomy Session 7:30pm  | Basket Ball Bunggul   |



## SCREEN AND LINO PRINTING

Short and exciting printing workshops will be run over two days, with a focus on the six Yolngu seasons as an inspiration for the sessions. Justin Emmerton is the visual art and music teacher at the Yirrkala CEC School and is ready to help you create that awesome art work you've been waiting to show to the world. You will produce a beautiful lino print or an amazing small screen print in just two hours.

## MEN'S AND WOMEN'S BUSINESS

Local Yolngu elders will teach students about the Yolngu world, from the 6 Yolngu seasons to the skills of weaving and making a spear.

## MUSIC MAKING WORKSHOPS

Let your creativity and internal rhythm shine, explore your musical side with an inspirational group of musicians Felix Riebl from the Cat Empire will be joined by Shellie Morris and members North East Arnhem outfit, East Journey.

## MATPANA DAMPER WORKSHOPS

Come and join our team of young women from the Yirrkala Youth, Sport & Recreation as they make damper Yolngu style.

The damper dough is cooked inside the large leaf of the Mätpana (an almond tree Indigenous to the area) over the coals of an open fire, burning off the plant and leaving behind a delicious leaf shaped cake.

## THEATRE PERFORMANCE AND WORKSHOP

Youth from Yirrkala Community School have devised this play to explore the challenges young people face when confronted with cigarettes.

This is a joint initiative of the Miwatj Health Tobacco Program and Darwin Community Arts.

## WRITING WORKSHOPS

Alison Lester, winner of the 2010 Prime Ministers literacy award and one of Australia's favourite authors and illustrators is here to guide you through creating a Garma book from a youthful perspective. Draw, write, express your ideas and record with Alison a lively representation of what Garma means to you.

## TRAINERS FROM CIRCUS OZ

Calling all budding acrobats! The Circus Oz workshops are a taste of all things circus - juggling, tumbling, balancing, physical comedy and human pyramids. Whether you are a beginner or an experienced performer, our trainers are running this circus all sorts workshop for everyone, so come along and give it a go!

## DJALUPI CLASSES

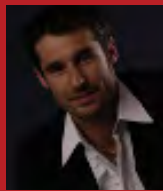
Bevan Yunupingu, former member of Yothu Yindi, will instruct young boys in the techniques needed to become a Djalupi master.

## THE JIMMY LITTLE FOUNDATION

The Jimmy Little Foundation presents Uncle Jimmy Thumbs Up! program for the young ones at Garma this year. Children from the ages 5 - 8, will be engaged in activities from dance, drama, music, art, video, cooking and more, as they team up to promote nutrition and healthy lifestyle awareness among one another within their community.

# INDIGENOUS LITERACY FOUNDATION AMBASSADORS

## FELIX REIBL



"Storytelling has always been an integral part of my life. I grew up in a family where music and books

were considered among the greatest treasures, and have

since dedicated my time to writing songs. I understand the need for books and reading not just in developing musical ideas but for understanding my world and ultimately being able to communicate with my audience. The Indigenous Literacy Foundation is making a difference by providing

access to books and programs for reading. It reaches some of the most disadvantaged and remote areas, where literacy - and the life spark that learning how to read generates - is most needed."

Felix Reibl is a founding member of the internationally

renowned band 'The Cat Empire'. Felix has written songs for the band, composed music outside the band, and had a remarkable journey traveling with music. Felix released his first solo album, Into the Rain, in 2011.

## ALISON LESTER



Over her twenty-one year career she has produced such classics as the Clive Eats Alligators series, Magic

Beach, Imagine and My Farm, and recently she has also started writing novels, including The Quicksand Pony and the Bonnie and Sam series with Roland Harvey. Her picture book, Are We There Yet?, won

the CBCA Picture Book of the Year Award in 2005 (and was chosen as the focus book for the National Year of Reading 2012), and Running with the Horses was an Honour Book in the 2010 CBCA Book of the Year Awards and 2010 Prime Minister's Literary Awards. Her most recent titles include, Sophie Scott Goes South, Noni the Pony and One Small Island (created in collaboration with Coral Tulloch). One Small Island has recently won both

the Wilderness Society's 2012 Environment Award for Children's Literature and the 2012 CBCA's (Children's Book Council of Australia's) Eve Pownall Book of the Year Award.

Her picture books mix imaginary worlds with everyday life, encouraging children to believe in themselves and celebrate the differences that make them special. Alison is involved in many community

art projects and spends part of every year travelling to remote Indigenous communities, using her books to help children and adults write and draw about their own lives.

In 2012 and 2013 Alison, along with Boori Monty Pryor, was appointed Australia's first Children's Laureate, a position they will share for two years. She is also an ambassador for the 2012 National Year of Reading.

# Supporters



## PACIFIC ALUMINIUM

Pacific Aluminium acknowledges the Yolngu Traditional Owners on whose land our Gove Operations are situated.

Gove Operations is part of Pacific Aluminium - a world leader in quality aluminium products. The Gove bauxite mine, alumina refinery combined with smelter operations in Australia and New Zealand give Pacific Aluminium the advantage of being a fully integrated aluminium business which aims to develop long term, mutually beneficial partnerships within the communities in which it operates.

Two years since the signing of the historical Gove Traditional Owners Agreement, we remain proud of the outcomes the Agreement is delivering in terms of real and sustainable outcomes for the Yolngu people of the Gove Peninsula and East Arnhem Region.

We are equally proud and honoured to be a principal partner of Garma 2013. Our relationship with The Yothu Yindi Foundation has been long-standing and we look forward to sharing 2013 with you all. It is also a time for us to participate in activities and discussions focussed on outcomes that will assist and support in increasing Indigenous participation - economically, socially and environmentally.

It is a challenging and exciting time to be part of Pacific Aluminium as we realise our vision of creating a great, independent and enduring business.

To those visiting Garma for the first time, we join The Yothu Yindi Foundation in welcoming you. For those returning, welcome back and we look forward to sharing the experiences that are unique to the Garma Festival.

## GUMATJ CORPORATION INC

The Gumatj Association represents the Gumatj peoples of North east Arnhem Land with a key focus to develop sustainable industry through harnessing natural resources of North East Arnhem Land. Based in the community of Gunyangara, Gumatj Corporation works closely with local business and community organisations across the region. With a long term vision for economic independence, increased employment and training opportunities the organization has developed into a prominent local community business. The Gumatj Corporation are committed to striving for real outcomes impacting at a local grass roots level. Gumatj enterprises such as housing construction, selective timber harvesting, saw milling and furniture manufacturing are well on the way to becoming mainstream business for the Yolngu people. Gumatj Community projects such as cattle farming, meat production and fishing operations help to reduce the cost of living in the communities. Cultural Tourism projects are being established to provide sustainability and growth opportunities in the homeland areas as well as providing cultural knowledge to the Yothu Yindi Foundation and the annual Garma Festival.





Sodexo is proud to again be one of the major sponsors of the Yothu Yindi Foundation's flagship event the annual Garma Festival. Sodexo has a local presence in the Nhulunbuy region, providing catering, hospitality and facilities management services at two accommodation villages in the township of Nhulunbuy and the Alumina refinery nearby.

We started serving the Garma Festival from a very basic and makeshift kitchen in 2004 and today we are serving from a kitchen completely upgraded to make way for the Garma Institute. We commend the Yothu Yindi Foundation on these vital upgrades to the Gulkula site and we look forward to continuing the partnership for years to come.

Sodexo Australia CEO, Johnpaul Dimech states "When Sodexo commenced operations in the North East Arnhem region we saw the need to contribute to the local community and thus we invested our resources in a campaign of cultural awareness in the local region and its people. We also have a strong commitment to Indigenous employment as part of our Reconciliation Action Plan to close the gap on Indigenous disadvantage."

Sodexo in Australia employs more than 6000 people at over 270 diverse site locations. We help our clients focus fully on their core business by delivering an array of services, from catering to facilities management, hospitality services to concierge services, security services, bio-cleaning and asset maintenance, to improve the well-being of individuals and the performance of organisations.

Having launched our inaugural Reconciliation Action Plan in 2011, Sodexo continues to work with Indigenous peoples and communities throughout Australia, supporting the development of individuals and local Indigenous populations to strengthen the connectedness of our services to the local communities in which our business operates. We are proud of the achievements we have made and will be pleased to walk together in support of Australia's Journey to Recognition as the event reaches Garma Festival.



Founded in the Queensland outback in 1920, Qantas has grown to be Australia's largest domestic and international airline. Registered originally as the Queensland and Northern Territory Aerial Services Limited (QANTAS), Qantas is widely regarded as the world's leading long distance airline and one of the strongest brands in Australia.

We have built a reputation for excellence in safety, operational reliability, engineering and maintenance, and customer service.

We employ over 35,000 people with 93 per cent of them based within Australia.

As Australia's largest airline and a national icon, Qantas has a responsibility to ensure our business reflects the values of inclusion and diversity. Through the Qantas Reconciliation Action Plan, Qantas is undertaking a range of initiatives to support the Indigenous community and to promote shared pride in Aboriginal and Torres Strait Islander people and cultures.

Qantas remains committed to reconciliation and building relationships for change between Indigenous and non-Indigenous Australians. We endorse the vision of a nation which values Aboriginal and Torres Strait Islander heritage, cultures and peoples and recognises their unique position as the original custodians of Australia.



## Australian Government Indigenous Land Corporation

**The Indigenous Land Corporation is proud to be a sponsor of the Garma Festival.**

The ILC is an independent statutory authority of the Australian Government, established in 1995. Our enabling legislation is the Aboriginal and Torres Strait Islander Act (2005) Cth.

The ILC Board is the primary decision-making body, overseeing governance, considering Land Acquisition and Land Management proposals, and monitoring performance. The Board consists of seven Directors of which five, including the Chairperson, must be Indigenous. The current Chairperson is Dr Dawn Casey and the Deputy Chairperson is Mr Ian Trust.

Our purpose is to assist Indigenous people to acquire and manage land to achieve economic, environmental, social and cultural benefits.

New projects are developed by applications submitted by Indigenous organisations or landholders, or by the ILC in collaboration with other organisations and government agencies.

The ILC also operates commercial businesses to deliver training and employment opportunities for Indigenous people in agriculture and tourism. Gunbalanya Station and Gunbalanya Meats at Oenpelli and Warrigundu Station near Minyerri in the Northern Territory are examples of pastoral businesses that have been established in collaboration with Traditional Owner groups.

The ILC's Fish River Fire Project in the NT which provides employment to Indigenous Rangers, has become the first approved savannah burning project under the Carbon Farming Initiative in Australia to sell carbon credits on the open market.

## NT DEPARTMENT OF CORRECTIONAL SERVICES

### A Commitment for the Future



From providing 10 prisoners over 13 days for site preparation and clean-up at the 2011 Garma Festival to sending 30 prisoners for at least three weeks at this year's event, the NT Department of Correctional Services (NTDCS) is maintaining its commitment to ensuring the Territory's premiere Indigenous cultural event continues to be a roaring success.

That commitment will be further entrenched with the announcement at this year's Festival that NTDCS has entered a formal Memorandum of Understanding with the Yothu Yindi Foundation to provide a 30 prisoner work crew to work at the Festival over the next three years.

That initial 13-day commitment back in 2011 was organised through the Elders Visiting Program (EVP) with the assistance of EVP Elders Dhanggal Gurruwiwi and Djapirri Mununggirritj and Festival organisers.

It now stands at three weeks with prisoners arriving on-site well before the Festival kicks off to prepare the ground for the expected 2500 attendees at Gulkula, some 40 kilometres south of Nhulunbuy.

Every year the Garma Festival site needs to be cleared, buildings repaired, bough shelters re-roofed and tents erected.

During the Festival firewood is collected and the prisoners make regular rubbish runs to keep the site clean.

When not working directly at the Garma Festival site, the work crew is employed on projects for not for profit community organisations in and around Nhulunbuy doing work that would not otherwise get done.

At the end of the Festival, the work crew takes down the tents, provide a final clean up and leaves Gulkula ready for the next year's event.

Importantly, work skills gained by prisoners from this region feed into the Pathways to Employment program to assist them in gaining work on their release from prison.



## BUKU LARRNGGAY ARTS CENTRE

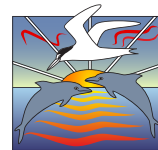


Buku-Larrnggay Arts was established in 1976 in the remote community of Yirrkala as an act of self-determination by the Yolngu artists of North East Arnhem Land to act as the non-profit art centre representing all artists with the aims of promoting both economic independence and the cultural values of Yolngu society. With significant major extensions to the premises in

1988 (Bicentennial funded Museum), 1996 (ATSIC funded print space and extra gallery and annexe for the Yirrkala Church panels), 2007 (a self-funded modern theatre and digital studio) and 2013 (Djotarra Wing) the Centre is a flagship tourist destination in this region. It is a social hub for Indigenous and non-Indigenous residents of Yirrkala and surrounding homelands and Nhulunbuy, the adjacent mining town.

Artists from the Centre have won 26 major national awards in the last eighteen years. The Centre continues to trade sustainably whilst employing up to 20 Yolngu staff. It maintains the highest reputation in the Australian fine art world and it receives high profile visitors on a regular basis. It is estimated that 20,000 people attend the centre per year and that many of these have travelled to the region for that purpose. For the last decade the Centre has been in the top 5 for turnover of all Australian Indigenous art centres and recent surveys show it to be top 3 for percentage return to artists. The Centre self generates over fifty per cent of its annual income. This is despite the difficulties caused by the trend against Indigenous art sales since the GFC. It also achieved a very important initiative of our senior artists, who provided start-up funding for the establishment of the very successful Mulka Project – digital archive and multimedia centre. The Mulka Project is playing a key role in the community, documenting and sharing language and culture, winning awards for its productions as well as employing Yolngu in senior and project officer roles.

## MIWATJ HEALTH ABORIGINAL CORPORATION



Miwatj Health  
Aboriginal Corporation

Miwatj Health has its administrative base in the town of Nhulunbuy, in the Northern Territory of Australia. Our clinics are located in Nhulunbuy, Gungaharra (also known as Marngarr), Galiwin'ku and Yirrkala, providing a walk-in service for all acute and preventive care needs. In addition to these fixed clinics, our outreach teams provide a regular visiting service to a number of nearby communities including Birritjimi, Galupa, Gungaharra, Garrathiya Plains, Yirrkala, and within the Galiwin'ku community.

### OUR MISSION

Miwatj Health's mission is to improve the health and well-being of residents of the communities of East Arnhem Land through the delivery of appropriate and comprehensive primary health care and to promote the control by Aboriginal communities of primary health care resources.

### THE CORE FUNCTIONS OF MIWATJ HEALTH ARE:

- The provision of clinical services to Aboriginal communities in the East Arnhem Land region, including both acute care and longer-term preventive care;
- Implementation of a range of population/public health programs and strategies which address the underlying causes of illness;
- Advocacy in support of the right of Aboriginal people to control their own health services and for such health services to receive resources and funding adequate to address the health problems of the region; and
- Ensuring efficient, accountable administrative and financial systems support for the delivery of our services.

### OUR APPROACH

The underlying philosophy of Miwatj Health is the fundamental right of Aboriginal people to control their own health services. This supports the Alma Ata Declaration of the World Health Organisation, which emphasized people's right to participate in the planning and implementation of primary healthcare services, and supports the long-accepted principle of self-determination for Indigenous peoples. We implement this through our Board governance structure, and through our daily involvement in health issues at a grass-roots community level. Miwatj believes the way forward in Aboriginal health lies in the implementation of comprehensive primary health care. This includes primary medical care, but also goes beyond that to emphasise a wide-ranging and holistic approach.



## DHIMURRU ABORIGINAL CORPORATION



In 1992 Dhimurru Aboriginal Corporation (Dhimurru) was incorporated to protect Yolngu land and cultural resources in the face of increasing pressures from growing numbers of ngapaki (non-Yolngu) residents in the township of Nhulunbuy, North East Arnhem Land.

Traditional Owners wanted to allow access for non Yolngu to enjoy Recreation Areas but in a sustainable way and without compromising their cultural lifestyle. Recreational access to some 20 identified specific locations was enabled, and the management responsibility for these Designated Recreation Areas was given to Dhimurru.

The primary function of Dhimurru is to address natural and cultural management priorities within the Dhimurru IPA (Indigenous Protected Area) that have been identified by its members, with particular emphasis on Designated Recreation Areas.

The Dhimurru IPA, declared in 2000, covers approximately 550,000 hectares and includes 450,000 ha of marine estate. The terrestrial component is entirely Aboriginal Land granted pursuant to the Aboriginal Land Rights Act (NT) 1976.

This year Dhimurru has had a number of projects underway.

- the launch of the new Yolngu Monuk Gapu Wanga Sea Country Plan;
- the development and implementation of a new Online Permit System;
- the launch of a Learning on Country program with the Yirrkala School.

Dhimurru are excited to once again participate in the Garma Festival, and to celebrate not only the natural and cultural resources and values of Yolngu people in North East Arnhem land, but also to celebrate the 'two ways' approach that Garma promotes.

## JAWUN



Established in 2001, Jawun creates and manages partnerships between corporate/ government and Indigenous organisations to build the capacity and capabilities of Indigenous communities.

"The most important contribution ... is people. The expertise deficit is our problem. That is the nature of our development challenge. If our development problem were just a money challenge then government alone would be able to help us with our problems. This is an expertise challenge, a people challenge" - Noel Pearson, Jawun Patron and Director of Cape York Institute for Policy and Leadership

Jawun partners with over 20 corporate partners which include some of the largest and most well respected organisations across Australia: Westpac, Boston Consulting Group, KPMG, Wesfarmers, Coles, Herbert Smith Freehills, Leighton Contractors, NAB, Commonwealth Bank, Gilbert & Tobin, Allens Linklaters, Qantas, Woodside, Argyle Diamond Mine, QBE, News Limited, Telstra. The WA Government also participates in the Jawun secondment program and the Australian Government began sending secondees in 2011.

**Place based approach** Jawun has a dedicated staff member (Regional Director) who lives and works within the Indigenous partner community. This allows Jawun to genuinely understand the concerns and priorities of our Indigenous partners and to establish the best type of corporate and government resources that are required to help. This also enables hands on management and support of the skilled resources being seconded into the community.

### Selective approach

Jawun only engages with an Indigenous community if it has been welcomed to the community by a community leader or a body of community representatives. Furthermore, for every Indigenous community Jawun supports, a rigorous analysis takes place that considers the proposed operating environment and the conditions and terms under which it would operate.

In August 2012 Jawun began operating in North East Arnhem Land and is proud to be supporting seven Indigenous organisations in this region, including: Gumatj Corporation, Yothu Yindi Foundation, Marngarr Resource Centre, Laynhapuy Homelands Aboriginal Corporation, Buku Larrnggay Mulka Art Centre, Bunuwal Group, Lirwi Yolngu Tourism Aboriginal Corporation and Dhimurru Aboriginal Corporation. Jawun has facilitated 31 corporate secondees and 5 Government so far on projects as diverse as assisting setting up small businesses and researching funding options to assisting in writing a major tender document in a bid to shape the region under the new RJCP.



## STRONGER FUTURES IN THE NORTHERN TERRITORY



The Australian Government, through the Stronger Futures in the Northern Territory initiative, is proud to sponsor the Garma Festival.

Stronger Futures in the Northern Territory is the Australian Government's 10-year commitment to work with Aboriginal people in the Northern Territory.

To achieve this, the Government has Indigenous Coordination Centres (ICCs) located throughout the Northern Territory which work with local Aboriginal people and a range of organisations to help make communities safer and families and children healthier.

The Nhulunbuy ICC covers East Arnhem Land communities and homelands and our staff includes community based Indigenous Engagement Officers and Government Engagement Coordinators. Indigenous Engagement Officers are local people who work with community members to help coordinate services and to listen to what community members are saying.

Nhulunbuy ICC staff will be at the Garma Festival and look forward to talking with more local people about their communities and Stronger Futures, and joining in the cultural activities. Please come and say hello at the Stronger Futures stall, as we would like to talk to as many people as possible about what Stronger Futures means for you, your family and your community.

You can also get in touch with your local Indigenous Engagement Officer or Government Engagement Coordinator, by calling the Nhulunbuy ICC on 1800 089 148 (1800 079 098 if you are outside East Arnhem Land). For more information about Stronger Futures, you can visit [www.indigenous.gov.au](http://www.indigenous.gov.au)

## INDIGENOUS LITERACY FOUNDATION



The Indigenous Literacy Foundation has proudly supported Garma for the past three years bringing its key ambassadors to participate in the Youth Forum. These ambassadors include writers and musicians such as Andy Griffiths and Josh Pyke and this year, Felix Riebl and Alison Lester. The Foundation has delivered over 100,000 free books to over 230 communities across Australia, has an early literacy project called Buzz aimed at families, babies and toddlers which currently works in four communities and publishes community literacy projects. [www.indigenousliteracyfoundation.org.au](http://www.indigenousliteracyfoundation.org.au)

## EAST ARNHEM SHIRE COUNCIL



### YOUTH IN COMMUNITIES

East Arnhem Shire Council Youth with essential funding provided by Youth in Communities program with the Department of Families, Housing, Community Services and Indigenous Affairs aims to deliver a comprehensive youth strategy in the region that:

- provides diversion for young Indigenous people from at risk behaviours;
- improves life choices and outcomes for young Indigenous people.
- strengthens and improves the youth services infrastructure, both in the number of youth workers employed and the facilities available for providing youth services and activities.

### SPORT & RECREATION

The Sport & Recreation stream aims to provide structured, physical and socially interactive sporting activities, events, competitions and games through the nine (9) communities of East Arnhem Shire Council.

The Sport & Recreation stream increases the overall participation and involvement in sport and physical activities of all people living in East Arnhem land. This is achieved by encouraging and increasing community ownership and management of sport and physical recreation activities.

### OUTSIDE SCHOOL HOURS CARE (OSHC)

Children in the East Arnhem region have access to quality and flexible after school activities through the Outside School Hours Care stream. Outside School Hours Care delivers extra curricular activities that also hold educational outcomes delivered in a way that encourages family and community engagement.

East Arnhem Shire Council OSHC stream aims provide affordable and cost effective activities designed to enhance early childhood learning, based on the needs and interests of the children, including the cultural, physical, social, emotional, language and learning developmental needs.

In each community the Youth, Sport & Recreation Team delivers different Outside School Hours activities based on available space, facilities and occurring events. Activities such as physical activities and organised sports are always a popular choice and often have high numbers of participation.

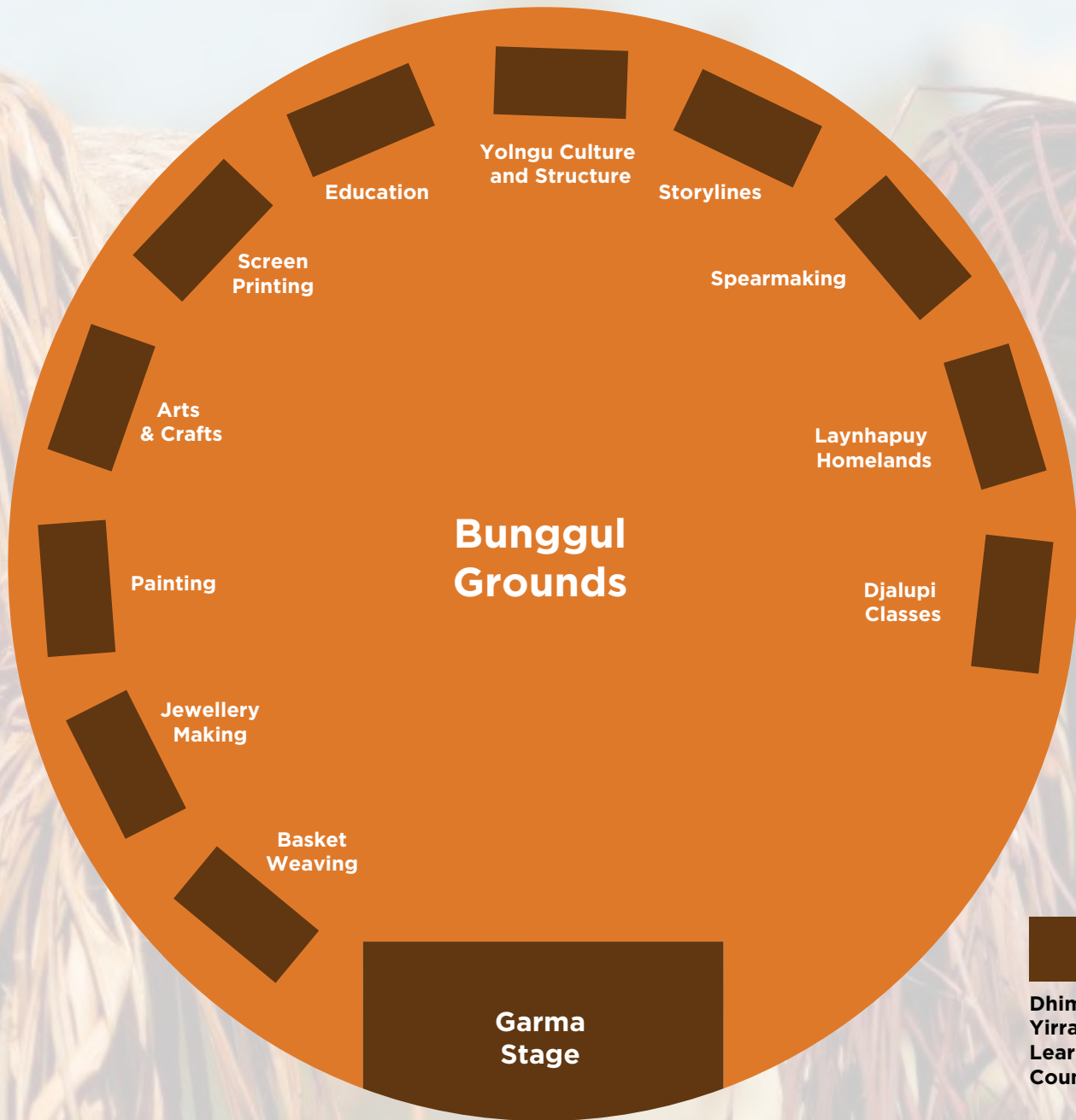
# Cultural Activities



## **SUNDAY 11 - MONDAY 12** **9AM - 4PM**

Over a two day period you can experience a range of Yolngu activities to immerse yourself into the art, language and culture of the Yolngu people. We would like to introduce you to some of our Yolngu educators that hold their own unique set of skills and qualifications. Get to the bower shelters to learn the basics of Yolngu matha or head over to the guided walks provided by the Yirralka Rangers. The Yolngu ladies will display their patience with the intricate basket weaving, painting, craft workshops and jewellery making. Make eternal friendships, laugh at some quirky stories to be told and celebrate in your new found skill.





**Dhimurru and Yirralka Rangers, Learning on Country**



## INVITATION

TODAY YOU ARE INVITED TO JOIN THE JOURNEY TO RECOGNITION  
AT THE GATES OF THE GARMA GROUNDS

**WHEN:** 3:30pm

**WHERE:** Follow the path of R's

**WHY:** To recognize and include Aboriginal and Torres Strait Islander people in our nations founding document, the Australian Constitution

# Open Day

*“Get the lives of Aboriginal  
and Torres Islander people  
back on the national agenda.”  
Michael Long, 2004*

**SUNDAY 11 AUGUST, 2013**

- 9:00am - 4:00pm** Cultural activities
- 9:00am - 4:00pm** Youth Forum
- 3:30pm** Journey to Recognition
- 4:00pm** Bunggul
- 8:00pm** Live musical performances
- 8:00pm** Cinema screening
- 9:00pm** Special art lecture series

You will notice an increase in guest numbers as Garma throws its gates open to the public. The local community are visiting Gulkula for the day to join in Sunday's Garma activities.

You are blessed with choices this morning as we take part in two days of activity. This year we have changed our programming so that you get to have some hands-on time learning the secrets behind Yolngu practices. Basket-weaving? Basic Yolngu matha workshop? It is your choice today as we base ourselves around the bunggul grounds.



# Music

Beginning on Saturday evening after the bunggul has concluded, the plan is to crank up the musical volume to please a range of our guests from the djamakuli to the elderly. It is true that Yolngu musicians continue to move toward maintaining a strong foothold in Australia's musical industry. Recently Gurrumul Yunupingu has just been applauded for his performance on the Voice, and this weekend we all remember the recent passing of a truly great Yolngu musician & educator Dr Yunupingu. This year, we continue to promote East Journey and encourage you to support this exclusive Yolngu-bred rock act through their rise to fame.

We are super thrilled to provide our guests with an exciting line up of gifted musicians. Our new musical stage will be given a thorough workout when performers take to our newly outfitted venue. East Journey, NEAL, Warren H. Williams, and Australia's Indigenous soprano Deborah Cheetham will belt out some lyrics that are sure to find you dancing to the beat of the Garma drum. Don't be surprised if you find yourself walking alongside the statuesque Emily Lubitz from TinPan Orange. Maybe too Felix Reibl & Harry Angus, from Cat Empire hypes up this Garma audience with a surprise impromptu appearance as they test the vocal sound waves across this spiritually significant Gulkula site. You'll be left in awe of the vocal strength of our gifted Shellie Morris and Bunna Lawrie clearly displays the creative genius which lead to him being awarded the 1999 Don Banks Music Award.



## CIRCUS OZ 2013: CRANKED UP

Circus Oz bounds into the Garma Festival with their latest show - Cranked up from a New York City run of standing ovations and hot from an extended season across America.

Expect the irreverent Circus Oz spirit, revel in the company's much-loved characters and thrill at some daring feats with roving provocateurs destined to disrupt Circus Oz's ongoing brand of ridiculous tomfoolery that leaves audiences howling

for more. With a ridiculous combination of jugglers, musicians, acrobats, riggers and aerialists, it's a celebration of diversity. Exuberant raw spectacle, and danger for the sake of it!

Circus Oz is a rock 'n' roll, animal-free circus that has influenced the development of circus arts around the world since its foundation in 1978.

## GARRANGALI BAND

From the Land to the Sea - Garrangali Band are a saltwater reggae band from Yilpara, Northern Territory. Steeped in timeless songs and dance from their ancestral home the music brings to our hearts a distant time. With their sound moving

towards more recent history and events, shaping their community's lives - Garrangali Band a Voice of the Sea Country.



## NEAL BOYS

Come and enjoy this exciting young band from Yirrkala. They enjoyed a wave of success last year, winning the NT battle of the school's band, earning them a spot at Bass in the Grass festival Darwin, voted the best

young Indigenous band at the NIMA 2012 and performing a host of live shows. These guys can rock with the best as they blast out their original songs which are a blend of rock, hip hop, pop ballads and reggae.



## EAST JOURNEY

East Journey brings their stunning and powerful music and message to the Garma Music Stage this year.

East Journey are a young and exciting band, however their songs and stories have depth, meaning and purpose that reflect their sense of family and community steeped in Yolngu culture.

Blessed with a rich family tradition of song and dance, East Journey combines the earthy traditions of the yidaki and bilma with the electric sound of contemporary music.

East Journey are strong young men, and future leaders within their community, already on their journey towards the world stages through their music and stories.



### BUNNA LAWRIE

Bunna Lawrie is a member and respected elder of the Mirning Aboriginal tribe from the Coastal Nullarbor, South Australia. He is a Mirning whale dreamer and song man, medicine man and story teller of his people.

Bunna is well known and revered as the singer and songwriter for the band Coloured Stone, the band which Bunna founded in 1977 with his brothers.

Through both his words and music, Bunna has performed, collaborated, inspired and entertained many people from across the lands and sea and from all walks of life.

Bunna Lawrie is a recipient of many awards for his visions, songs and dedication to the community and country.

It is with warm feeling and pride that Garma welcomes Bunna.



### DEBORAH CHEETHAM

Singer, playwrite, Actor, composer, academic and Yorta Yorta Women, Deborah has embraced the spirit of her soul and her love of expression within.

Deborah explores the rich tapestry of her stories and life with her soprano voice and her connection with music and performance from across the spectrums.

A pioneer within modern day Indigenous culture, Deborah's works and performances encourages bridges between peoples, mainstream and traditional cultures to emerge across the lands.

As a Yorta Yorta women her voice is strong and her presence at Garma shall be heartfully welcomed.



### SHELLIE MORRIS

With her words and songs she guides people to discover their own voices and songs, with a sense of purpose, love and belonging.

Shellie was adopted into a non-Aboriginal Family as a young child in Sydney and through her love of singing and music, family and community she has grown into a much loved and respected Songwoman.

Through her journeys, Shellie has reunited with her traditional family, guided by her commitment towards the well being and unique voice of indigenous communities' right across the land.

Shellie's songs immersed in the warm red sands of time, have inspired films, theatre, performance, radio and beyond with audiences left mesmerised by her soaring voice and gentle heart.

Garma welcomes Shellie Morris to the Music Stage.



### WARREN H WILLIAMS

Singer/songwriter hailing from Hermannsburg, NT an Arrernte man following in the footsteps of his father

Blessed with a powerful voice delivering strong messages, Warren is a gentle soul with a sense of humour that can still pack a punch.

A troubadour for reconciliation amongst all peoples, his songs reflects his Country and Western roots while he embraces past and present styles within each song.

Warren H Williams is recognised and understood by his musical peers as a vital voice within the Australian Music cape - A Man in Harmony within himself and his Land.

Garma welcomes Warren H Williams to the Music Stage and beyond.







# Film



As the sun goes down over Gulkula a unique cinematic experience will begin at Garma. In a bush clearing under the stars, audiences will be presented with the best new Indigenous cinema from Australia complimented by Yolngu Films from the region. BlackFella Films has joined forces with the Mulka Project and Black Screen of the National Film and Sound Achieves by invitation of Yothu Yindi Foundation to showcase this special programming at Garma. Hosted by Indigenous filmmaker Rachel Perkins, the films will be introduced by Rachel and young local film maker Ishmael Marika.



Film



The Mulka Project is located at the Buku-Larrnggay Mulka Art Centre in Yirrkala.

“Mulka” means a sacred but public ceremony, and to hold and protect. Our aim is to sustain and protect Yolngu cultural knowledge in north east Arnhem Land under leadership of community members. We employ and

train many Yolngu staff in multimedia to facilitate the recording and archiving of Yolngu culture in the form of Photos, Video and Sound. Multimedia trainers from The Mulka Project will be holding two workshops for aspiring young filmmakers at this years Garma festival.

THE MULKA  
PROJECT

BLACK  
FELLA  
FILMS  
*presents*

Friday 9th August

Session 1 - 8:00pm - 9:00pm

**Black Fella films**

A special selection of stories from across Australia for all Djamakuli (kids). Grab a pillow and stretch out under the stars for a cinematic experience at the open aired Garma cinema.

KUMIA KARRO

Session 2 - 9:00pm - 10:00pm

**Buckskin**

Runtime: 57 Minutes  
Production Company:  
Chilli Films  
Director: Dylan MacDonald

Recent winner of best documentary at the Sydney International Film Festival, Buckskin tells the story of young Aboriginal man, Jack Buckskin, who grew up not knowing his traditional language and culture, as it had been driven almost to extinction a hundred years ago. Living on the edge of Adelaide, a life-changing event set him on a new path. Now Jack is on a mission to renew the Kurna language and culture, the language of the Adelaide Plains, and teach it to as many people as he can in his lifetime.





## Saturday 10th August

**Session 1 - 8:30pm – 11pm**

### Satellite Boy

Runtime: 90 Minutes  
 Production Company:  
 Bunya Productions  
 Director: Catriona McKenzie

Catriona McKenzie's directorial movie debut is a heartfelt, moving and uplifting story about a young boy's journey to save his home and ultimately himself. Home is the abandoned outdoor cinema in the outback town of Wyndham. When it is threatened with demolition, Pete sees his world in jeopardy and sets off for the city. Stars David Gulpilil and Cameron Wallaby.



**Session 2 - 10:00pm – 11:00pm**

### The Mulka Project Films

Local director Ishmael Marika selects a showcase of works by Yolngu film makers produced by the award winning Mulka Project. Yolngu Dhawu on life, ceremony, music, politics, and adventure, all filmed and produced here in North East Arnhem Land.



## Sunday 11th August

**Session 1 - 8:30 – 9:30pm**

### Big Name No Blanket

Runtime: 77 Minutes  
 Production Company:  
 Night Sky Films  
 Director: Steven McGregor

The charismatic and inspirational front man of the Warumpi Band, George Rurrumbu Burarrawanga, hailed from Elcho Island, off the coast of Arnhem Land. George moved to Papunya (northwest of Alice) to get married, and joined the band named after a nearby honey-ant dreaming site. The first musicians ever to release a pop record in an Aboriginal language in the 80's - Jailanguru Pakarnu -(Out of Jail) they rocked Australia from the Centre out.



**Session 2 - 9:30 -10:30**

### Basketball Bunggul

The Mulka Project present the talent djamakuli of Yirrkala and the Homelands in two high energy dance films. These films were recorded live by The Mulka Project at the legendary Basketball Bunggul dance competitions in Yirrkala.

This special film program is presented by the Mulka Project, Blackfella Films and Black Screen of National Film Sound Archive by invitations of The Youth Yindi Foundation. It combines the best of new Indigenous cinema from Australia complimented by Yolngu films from the region.

# Expo

## ASTRONOMY WITH NIGHT SKY SECRETS

Ian Maclean of nightkysecrets.com will be running a stand in the expo by day to answer your questions on all things astronomy including an insight into the world of Indigenous astronomy. Ian's team will take bookings for the evening observing sessions out on "the Point".



## PACIFIC ALUMINIUM

Find out about Pacific Aluminium's Gove Operations which includes a mine, refinery, residue disposal area, steam power station, port and ship loading facilities. From this remote part of North East Arnhem, Gove Operations supply bauxite and alumina to the global aluminium industry. Gove Operations is one of the largest private employers in the Northern Territory and employment at the operation offers rewarding career opportunities across many disciplines.

Gove Operations' formal partnership with Traditional Owners for the land in which it operates, represents a commitment to each other

based on mutual respect and mutual obligation to ensure we work together to provide credible pathways to employment and business contracting opportunities, cultural heritage preservation as well as co management of the environment.

The business is working closely with Traditional Owners, government and stakeholders to bring gas energy to the region, providing a long-term, sustainable energy solution for the operation.

Visit members of the Gove Operations team to find out more about the process, Yolngu employment programs and the Katherine to Gove Gas Pipeline project.

## DEPARTMENT OF PRIMARY INDUSTRIES AND FISHERIES

Fisheries compliant patrols and sea ranger groups work in conjunction with projects undertaken with Dhimurru Yirralka and Marthakal Rangers. Come and talk with Rob and Klaus about the broad range of tasks experienced by NT Fisheries.

## DEPARTMENT OF AGRICULTURE, FISHERIES AND FORESTRY NORTHERN AUSTRALIA QUARANTINE STRATEGY

Indigenous ranger groups across the north of Australia from Broome to Cairns, work together to monitor and survey for exotic pests and diseases.

## RECOGNISE

RECOGNISE is the people's movement to recognise Aboriginal and Torres Strait Islander peoples in our Constitution. RECOGNISE is a part of Reconciliation Australia, and we are governed by the Board of Reconciliation Australia.

## DHIMURRU AND LAYNHAPUY RANGERS

Dhimurru is an incorporated Aboriginal organisation established by Yolngu land-owners in Northeast Arnhem Land, Australia. The office is located in Nhulunbuy. Our aim is to address the natural and cultural management priorities with particular emphasis on designated recreation areas in accordance with the directions of our traditional owners. The Laynhapuy IPA is almost unique in that the rangers who support the program are permanently resident on their country. This is extremely valuable in terms of access to traditional Indigenous ecological knowledge and for current intelligence about the health of ecosystems and change across the region. The rangers are drawn from 14 homelands dispersed across the IPA area, and up to 260km from the rangers head operating base in Yirrkala.

## AMRRIC (ANIMAL MANAGEMENT IN RURAL AND REMOTE INDIGENOUS COMMUNITIES)

is a national not-for-profit charity led by veterinarians, academics, health and animal management professionals. We work to improve the health and welfare of companion animals in remote Indigenous communities, to improve the health and welfare of whole communities.

## FORESTWORKS

ForestWorks is the national organisation working with the forest, wood, paper and timber products industry to develop employment and skills solutions. ForestWorks supports the Yothu Yindi Foundation's aim of encouraging and developing economic opportunities. Over the past few years, ForestWorks has supported Indigenous economic development through activities such as the Gumatj Timber Project, where workers gain valuable skills and knowledge in the fields of forest growing, management, safe work practices, and timber felling and processing.

## EAST ARNHEM SHIRE COUNCIL

East Arnhem Shire Council (EASC) is a Local Government body delivering a large and unique range of municipal and community services in East Arnhem Region of the Northern Territory. EASC will be the first Northern Territory based entity to introduce a Reconciliation Action Plan (RAP) As one of the largest employers in Arnhem Land, EASC recognises the values and contribution of local Yolngu people with 68% of the 450 strong workforce being Aboriginal or Torres Strait Islander.

## FLINDERS UNIVERSITY NT MEDICAL PROGRAM

Flinders University in the NT offers the Flinders Doctor of Medicine (MD). Whether you are a school leaver or university graduate in the Territory, the NT Medical Program (NTMP) allows you to undergo your entire medical training in the Northern Territory. For school leavers, Flinders University in partnership with Charles Darwin University offers a 6 year double degree. Flinders University offers an Indigenous Entry Stream for Indigenous graduates interested in the four year MD. Flinders University is committed to increasing the number of Indigenous people in medical student training.

## STRONGER FUTURES STALL

Stronger Futures in the Northern Territory is a commitment by the Australian Government to work with Aboriginal people in the Northern Territory to build strong, independent lives, where communities, families and children are safe and healthy. Stronger Futures in the Northern Territory is directed to improving the lives of Aboriginal people in the Northern Territory, particularly those living in remote communities and town camps, who experience much higher levels of disadvantage than anywhere else in Australia.



# Across the Garma Grounds



## ASTRONOMY

The evening Astronomy sessions out on "The Point" are run by Ian Maclean of [nightskysecrets.com](http://nightskysecrets.com) and his team.

The sessions are run twice each evening on the Friday & Saturday nights at 7:30 and again at 9pm, with a final 7:30pm Session on Sunday night. Ian will take you on a laser guided tour of the dark star studded skies with stories of both Yolngu and other ancient Indigenous cultures.

This is followed by viewing through several telescopes at deep space nebulas & star clusters.

The sessions are quickly booked out so get in early to book your spot on the tour.

## GAPAN GALLERY

After the evening meal on Friday the Gapan Gallery will be opened. Those who have experienced one of these openings rate it as a highlight of Garma. The Gapan Gallery is hidden in the bush to the east of the main ceremonial ground and is accessed by a 100 metre trail leading from there.

The printmakers of Yirrkala are the only remote Indigenous people making their own prints from scratch in the bush by themselves. They have been doing this since 1996. This gallery is a unique creation which creates the 'white cube' out of thin air.

This season's prints will be unveiled for the first time and will be available for purchase.



## FIRESIDE CHATS

9:30pm Friday evening  
Constitutional Reform  
Tanya Hosch, Recognise  
Campaign Director  
Tim Gartrell, CEO Recognise  
Campaign

Jack Thompson Poetry Recital  
Jack will be reciting some  
of Australia's most famous  
poetry and will include some  
memorable pieces produced by  
his father.

## FIRESIDE CHATS

### Reflections on politics, power and the pain of reform:

9:30pm Saturday  
Hon Gerry Hand, former  
Minister Aboriginal Affairs with  
Mr. Bob Beadman, Chairman  
NT Grants Commission.

## SPECIAL LECTURES ART AND CULTURE

- Wanyubi Marika, contemporary artist, Rirratjingu clan
- Andrew Blake, former Director of Buku Larrngay Arts Centre
- Gunybi Ganambarr
- Yinimala Gumana
- Djambawa Marawili, clan leader, Madarrpa clan
- Beverly Knight, galleryist and expert in Yolngu art
- Wukun Wanambi

9am-3pm Sunday  
Garratjambal Auditorium

## FURTHER PRESENTATIONS

- Dr. Joe Gumbula, Yolngu leader and curator
- Dr. Aaron Corn, Associate Professor Ethnomusicology.
- Wanta Stephen Patrick, Walpiri leader, Lajamanu
- Nicolas Rothwell, Northern correspondent for The Australian
- Rachel Perkins, renowned director, on contemporary film and multi-media in Australia

9am-3pm Sunday  
Garratjambal Auditorium

## YOTHU YINDI FOUNDATION SPONSORS DINNER

7:00pm Friday evening

Please note this is a private event to acknowledge the generosity of the 2013 Garma sponsors.

Venue: Yolngu Camping Grounds

## CORPORATE GROUP DINNER

7:00pm Saturday evening  
Warren Mundine, Indigenous Chamber of Commerce

Please note this event is for registered Corporate Group Garma guests.

Venue: Ganbulpula Loft

# Festival Information



## PRACTICAL ADVICE

### Climate

Generally speaking, it is fine, rain-free and sunny. The days are quite warm, tops of around 31°C. Evenings can be cooler, down to around 15°C. It is essential to drink plenty of water to avoid dehydration. It is advisable to wear a hat to guard against sunburn.

### Mosquitoes

To avoid mosquitoes, wear repellents and cover up at dusk.

### Crocodiles and sea wasps

Crocodiles (baru) inhabit the waters of Arnhem Land. They are not a threat at the Garma site which is atop an escarpment 100 metres above sea level. But care should be taken if venturing near water. Sea wasps (box jelly fish) and other stingers exist in the ocean, although Garma does not take place in stinger season.

### Shopping

General goods, water, drinks, food and toiletry items will be available for sale onsite at the Garma General Store, open

from 8:30am to 8:00pm. The general store accepts cash only.

There will also be a Garma Cafe, selling hot drinks and a Garma library located near the main kitchen area.

The Garma Festival Shop will sell Garma merchandise including T-shirts, Hats, Aprons, Bags and more.

### Medical and First Aid

A first aid service is available on-site as well as doctors and nurses through Miwatj Health. Any serious conditions will need to be taken to Nhulunbuy Hospital. Please advise the organisers if you have special needs or conditions.

## LOCAL ARTS

### Buku-Larrnggay Mulka Arts Centre

The Arts Centre at Yirrkala is open 8am - 4:30pm Monday to Friday and 9am - 4pm Saturday and Sunday. On Monday 12th August you may consider taking the bus ride to Yirrkala. Two shuttles will run from 9am and you can see first-hand the Yirrkala Church

Panels and any last minute art purchases. Enquire at the information booth for times and bookings.

## COMMUNITY OPEN DAY

On Sunday 11th August, the festival is open to the local people of Nhulunbuy. Hot food will be available to purchase from the General Store.

## FREQUENTLY ASKED QUESTIONS

### Can I take photographs at the Garma Festival?

Yes but only with prior permission from the Yothu Yindi Foundation. All participants must sign a General Authority to make a Record of the Garma Festival.

For more information contact the on-site Media Centre.

### How can I learn more about Yolngu languages and culture?

Go to <http://learnline.cdu.edu.au/yolngustudies>

### Do I need a permit to enter Aboriginal land?

Yes. Your fully paid and completed Official Garma

festival registration is your permit to enter Aboriginal land. Read permit conditions carefully so you understand the restrictions.

## PROTOCOLS AT THE GARMA FESTIVAL

### Authority to make a recording of the Festival

Please be aware it is inappropriate to take any photographs of Yolngu without first seeking permission. It is not permissible to publish images of Yolngu without written permission.

### Alcohol and Drugs

Alcohol and drugs are not permitted at the site of the Garma Festival. Alcohol is also banned at Yirrkala and Gunyangara. Substantial fines are imposed on people caught taking alcohol or drugs into these communities or on the Garma site.

### Behaviour

At the Garma Festival, you are invited to observe and work within Yolngu protocols. Remember you are on Yolngu land and entering Yolngu



time. Yolngu perceptions, priorities and preoccupations are different from those of mainstream Australia. Be patient, and try to leave at home your expectations of how things are learnt, and how events should run.

Traditionally Yolngu learn by observation, by looking and listening. Asking too many questions can be inappropriate. So, when you have questions, choose them carefully and thoughtfully.

Respect Yolngu people's personal space, particularly in the camping areas. Avoid strolling around and visiting Yolngu campsites unless specifically invited and accompanied by Yolngu.

Please exercise courtesy and sensitivity when taking photographs – seek the permission of the subjects if taking close-ups, or photographs of small groups, particularly in the women's programs and men's programs, cultural and health sessions.

Visitors should not leave the Gulkula site on their own and should only walk along specifically marked Festival trails. This is about showing respect for land and is also a safety issue. Please ensure someone knows your travel plans.

Treat the old people with the greatest of respect – they hold the knowledge and the power. Please be conscious that dress standards may often vary from what is considered acceptable at your home. By dressing conservatively you will avoid the possibility of causing offence.

## Permits

The Yolngu are the Traditional Owners of north east Arnhem land. They are also recognised as owners of this land under Australian law through the Aboriginal Land Rights Act (NT) 1976. Permits are required to enter Aboriginal land. The Garma Festival invitation only permits you to attend the Festival, and all Permit Conditions apply. Your invitation to the Festival and the receipt of payment (if applicable) are evidence of attending the Festival and of your permit. Please keep these documents with you at all times when travelling through Arnhem Land.

Gulkula and surrounding areas are Indigenous Protected Areas (IPA), managed by Dhimurru Land Management Aboriginal Corporation. Declared in March 2001 as the first IPA in the Northern Territory, the Dhimurru IPA is a part of the Australian National Reserve System of protected areas.

## ACCOMMODATION & MEALS

### Camping

The Garma Festival is intended to be a camping experience and the festival site at Gulkula is well set up for camping.

Please Garma staff at festival shop if you have any issues with your camp site.

### Toilets and Showers

There are toilets and showers on site, see site map for details.

## Meals

All full paying ticketholders, volunteers, participant and Yolngu are fully catered for with three main meals a day. In the event a ticket does not include meals, vouchers will be available to purchase from Information. There are two kitchen/dining areas at Garma.

A main kitchen/dining area located on the southern side of the Festival site, and a kitchen/dining area on the northern side of the Bunggul ground that caters for Yolngu participants, Yolngu families and Garma staff.

## Offsite accommodation

Garma does not take responsibility for travel or accommodation arrangements for participants who elect to stay offsite. Accommodation facilities in Nhulunbuy are very limited.

### Gove Peninsula

08 8987 0700

### Walkabout Lodge

08 8987 1777

### Aboriginal Hostel

08 8987 2553

## TRAVEL AND TRANSFERS

Ground transfers to and from the Festival site are provided free of charge to registered Festival participants for all regular airline arrivals and departures.

## Taxis

Ph: 131 008 for 12-passenger mini bus taxi or 4-passenger taxi operating between the Garma site at Gulkula and the Nhulunbuy (Gove) township.

Ph: 08 8987 8254 for Bush Taxis licensed to carry 9 passengers.

## Hire Cars

### Kansas

08 8987 2872

### Gove Rentals, 4X4s & Cars

08 8987 1700

### Manny's Car Rentals

08 8987 2300

## Drive carefully

Please take care when driving, as roads are unsealed and there are some difficult river crossings.

- A 4-wheel drive vehicle is highly recommended.
- Do not speed - single vehicle rollovers are far too common on Territory roads.
- Be particularly careful at night, buffaloes and other animals can stray on to the road.
- It is illegal in the Northern Territory to carry passengers in the back of a ute.

## EMERGENCY EVACUATION

In the event of an emergency please make your way to the emergency assembly areas. At all times listen to the Garma staff and follow their directions.

## FESTIVAL OPENING TIMES

The Festival commences on the morning of Friday 9 August and ends on the evening of Monday 12 August 2013. The Festival site opens to the public at 10:30am Thursday 8th August and closes to the public 10:30am Tuesday 13th August, 2013.

## Thanks and Acknowledgments



If you've been a guest of Garma you might wonder how logistically this event is coordinated. It is certainly not something any one individual can manage solo, so it is here that we must relay our appreciation for the many people whose collective efforts make this event truly unique.

Dhanggal, Djapirri, Yananymul, Djawa's 1 & 2, Choc, Tora, Klaus, Rose, Johnny Johnny, Sean, Debbie, Dhalulu & Lak Lak, Rraywun, Valerie, Binmila, Beth, Will, Kade, Aunty Margy, Eunice, Dhambit, Bevan, Barrata, Nonggirnga, Dhapanbal, Helen, Djunga Djunga, Balupalu, Gapirri, Djawa, Galarrwuy, Natasha, Ted, Nancy, Ronald, Ishmael, Joseph, Marcia, Luci, Chris & Chris, Arminda, Peter B, Laura, Eula, Jodie and Michelle, Agnese, Brian, Alice, Jenny, Andrea, John, Shirley, Reg, Mary, Robyn, Stephanie, Bianca, Dhopiya, Rita, Roslyn. Thank you our fabulous barista sistas & of course Ben too. To our senior leaders Wulanybuma, Manunu, Gawirrin, Waturr, Dhunggala, Wukun, Manyjarri, Mawalan, Langini, Barayuwa. Our inspirational Yolngu Heroes will continue to be a feature of next years program, so please everyone continue to take an active role in searching for emerging new leaders that are making a positive impact in north east Arnhem communities.

To the local Yolngu organisations, it has been a real pleasure to work alongside you. Without a doubt Gulkula has been reinvigorated & together we can continue to explore new and exciting ways to forge new partnerships together for the benefit of the people and its region.

To the Garma crew Frieda, Matty, Trish and her girls, Justin, Nova, Keith, Geoff and Jeff, and Abby - many thanks for being the first to arrive onsite at Gulkula prior to rolling out this event. To Juanita, Meg and Ray + your working party - thanks so much. As always Ray your friendly, outgoing personality wins us over yet again and we look forward to seeing your smiling face next year. To the Bay Bay Mi timber millers - the Gaydaka timber looks completely at home, nestled into and throughout the features of the Gulkula site. To Mick, Kerry and the Deltareef blokes - truly a magnificent job on the Gulkula upgrades - Klaus thanks for being an anchor and never losing sight of the bigger picture. To the local community and the residents of Gove, we inundate your space, sending Garma shockwaves and a ripple effect throughout the region. We leave north east Arnhem in 2013 after celebrating another successful year spotlighting this beautiful region. To our guests, it has been a pleasure welcoming you to this region and we hope that you've found new friendships that will entice you back to Garma again and again. To our band of merry volunteers, thank goodness for you! Appreciate the time you have generously afforded this event, and we hope that you have been rewarded with a memorable experience.

In closing, we take this moment to acknowledge Minister Jenny Macklin for her ongoing interest and loyal support of this event - if only we could clone you! The projects of the Yothu Yindi Foundation have been strengthened under your leadership and direction as the Minister for Families, Community Services and Indigenous Affairs.

# Language

## YOLNGU MATHA - THE LANGUAGE

Yolŋu Matha means Yolŋu language. It refers to Yolŋu languages in general. There are over 40 Yolŋu languages. Most Yolŋu speak multiple Yolŋu languages.

The following explanation may help you to pronounce the words.

### Special Characters

|        |                        |
|--------|------------------------|
| ŋ or N | ng as with song        |
| d or D | tongue curled back     |
| ä or Ä | long a, as with father |
| n or N | tongue curled back     |
| ! or L | tongue curled back     |
| '      | glottal stop           |

### Vowels

There are three pairs of vowels.

| SHORT VOWELS  | LONG VOWELS   |
|---------------|---|
| a as in about | ä as in father  |
| i as in bin   | e no equivalent in English – try lengthening the i in bin |
| u as in put   | o as in pore  |

### Consonants

b, g, k, l, p, m, n, t, w, y — are like the English equivalents

dh, th, nh — pronounced with the tongue between the teeth

d, t, n, l, r — pronounced with the tongue curled back

dj — as with jug

tj — somewhat similar to the ch in church

ny — as with news

ng — as in song

If you want to learn more about Yolŋu language and culture, go to [www.learnline.cdu.edu.au/yolngustudies](http://www.learnline.cdu.edu.au/yolngustudies)

## SOME COMMON YOLNGU TERMS

|   |   |
|---|---|
| <b>Bäpi</b> Snake   | <b>Nänitji</b> or <b>Manha</b> Alcohol  |
| <b>Bäru</b> Crocodile   | <b>Napaki</b> Non-Yolŋu person, white person.   |
| <b>Bathi</b> Dilly bag  | <b>Narali</b> Tobacco, cigarette  |
| <b>Bayŋu</b> None, I don't have any   | <b>Natha</b> Food   |
| <b>Bilma</b> Rhythm sticks (clap sticks)  | <b>Nhämirri nhe</b> How are you?  |
| <b>Bungawa</b> Boss, leader (can be a derogatory term)  | <b>Nhulunbuy</b> The hill around which the township is located.   |
| <b>Bungul</b> Dance not necessarily Traditional ceremony (corroboree)   | <b>Rrupiya</b> Money (Macassan introduced word)   |
| <b>Bungul djäma</b> Ceremony business or work is considered important work in Yolŋu society   | <b>Wäwa</b> Brother   |
| <b>Dhuwa, Yirritja</b> Everything in the world belongs to one of these two named social moieties or categories. Yolŋu marry into their opposite moiety. | <b>Yaka</b> No  |
| <b>Dirramu</b> Man, male  | <b>Yaka manymak</b> I am not good   |
| <b>Djäma</b> Work, business   | <b>Yalala</b> Later   |
| <b>Ga'</b> Give it here!  | <b>Yapa</b> Sister (it's common to refer to a female you don't know as yapa)  |
| <b>Galpu</b> Spear launcher   | <b>Yatj</b> Bad   |
| <b>Gara</b> Spear   | <b>Yidaki</b> Didgeridoo (The Miwatj region is recognised as the home of Yidaki. You are on yidaki country)   |
| <b>Gapan</b> White clay used for ceremony purposes, dancing and painting.   | <b>Yolŋu</b> The peoples of the north-east Arnhem Land region call themselves Yolŋu. Different from other tribes around Australia Koori, Noongah, and Murri for example |
| <b>Gapu</b> Water   | <b>Yo</b> Yes   |
| <b>Gurtha</b> Fire, lighter, match, firewood  | <b>Yo manymak</b> Yes, good, thanks. A positive response/ acknowledgement   |
| <b>Ma</b> Okay! Do it!  | <b>Yolŋu matha</b> A general term for the many Yolŋu languages of north-east Arnhem Land  |
| <b>Manymak</b> Good, okay   |   |
| <b>Miyalk</b> Female  |   |
| <b>Miwatj Region</b> You are in Miwatj or sunrise country   |   |