

“Stronger Futures” Consultation

Alice Springs Town Camps

14th July, 2011

Video

JM (JM)) FAHCSIA - Facilitator

JM: Okay. Apologies for the delay in starting. We were just waiting to make sure as many people as possible attend and I'll be facilitating the session today and before I commence I'd like to acknowledge the traditional owners of the land on which we meet and pay my respects to the elders past and present.

I have got 4 or 5 interpreters here today and I'm actually going to introduce them and ask that they actually - maybe you'd like to come up the front- and they will identify which language group they are here able to speak and I'm going to ask people to actually move into groups to sit with those in language groups so that we can facilitate the interpreting as effectively as we can so that we don't have to lengthen out the session by having four or five interpreters interpret everything I say although, that being said I don't intend to say a lot, I'm here really to listen to you today.

Before I actually introduce the interpreters I'd actually like to ask you as a group, we have someone at the back with a film - a video camera - and so I actually want to ask you as a group if you give permission to that person to video the proceedings today or whether anyone has any objections to that person videoing today?

? (Inaudible)

JM: Don't know. If you'd like to identify yourself please...

HT: Yeah, hi. I'm H and I work with B S and if you

W1: She's actually here in company with me because I want her to record what we say here for this group as well as personal use.

JM: That's fine but as a group I'd need the group to actually acknowledge that that's okay so that they know that what they're saying is being recorded. Does anyone have objection to that? Okay that's fine. Thank you. If we get to a sensitive matter I will ask again. If someone gets upset or distressed or we talk about a particular topic that people might want to not be recorded then I will actually ask people at those points if they have any objection to that being recorded. Okay. Can we get the interpreters up here, thank you.

Int.1: Good evening everyone. My name is J T, Anmatjerre interpreter, Central Arrernte language, so I'll be sitting up in the corner there if anyone walks in. I'm just gonna sit down with the group anything for the old people who don't understand.

Int.2: My name's R H and I'm going to interpret in Pitjantjatjara so if you - anything that you need, I'll be there sitting down. Thank you.

Int.3: I'm D M and I'll interpret in the Alyawarre language.

Int. 4: My name is D B, Anmatjerre.

JM: I think we've got A.

Int. 5: I'm A K. I'm with the Aboriginal Interpreter Service and I'm just here to support our interpreters.

JM: Thanks A. And we have L S who's here working with us at the moment too so L speaks a number of languages including Warlpiri so if we have anybody here who would like anything that is said interpreting into Warlpiri then L will assist us in that today too.

We have other people in the room that I'd also just like to introduce before we commence the presentation.

We have a number of staff from FAHCSIA, mostly those people up the front here who are - have the role of taking notes today and everything that you say in terms of the issues that you raise, the comments you make, the ideas that you have will be recorded and there won't be any names attributed to those but it is important that we record what you say and particularly your ideas and feedback so that they can be sent through to Canberra and that they can go through to the minister and

our department in Canberra so that that will be fed into the policies and the ideas what will happen after the NTER.

So without further ado we do have a number of other observers in the room but we've probably got too many to nominate here today, a number of people who obviously are not town camp residents but are actually service providers and people, obviously other interested people who are here to listen to my presentation and more importantly to listen to the ideas that you have. So I will just launch into it and, as I say, if anybody's struggling with what I'm saying then please put your hand up and make contact with the interpreters who are spread out throughout the audience so that they can have the opportunity to take time to interpret to you. And certainly if you want to give me a message and feed back your ideas just feel free to use the language that you're most comfortable using and the interpreters will interpret that back to me and more importantly to the note-takers here behind me so that they can actually record that in terms of the accuracy and the comments and ideas that you have.

So the reason that we're here today is to talk about the future directions in the Northern Territory beyond the Northern Territory Emergency Response. We're not here to talk about the Northern Territory Emergency Response, we're not here to talk about what happened 4 or 5 years ago, but I would like to right up front acknowledge that a number of people are still very hurt in terms of the way that the government of the day introduced the Northern Territory Emergency Response and that there was no consultation in terms of - at that time when the Emergency Response was introduced. When the current government came in in 2009 they made a decision to come out and talk to people about the then known as Northern Territory Emergency Response at that time and as a result of that a number of the elements of the intervention - I'll call it rather than the Northern Territory Emergency Response - a number of elements of the intervention were amended at that time including the reinstatement of the Racial Discrimination Act so there were changes and those changes came in last year.

So what we're really here today to talk about is the discussion paper that the prime minister and minister Macklin announced and launched a couple of weeks ago now. And you all have a booklet on your chair and we'll go through some slides which are actually just about generating conversation with you rather than me coming up here and telling you what the plans are because we don't actually have any plans.

This is a part of the process we're going through. We're going to all communities in the Northern Territory. We're going to all communities in the Northern Territory, we're going also the regional centres and we will be having public meetings in those locations.

Today's meeting is predominantly an opportunity for town camp residents but I make it very clear to you that this is not the only opportunity that town camp residents have to provide any input to this conversation.

So J S and C S, the two people that work in our office, the government business manager and Indigenous engagement officer, have already been out and about and will continue to be out and about in town camps talking to individuals, small groups of people, and giving you all the opportunity and everybody the opportunity to have some input into this conversation.

And we will also have a public meeting in Alice Springs on the 2nd of August and that will be in the newspaper shortly advertising that and that will be an opportunity for everybody who lives in Alice Springs and those who perhaps haven't had the opportunity to attend any other meetings to come and hear about the future directions and be given the opportunity to provide some feedback.

So there are some elements that the minister has made very clear she is keen to hear about and in particular she's keen to hear from people about alcohol management, she's keen to hear from people about school attendance and jobs and employment being part of her three top priorities. She'd really like to be able to get some ideas from you about those areas.

So as you can see from the booklet there are about 8 areas there that we're really really keen to have some input and feedback from. So while

I've said that today is not about the Northern Territory Emergency Response again we'd also like to hear from you if you think there's any elements of those measures that did come in with the intervention that you really want to keep. Is there any elements that you really want to keep? Do you want to throw the whole lot away and start again? Do you want to tell the government just to go away and not to be interfering in people's business.

So I'm happy to hear today any of those messages and covering any of the topics that you have including things that you might feel are very important and in Alice Springs, for example, people coming into town and visitors coming into town is a really big issue for a lot people. You won't necessarily find that in the book here as a specific issue but of course if for instance a lot of the issues that are in the book, and there are things like around alcohol management and around community safety for instance. So perhaps without any further discussion I'm happy at any time to be interrupted and people to ask me a question. But perhaps we could start off - I'll throw to you and just say is there any particular topic you'd like to start on and we can discuss them then. We do have some roving mikes so Jodie will walk around and if you want to put your hand up J will give you a mike so that everybody can hear what you're saying.

(Silence)

We - How about I start it off and we might start - we can jump through all those... probably has been covered, all those things. And perhaps we could start with some comments or ideas, suggestions about education. There is an issue clearly across the whole of the Northern Territory and in lots of remote communities and other parts of Australia as well about school attendance. And I'd really like to hear your ideas about how - why you think maybe we don't get great school attendance, what we might be able to do together to improve school attendance, some ideas that you might have that we can obviously feed through, particularly to the Northern Territory Government who have the majority

responsibility for schools in the Northern Territory, but anything at all. I'd really like to hear any ideas you have.

(Silence)

...got a very shy group of people who don't want to - who haven't got - or maybe we'll just move along. As I said, today is not the only chance that you're going to have so if you'll feel more comfortable in giving feedback in a small session with J or C at a later stage then by all means, there'll be plenty of opportunities for you to do that and you might like to just even get together with a group of people and come up with some ideas and write them down and send them to the minister for example so there'll be plenty of ways that people can provide input over the coming weeks and months.

Well, I wonder if we move on to jobs and training and businesses.

M1: Sorry Jill, can we stop here. Just ... Another thing, just concern about school attendance. It is about making people accountable, you know, that's just one thing I was just gonna bring up. ...any ideas ..

JM: Thank you for that because that's certainly - we have government business managers in a number of communities and often when they're out and about talking to communities and parents about kids going to school and why more kids don't go to school certainly that's one of the things that we hear from people that perhaps there's not enough kind of accountability or - punishment's probably too strong a word - but there is no kind of consequence for you not to send your children to school. And the Northern Territory Government has recently introduced their new policy 'Every child every day' and I'm not here to represent the Northern Territory Government but there's elements in that to try and encourage people to send their children to school. And the Commonwealth Government does have the school attendance measure, I forget what that - SEAMS - School Education Attendance Measure - so that is actually linked to people who are on some form of

income support so Centrelink payments. But that's only very few communities, they're just trialling it, so that the idea in those communities is that if parents aren't sending their children to school and they are on some form of Centrelink benefit then there is capacity for the school to report that to Centrelink and for their Centrelink benefit to be affected by that but that's as I say in a very small number of communities. It's still being trialled so perhaps that's something that could be looked at if enough people kind of provide that feedback that there needs to be more consequences then they're certainly some of the things that the government might look at and as I say that trial programme is another piece of evidence that helps us to look at that.

W1: When it comes to children living in remote communities and they're coming into town, it actually causes more problems and the mainstream schools in this town aren't equipped for children who speak English as a third or fourth language and there's nothing in the curriculum in the schools especially mainstream schools where bilingual languages are involved. Kids that live in remote community and on our town camps learn better by speaking reading and writing both their language as well as English so when a little child comes in from a remote community, for example my nephew or my niece, they come in from out bush, they've got English, you know, low numeracy and literacy skills where they're put into a mainstream school where they've got no language-speaking at all so how is the teacher supposed to communicate to the child that's come in off a community. There's nothing at all when it comes to schooling for Aboriginal kids coming in from communities.

JM: And that's a very valid point and that certainly is being raised in a lot of communities about the lack of bilingual classes or capacity for the curriculum to be taught in more than just English so the minister is hearing that from a number of places so thank you for that.

W1: (Inaudible) ...**Northern Territory Government where they were sacking bilingual languages in the communities. Language is important for Aboriginal people and especially with teaching. It needs to be learned. So it actually needs to be put into our curriculum and our mainstream schools in the major townships need to be equipped** with the teachers and especially when teachers that are coming straight out of university going into remote communities as well as remote schools do not know how to communicate properly with our children.

JM: Yep, thank you. I think we've got some comment here too.

W2: Yes. I just want to go back to the start - you've said that you're not going on with the intervention and stuff but my concern is that what's happened in the intervention has impacted on where you want to head because how are Indigenous people going to trust the government when they've had so many services come in and impact on their rights, whether it's been good or bad. It hasn't been a process where people were consulted so where do you see that people are empowered enough to go on in the future?

And also like with schooling and whatever else that takes place, a lot of people - the government's not interested like - **more so the education department's not interested about what happens outside of the**

school that impacts on kids getting to school so are you gonna go back and do a lot of – you will have to go back to, whether you want to or not - it's then go back **and consult, really consult, about having really an Indigenous perspective on their lives and where they**

wanna live. Because if you want people coming from preschool, they need to be well educated and get a good job, well there's a lot that goes in between that, that's the biggest step you've got.

So I think that, in relation to the government, they still need to have people that go through, government people themselves, go through cultural awareness programmes and have people out there that have been trained to have the awareness for them to come in and consult with Indigenous people. Until you do that you will still have the bigger gaps that you can't fill.

W1: And as well as on top of schooling and getting kids to school like, we have a lot of outstations around Alice Springs, you know there are a lot of outstations within our area. If you've got kids out there kids need to go to and from school every day. We've got one school that does that in this town and it teaches languages and it teaches English. But for people that got mainstream schooling they have to find their own way and a lot of kids do not go to school because of the lack of transport to and from their homelands to town.

So that's the one thing. I've heard people talk about getting kids to school kids, getting kids to school. **When you living 70ks out of town and kids need to go to school, where's the transport? Because the mother and father got no transport then the mother and father gets blamed for not sending that child to school.** So if my brother wants to give up his outstation and move into town where there's more trouble then, and where out bush it's safer for him, but then again he has to

bring his children in every day for school and work and he can't do that unless he's got transport. **There's no public transport.**

JM: And they're good ideas cos that clearly is a barrier to people going to school so we're writing all these ideas down and by taking ... in terms of .. we can't deny what has happened and it will take time to heal that relationship and we do need to work closely with Indigenous people And we also obviously need to work closely with obviously the Northern Territory Government and the Education Department to address some of those issues, all of those issues. D, did you have something else?

M2: No, I was just going to say something about like our educators, specially myself I've come through that education system, on and off, like a lot of Indigenous kids do. I've managed to somehow just keep on going. Yeah I just somehow just kept on going, kept on fighting hard. I **got my qualifications to become a qualified teacher and stuff like that but the education system couldn't retain me and couldn't keep me in there. The reason? I didn't get no support, that's why I'd rather go somewhere else.**

We need to retain our educators and put them up to be the strong person for our young people. And yeah, that's just what I wanted to say, there's nothing – there is places where you can go to for support and that's just only talking you know. Like there's a lot of issues that we as educators, Indigenous educators, have to deal with in some of the schools and outside and there is not enough support for us to continue our job as being educators for our young people to grow up.

W1: I'd like to make another comment around early childhood children. They say mothers like myself have to go out and get a job and kids under 3 have to go to early child care centre or whatever. In this town there's a long waiting list of child care centres. So, and like there's a lot of early childhood children between the ages of or under 6, I guess, school-age children that cannot access any of these child care centres and there's not a lot of child care centres out in remote communities either so if we've got that problem in town just think what the problem is like out in remote communities.

You know they talk about children, children, children. Four years - it's still going on. There's nothing for our children. You know, you talk about - the minister has heard these things so many times from Aboriginal people. What we have got, what we haven't got, what the needs and wants are for Aboriginal people living in remote communities as well as our major town centres. And then you talk about all these township hubs, what should be set up out there. There's still nothing after 4 years.

JM: Thank you. And I'd just like to go back to a point that this lady at the front made about what goes on in schools, can't be just interested in what happens at school and not what goes on in people's lives and I think that that obviously is a theme as we go through the different topics and you can't see these all of these elements in isolation. So clearly, you know, housing impacts upon that, housing, that impacts upon health and that impacts in turn on the capacity to go to school and the capacity to actually function at school. And obviously alcohol and safety and all those other things impact upon a child's ability to go to school and to actually learn at school.

And the supports in that for the educators, that's great, and as I say we're writing all of this down. There has been a number of initiatives and policies around early childhood and access to child care but as many of you obviously appreciate here you can build the building but then it's hard to find the staff and there's a whole lot of other things around attracting staff to work in remote localities and regional centres

like Alice Springs and providing them with housing and salaries and support to keep them in those jobs and it's very sad when you have someone who's qualified to be a teacher and then finds that they actually leave that profession and go into other things because they're not feeling supported so – we're writing all this down, putting – taking all this back and I appreciate what you say, you know, for the last 4 or 5 years, probably 20, 50 years, you've been saying things and not feeling like it's heard so this is a continued opportunity to start to make a difference at the point in time when decisions are not yet made in government to influence those decisions. So, do we have anyone else want to comment about education?

W2: That third one there, how can we get parents to understand important education is. I find that very offensive because most parents do, Aboriginal parents, do know that education is important but all these barriers that people are bringing up is what they're probably thinking in the back of their minds about the support for their kids to actually go to school.

M?: .. should ask M2, what kind of support were you hoping for as part of understanding the school system that ...

M2: Yeah, that's alright. The support I was sort of like looking for is – I'll just give you an example. I was working at Nyirripi primary school for a number of years. I became a single father, I cruised back to Laramba where I grew up. I was a schoolteacher there, single father with three kids. I've got my work obligations and plus, because you've got a language under your belt and there's an issue, the principal thinks 'he can deal with it or she can deal with it' because it's a cultural thing that's happening in the school.

And another thing is, you just sort of like get burnt out when you've got to deal with a lot of that stuff. You've got your personal life to deal with. I know I'd get up in the morning, get my kids ready, cruise to school, most of the time they'll be at school with me, cruise back home.

Not only I've got obligation to my kids but my cultural obligation to my family around me. And every day it can be a humbug. And that humbug, a lot of non-Indigenous people wouldn't get as much. Our humbug is like simple things like coming and asking for bread. "Oh sorry, I do have bread or I do have meat, but that's enough for me and my children to last till the end of the week or to the end of the month. They see you and they'll just sort of like rubbish you in a way because they'd see that as you got food there but most of the time was, when I got burnt out through that, being pulled away left right centre there was nothing in place, I think there was a company or organisation called AES or EAS or something. It's more of a support as in, I forgot what kind of support now but it's more - not financial or anything - it's about just talking, see how you feeling. I went to that session once and once only and I thought no, this is not the support I need, I need more support. And it's not only happening in the education area. It happens a lot in - you see Indigenous people in the health, a lot of our health workers, they get burnt out because there's nothing there. And I've spoken to a lot of Indigenous people, educators, health workers, throughout the whole field and I just hear the same things. There's nothing there to help you.

And I think we need a whole heap of more people to just sit down and talk about what kind of help we need. But there wasn't enough support for me to actually continue on my teaching and I, you know, was really hoping there's more.

JM: If I'd known you were going to ask a question I might not have given you the microphone. Just in terms of being able to manage the session and be able to get through all the topics that we are on and really because we - while you might have points of clarification and questions I would perhaps ask you if you could hold those and ask the individual at the end of the session because it's really important that I be able to hear people here today and report on anything they wanted to say, without any disrespect to the people who are in the room. We do need to make sure we get the most out of the session that we can from

the people who are the town camp residents and have the issues there they would like to get across to me so we can record them for the government. So let's move on to the next topic there which is around jobs, training and businesses.

Interpreter (Pitjantjatjara)

JM: Okay so again I suppose in terms of an example of the interconnectedness between the issues that we're talking about today, education, if you have an education then your likelihood of getting a job is increased. So we need to take back, you know, we've got young children, we need to get them into school, we need to get them through school and then hopefully by getting through school we can get them into jobs.

But there's lots of people out there who don't have the opportunities to get jobs, training, start businesses if they have those aspirations to be in business so again how do you ... really just to hear your views and comments and ideas about anything that's related to employment. It could be about CDEP, it could be about business development, it could be about any of those things so does anyone have any...

W2: You've got there, like to be able to leave the community to get a job, what if the community (inaudible) their own? You know, it's just in the - again going back to what you mob go back into is that it's impacted on the community for people, it's breaking peoples up, it's breaking homes, it's breaking community, for people to have to leave their community to come into town where there's no homes, they've got no jobs, and probably at the end of the day because they're not meeting their requirements, they've got no money. So how do you justify the jobs and training when we've just come out of a four, four and a half, five year intervention where they could have been a lot of input into Job readiness for these people and there's no statistics showing whether there was fulltime employment gained out of the (inaudible) .. and are they going to be any in the future (inaudible) .. jobs in the Strong

Futures for Indigenous people. Do they have to be then trained up to again reach their job requirements and then maybe go back to the community and help their own people again or if not, never go back out there again.

So it's about the holist approach to the jobs and training and business. And also supporting Indigenous people and also the young ones who aren't skilful enough to be confident to ask questions. There may be people there who just think, "Oh that's another little jacky come along, we just treat him however we want." That's happened. So it's just all those things need to be taken on board. And if we don't get down to the nitty gritty and start from the bottom it's not excusable. Cos that's what people think, whether you're black, white or brindle. Everyone else gets it, why not Indigenous people. Don't expect them to walk out on their own into fulltime employment without the full support.

JM: Can I just say that the kind of words on the screen and the questions on the screen are really just about generating a conversation with you so they're really not meant to give offence to anybody, they're really there just to generate ideas and to get you talking so again please don't read that dot point there to say we want people to leave communities to go and get a job but if that's what people want to do then we need to make sure there are mechanisms in place for them to ... do whatever they want. They may need a house to go to and all those other support mechanisms where the jobs are.

W2: But that's being realistic, that's the reality, people are being forced to leave their communities, whether they want to or not. Some people (inaudible) Talk to the homeless people in Alice Springs (inaudible) .. There's quite a lot of racism. Indigenous people can deal with their own problems .. (inaudible)... That's reality.

I live on a town camp, I work fulltime, I've got children, I deal with Education Department (inaudible) But how do you justify yourself (inaudible) Standards, well, what standards? People don't understand what standard means. That's why, when it comes to Indigenous people,

our skills and knowledge are different. We're all at different levels in life. We've got different standards in life just as anybody else. But the reality is, if we're going to get stronger in the future, how are you going to empower us to become stronger people? How is the government going to do that, if you want stronger people?

JM: Thank you. Thank you.

W?: I'd just like to comment. **My children go to school and there's no support as well. It's really hard to get our kids educated especially with the law and culture too and sorry business, 'cos we have a lot of sorry business and when we have sorry business our kids got to be with us,** you know, because most of us pass on what we practice too sometimes, not sometimes, most of the time. And sometimes they get back from school from family funeral and they find it hard sometimes (inaudible) I've got my son that's going to year 12 (inaudible) getting funding for him to attend there to finish Year 12 this year to hopefully get a job when he finish school and we don't get much of our children into them things cos there are corporations in Alice Springs but they're not out displaying and saying what's they're doing like, for instance, for a child who wants to go to boarding school but it's too much money to pay for school fees and everything so it's really hard for our mob so we gotta try and help our mob too cos we're up here, we gotta try and help out, we gotta try and help our mob too. It's hard to plus sometimes you can give your mob little bit of help but they won't go giving (inaudible) you know.

W1: There is this relocation of jobs so people do have to move to find a job. In remote communities as well as here despite what anybody says our organisation used to run good CDEP programmes to cater for our camps and run services for our people living on the town camps despite

what anybody else thinks of CDEP in this town that's never worked on CDEP. So when you've got people that lived in remote communities CDEP was the main source of employment and income for Aboriginal people and by us working for the dole it's still keeping us on the welfare ride and us will we still working for the dole under income management. My sister-in-law here couldn't even send her children away or send money down to her children on income management so that's the difficulties on sending your children to boarding school. And when you go to communities you'll find that a lot of people, Aboriginal people, are the most qualified people that you could find that live in remote communities. For example M2 lives on a community, he's a school teacher. He's been a school teacher for a long time. He should be a principal of the Laramba School.

You've got people that have been working in the stores that should be managers of the shops in communities now. You've got qualified health workers that should be registered nurses by now. We don't wanna be assistants. We want to be able to run our communities. And that's the way you empower us by letting us do all this training. So we can be the principals of our school, we can be the head doctors of our clinics, we can be the managers for our stores.

Now, employment opportunities, you look at the roads to and from the communities, they're disgusting. Corrugated roads. A lot of our people are locked up in gaol because they drive unroadworthy vehicles. And those unroadworthy vehicles get like that because of the corrugated roads.

The same time the Intervention came out shire council also came out into the Northern Territory and one of the things that the shire councils promised was "Oh we'll fix up the roads". Four years on, then four years down the road still not have not been fixed, you know, so there's a job opportunity. The main thing - and there's a lot of people had schooling in their homelands that want to go into tourism enterprises or into farming or agriculture. That's not happening. You know? So when it comes to economic development we could be trading with one another

through our communities. You can't get that done unless you fix the roads.

You know there are a lot of jobs allocated to communities but they're not all for Aboriginal people either. Even within our organisations, they're not all for Aboriginal people either because we are people (inaudible) .. because they can't sit up in a low chair or whatever. But people do know how to deal with the people on the ground and the issues.

JM: I think they're all very valid points. And certainly they're issues being raised as well and all the other issues being raised in the consultations that we're doing and in terms of changes to CDEP over time, the impact that that has had and the opportunities for people to actually fill those local jobs especially in remote communities where they're bringing in workers from outside that - you know - what are some of the ideas that we could do to try and - you can have lots of rules and regulations about going to the open market and advertising jobs and those kinds of things and I think sometimes these are barriers for people being able to get a job because, as you say, lots of people are trained, they've done the courses but they are not necessarily getting the opportunities to take the jobs when the jobs become available.

W1: But even when you go out to communities, (inaudible) .. mining companies .. (inaudible) exploration. It's either through the mining exploration or with the Cattlemen's Association. And that's still not enough to .. (inaudible) .. Aboriginal people.

JM: Hm.

W1: Probably you know, when you look - what we do, you've got your Naplan test for example at the schools, to find out the education level of the child. They need to look at something where you can gauge the ability of one man's ability to actually do a job and the best way for us Aboriginal people to get jobs is to .. inaudible). And that's what CDEP

was. You had training. Or you had jobs or .. (inaudible) .. education. Through CDEP Aboriginal people had training, got the training, they got the education that they needed to do that training as well as get a job, and that's like a support base for Aboriginal people and it's gone now.

JM: I think you probably just said that we need to reconsider the current CDEP arrangements and then consider where it worked before and not necessarily to keep going down that pathway to the changes that have already occurred and look like they're continuing to occur.

With Job Services Australia there is the contracts that the Department of Employment, Education and Workplace Relations has with providers to deliver those services to people who are unemployed and on unemployment benefits from Centrelink and CDEP is one of those activities now that people who are unemployed and on those benefits can actually access but the government is also going to be doing a review very shortly around all the ways that we do employment servicing, in remote communities in particular, so they'll pick up CDEP, they'll also pick up Job services, and so the current contracts for those providers are going for about another year but in the next few months they will be coming out and asking people about how they can be better designed to actually get those employment outcomes so we're really keen for you, while we're writing it down today, your ideas about that, there will be also other opportunities for you to provide input into that so...

W1: I've got a 75 year old grandfather that lives on an outstation 300 ks from here. He's been told that he has to do a Centrelink activity through the job services or job network. 75 year old and he has to go look for a job and do his activity so he has to move from his outstation to a community. Now that community does not have a person that runs these activities for people so he either has to move to Tennant Creek to do these activities or come down here and do these activities. And this is where we are locked in, like for example W2 was talking about relocation. These are the kind of issues that are going to be relocating

people because there are no people that live out in remote communities that are running these activities for our people to find the real jobs, you know.

On my grandfather's community the GBM that came from Ali Curung dropped off tins of paint, five tins of paint and the painting equipment and told hem they had to paint their houses. This came from a GBM that doesn't even live on their community. And then for my grandfather to go and get fencing equipment to go and do fencing. That's not a job for a 75 year old man. 75 year old man should be enjoying his retirement.

JM: I might talk to you about that later on. It's a pity there's not someone from Centrelink here because I can tell you that 75 year olds who are on Aged Pensions are not on Unemployment Benefits and are not subject to the activity test so...

W1: He's on a pension alright but he has been told that he has to work because he's an able-bodied man but yet - he's got a wife who's got a mental disability.

JM: Maybe I'll get some details off you later so we can make sure we follow that because that's not appropriate and in terms of the activities with the painting and things, I'm not sure if that's recent or whether that's from a while ago too so I want to talk to you about that separately.

W2: Just going back on to this jobs and training stuff, I work in social justice and we deal with a lot of behavioural problems type of work and the challenges that the Indigenous people face and you've got the impact of alcohol and the social justice that comes with it, it's - when you're doing this type of work, it's not work it's a prevention role. We run a service like after hours there is no service. You have to deal with the mental health nurse themselves, you have to ring around, you've got to find them, find the services. There's plenty of people out there on

call. There is like, in relation to after hours services, and people advertising that they are on call and there is an after hours service somewhere. It's not known so how come it's overnight you have to deal with frustrated people.

We become frustrated as a service so how can we actually deliver a quality service that we feel satisfied at the end of the night (inaudible) for a non Indigenous service and that, we feel as though, when it comes to Indigenous people, the non-Indigenous services say it's your problem you deal with it and again the frustration comes then well, in the morning, there's your job but then the service delivery during the day there are so many services that want something to do with these people. When are they going to deal with them as people, not a statistic. It's good to have these people and have statistics, it's good for funding, it's good to get money but at the end of the day the service is not reaching the people. If we dealing with so much that it's impacting on people's rights during the night what's happening in the daytime with the daytime services? That's being funded, that's got good money. We ran our service Easter time, we brought in remote patrols. I worked in patrols in Alice Springs. It wasn't even acknowledged. The service that we did, we worked in partnership with the police yet the community cries out for more police. Why can't you support an Indigenous service that's actually doing good for Indigenous people? Why is more police gonna make it better? ... funding like a better prevention role that's gonna be effective for our people and keep them out of the justice system. Why isn't that supported? ... (inaudible) ... built more jails. And there should be more prevention right across all the departments, education, justice, because it saves money, you're putting your money where the work's being done and that's effective.

JM: Yes, and I think Robert's going to say something so I'll let you talk first and then I might just respond. Thank you.

Interpreter: Thank you. I'll try and interpret all that.

(Pitjantjatjara)

JM: Wave your hands very wildly if I'm talking far too much and I'm not giving you the opportunity to interpret or just give you a minute to talk to the people around you. Just in terms of some of the topics that you raised, there was a slide further along about police and safety and justice and those kinds of things, I think they're great ideas so we're making sure we're writing all those down, whether it's better to be having patrols rather than police - obviously they need to work together but neither one nor the other is necessarily the best. We need to make sure that we've got all kinds of options and that we have got some of those preventative ideas rather than - and addressing some of those issues that are leading perhaps to some of the anti-social behaviours or to the .. (inaudible). activity ... get that first through those type of services and making sure that services are designed to be most effective and to not duplicate or do each other's jobs but to actually be effective so that we can get the best out of everybody's services.

We might move along. I'm conscious of the time. We can stay here as long as we want to tonight but you might all be getting very hungry if we stay but we've got the room booked I think until 7 o'clock so we'll just keep going on until people are ready and figure that they've covered it but at any time please get up, have a cuppa and something to eat there and we'll keep on.

So obviously as I said before one of the minister's really big priority issues is alcohol or alcohol management. You would have heard the minister and the prime minister on the radio and the t.v. talking about how they're really keen to make sure that we do as much as we can to particularly minimise the harm caused by alcohol, or alcohol abuse, so I'd be really interested to hear any of your ideas that you might have in terms of what more the government can do to actually address some of the harm that's caused by alcohol misuse.

Here we can talk about any of those subjects that are either related to alcohol, other drugs, other substances like petrol, gunja, anything there that you might want to talk about, any ideas you've got about the rules

around alcohol; might even raise the issue about signs before you get in and tell me you hate those big blue signs and can you get rid of them. So, many of the communities, many of the town camps have a sign that's not quite the same as the big blue signs that you see going into remote communities and along roads and highways, but some of you do, you do have, and there were some changes made I think as part of the Alice Springs Transformation Plan to have community design part of that sign and for there still to be the messages around the fact that it was a restricted area particularly around the bringing of alcohol into those areas. Many people are offended by the fact that signs have references to other restricted materials and so we have got a process where we can talk to you about removing those signs and changing those signs. But we have to be careful to make sure that people - if we just took them down - that people realise those restrictions still apply.

W3: I don't like the alcohol reform laws, ok? I'm a drinker. I like being a drinker. I don't like people coming in and telling me how to live my life. I pay my taxes, I work, okay? This blanket approach on every single [inaudible] - it's very frustrating for me to sit here, because it's targeting people, it's a blanket approach, and you're not looking at each person and each community and their individual needs, and there's so many dynamic in things that are happening in our own communities and they're not being recognised and yet we're all being tarred and feathered, and I find that really offensive. Alcohol management plans, why should we have them? What about main suburbs? Everybody should have them. These new laws that we're having at the moment; I work right next to Births, Deaths and Marriages and the influx of people coming to get their birth certificate and also their new 18+ cards, is astronomical. The lines run right around the block. We're over-policed in every single sense.

JM: In terms of alcohol restrictions, clearly many remote communities were actually dry communities before the intervention came in.

W1: That's right

JM: So there were already dry communities, so in terms of remote there was already lots of rules and local rules about what could go in, you know, in terms of alcohol and that you couldn't take alcohol into those communities. There is of course now as you say provision for people to have a conversation about an alcohol management plan which may or may not reduce those restrictions or enable other new rules to come in but I take your point in terms of particularly the town area, the choice needs to be yours.

W3: The choice needs to be ours!

JM: Yes.

W3: The choice needs to be ours. I mean I live at Larapinta Valley as well, ok, and we've got really strong governance there, ok, and not only that. I say this all the time, according to the ABS we had the highest murder rate in Central Australia - in ten years we turned it around and we don't have any antisocial behaviour, we don't have home violence, and we did that as a community, not with outside influences coming in, but us actually making the decisions alongside of other help because we've got local knowledge. And so people need to be empowered themselves to move forward and that's also not on any of your slides. And I think the that community has to drive all this, it's not, it's good for you to sit there and listen to us, but I want to know really truly are you hearing what we're saying? It's okay for you to have this consultation, but at the end of the day, is there going to be any changes? Because, I've been over-consulted, I've been poked, I've been probed, I've met (inaudible) I've had ministers in my house for coffee, I've been making scones, you know, I've tried to do all those (inaudible), and the message is not really getting through. So I see this as another way for the government to come in and tell us how to live our lives and how to do what we're going to do whether we like it or not.

JM: Just in terms of the Northern Territory Emergency Response the Intervention it does finish next year, all the elements of it finish next year, so the laws that enabled those changes to be brought in all end next year, and so those things that are funded ends on the 30th of June, the laws actually cease to exist in August next year.

?: Are you really sure?

JM: So, we might or we might not, and that's why we're here listening to you today, because if you say "We don't want alcohol restrictions, we want individuals to be able to make a choice" then that's the message we'll take back. But of course, as I said before, many remote communities in particular were dry before the intervention, and they're dry because of Northern Territory legislation rather than Commonwealth legislation that came in on the top of them with the intervention

W3: They chose to be dry.

JM: And they chose to be dry, that's exactly right. They chose to be dry and many of them will continue to choose to be dry.

W2?: With alcohol management plans is it true that they will that go back to the minister for approval?

JM: She doesn't actually have the authority to approve alcohol management plans. She looks at them, and they go through a process, but in fact most of the legislation that sits around liquor management is actually Northern Territory legislation, so that's why the Department of Justice is taking the lead actually on that work. We've given them some funding to support people to work with communities to draft up alcohol management plans, but the Minister doesn't actually have the legislative authority to be the approver of those, but she does look at them because she's really really so worried about the harm caused by alcohol

and she just wants to make sure that people have had an informed – a process has gone by where there has been proper consultation, and people have the opportunity, it's clear from the information that she's presented, that that that process has been a proper process.

W3?: Before, we have – I knew that was going down that track because people made the choice before to having a dry house, or if not, having a drinkers' house. Like, what are they really wanting that's gonna to make the government satisfied? Because I've sat down and been a part of that alcohol management plan. The lack of awareness that other Indigenous people who aren't fortunate enough to be educated, and understand the jargon that comes with the government and their speech, how will they make a satisfying alcohol management plan that will satisfy the minister and then come in in line with the Liquor Commission?

JM: Well I think the most important part is that there is some, that it is clear from the process that people have had the opportunity, they've been given information, they've had education, they've had as much opportunity to get as much information about what they want to have in that alcohol management plan. To be satisfied is that we've got a community and they're happy that what's in it, that's what would make the minister happy. So if she can show that that community and all the people who live in that community are happy with that process and what the end result is in terms of the alcohol management plan, then that's what will make her happy.

In terms of making the Liquor Commission happy I'm not really sure, I suppose what it would be is that we're not breaking any other laws by actually, and we would need to make sure that that's the case; not breaking any other laws by whatever they're proposing to bring in.

W2: The minister should've had a video linkup so she could see how many people turned up here today (inaudible) ... meeting was about. Really, because in reality the amount of people who live in a town camp, who are on a Housing Reference Group (inaudible) who are part of an

alcohol management plan, being part of the (inaudible) ... sober, being part of the housing, been a part of the everything. And what you see, well I've seen worse, but when is it going to be put into action? When are you going to do it? Because, we sit here, it's frustrating. I don't talk for myself, I talk for all my people because at the end of the day we are the people that are dealing with our people. And it's sad.

No-one wants to understand that, you know, one family member's lost six people in a year. Non-Indigenous people would be lucky to lose one. No-one wants to understand the (inaudible) of Indigenous people . They might be incapable of (inaudible) on no-one being here. No-one wants to understand about the (inaudible). No-one wants to understand the cultural obligations that come from changing from the Indigenous person that you are to living in two worlds. That's where the understanding's got to start because (inaudible)

I see a lot of people frustrated. You walk through shopping centres here, see people getting turned away. You get people who are not (inaudible) they are intoxicated, they mightn't be able to help it. Yes there is a 50:50 (inaudible) and we're seeing the bad 50. And that's what we'd like to see changed as well. If this is a community, I'm talking about the Alice Springs community, not any town camp, not any remote, because we all utilise this community, and the services have got to be there. If I walked into a service and I didn't like the service that I got, do you think I'm gonna go back to that service? There's no way that I'd go back in there. And that's not only for me, that's for any Indigenous person walking through.

You might have an old grandpa walking through here, but he's been on the grog for a couple of days, because he looks (inaudible) They get judged. (Inaudible) That's the bottom line thing that (inaudible) doing anything else.

You know I'm fortunate enough, I've had an education. My two children finished Year 12. Yes, they're finding a job. But I'd like to see many other people do the same thing. All I can see is people with potential but they get shut down. They get judged. But you know (inaudible) qualities. And there's a lot of things that they can teach you and teach

the next person but are you willing to be a part of that change. .. a lot of people gotta change, not only Indigenous people to get where we want to do but we're not gonna get there (*inaudible*) but also for a lot of other people, but it's not acknowledged.

You know in everything where they go, in community housing, if you're (*inaudible*) living in urban housing. They're Indigenous. A lot of private home owners around them (*inaudible*) but as soon as they make noise, complaints go in too. So there's a lot of issues that Indigenous (*inaudible*) have. Also their appearance, if they going to school. For their dress appearance, whether it's their hair or whatever. They get judged. That's a barrier we run into.

Employment. Their English might be funny because it's their second or third language so their English is not going to be the best so they can be poked fun at. I've seen a security officer laugh at an Indigenous man walking out the door (*inaudible*) just sat there and laughed. And I thought like you're supposed to be helping people. I'm not the only one that sees this.

So the government really needs to get down to the nitty gritty of stuff and that's the gap, because at the moment you're not seeing that and the gap is only going to get worse.

So we need to be more proactive in a lot of senses like, (*inaudible*).

It's not excusable, culture is not excusable. Well a lot of people think that because you're going to sorry business, you don't have business, they think it's excusable. How are we going to change their thoughts and ideas, to get people on board. And then I've seen Indigenous people get offended because we're there (*inaudible*).

Walking into a service station, hearing a non-Indigenous person saying to a Sudanese person, "Oh black fella thinks he got it bad but you fellas had it worse" What would want people to say? If that's one thought, or many, where do we stand? (*Inaudible*) You know, that's the challenges

that we face. (*Inaudible*) It's not excusable for Aboriginal culture and cultural (*inaudible*) barrier and it's not excusable for Indigenous people. I'm fortunate. I've grown up in a westernised world, where I've had to come back and learn about culture. So it's like not only non-Indigenous people, us people who are coming from interstate, they've got to learn about culture as well.

JM: Robert do you...?

W1: I'd like to say something as well. What's disgusting about this town is that we have three alcohol restrictions:

1. You can't drink within 2 kilometres of a liquor outlet;
2. You can't drink in a public area because Alice Springs is a dry town;
3. You cannot drink in a town camp or a prescribed area.

And that's disgusting.

Our fellow town campers here, they come from a town camp that took 6 years through the Northern Territory Government for the town camp to become dry. And under the intervention you still can't keep it dry. You can't police the alcohol. You know before the intervention came in 4 years ago we were talking to - our council and town council were talking to the alcohol liquor commission and we were talking about having wet areas, dry areas, having our own responsible alcohol management plan. That shot through because oh they wanted to bring in the intervention and have their alcohol aspect in that legislation and then when it comes to today, nah there's too much alcohol going on.

The intervention was supposed to stop all the alcohol and the anti-social behaviour but it hasn't. It's been increased. They're talking about putting cheaper - putting a price on cheaper grog. The only people that'll benefit out of that are the companies that are selling alcohol to these stores and for us we are gonna to get poorer because the alcohol is gonna get higher, we'll still purchase it anyway and then on top of that you've got the black market sales which then increases alcohol even more so really it hasn't stopped, there are the two social clubs that sell alcohol in prescribed areas in the Northern Territory. We did have one

because it was one of our policies in learning to live with alcohol and that slowly faded away but when it comes to the alcohol there is no solution to the alcohol problem but like again W3 and W2 was saying it's up to us to make the rules for us. We do have our rules in our camps, us permanent residents that live in our town camps, we know how to deal with our people on our town camps but then it's the visitors that come in and cause the problem because they're in an area where they sit down for weeks on end without any grog and they come into town and then they get on the piss which they can't handle their grog because they're not around it all the time so then it's people like W2 that have to deal with the problems after dark and it's people like myself and other fellow town camps here that have to put up with them visitors. When I was a little girl I used to travel to communities where there were wet areas and where there were social problems but then it was the old people that said no we've had enough of this and shut down all of those social clubs in communities and that's how they became dry and then eventually it all ended up in town.

So there's no education programme out there for people who live in remote communities how to deal with alcohol, how to behave when they come to town. So it's all about the education around alcohol and if you're gonna talk about alcohol and education, it needs to start in the schools as well, you know, and become part of the health curriculum in the schools as part of growing up.

You know, I take my hat off for BP camp for that long for it to become dry. Six years. And today under the intervention they still can't get it right. The people can on the town camps but it's the visitors and it's government policy. A few days ago the Northern Territory government debated legislation over alcohol. How is it going to stop the problems by the increase of alcohol, by punishing us parents if our kids don't go to school and social problems in our areas. So with the alcohol management plans it needs to come from the people and the government needs to give us a chance and let it run properly, let it get off the ground. I've been dealing with NT government around this alcohol management plan that we've got on our camp. It needs to get

off the ground and it needs to be supported and especially if governments are going to be working with Aboriginal people around these issues.

Interpreter: (speaking in language then in English)

We gotta run that.

JM: We might move along to the next topic. Can I just emphasise again that today is not the only chance that you have to talk about any of these topics and a lot of people aren't here today, they didn't get much notice, it's really really cold and wet and it's not the best day to be coming out and we have this late in the afternoon to give people who have got jobs the opportunity to come but as I said before Jody and Cecily will be out and about in all of the town camps talking to people, talking to individuals, householders, residents, anyone who's interested in those camps about any or all of this, you've got plenty of opportunities to talk and think and provide input.

And we did touch a little bit on this before so in terms of the patrols, the night patrols, the day patrols, the and taking the grog as one of those elements, points made there about visitors being a major problem. So we got some ideas here already about maybe it's not just about more police, maybe it's about night patrols, maybe it's about making sure that the patrols are resourced so they can be covering all areas of the town camps or all hours of the day and night so that we can address some of those issues that are happening at night and so, you know; there have been some additional police brought in, not just into Alice Springs but in lots of remote communities. There's still a lot of remote communities that don't have a permanent police presence so that's certainly an issue in a number of communities. Some places have also got more night patrols. Some places have safe houses for men and safe houses for women but then again we need to make sure that they're resourced and they're able to be open all hours of the day and night so that there are resources, there are available safe places to take people so they don't harm themselves or they don't harm other people. So I'd

be interested in any views that might not have already come up in some of the conversation about what the best approach is there. Certainly we hear feedback sometimes that police aren't very responsive. There might be police here today, they might not want me to say that. But certainly that's feedback that we get, that there might be lots of police around but you never see them, they never come when you call them so I'm happy to get any feedback that you might have on that kind of thing and some ideas that you have about how the police or patrols can work better together to improve the safety in your communities, in your camps, in the town in general.

W1: Yes but even like with the extra police in this town it's still not good enough you know. Just to say for example when the intervention first come out it put our organisation in a three or four months drought and we only had one vehicle for workers, you know, but you can go to the cop shop and oh yes they've got a lot of cars and vehicles there, they've got a lot of people on standby but then it's still not good enough because they expect our night patrol, just because it's a blackfeller issue it should be the blackfellers that tackle these problems. But our night patrollers we're there to alleviate a lot of the problems but then we do not have enough powers in this town. For example, the security guards that stand outside Woolworth's, Coles, outside our little IGA stores, they have more powers than our night patrols. You know, and it's disgusting how the way they treat our people. You know one of my nephew's grandmothers was sitting with her hands tied up with cable ties because she stole a loaf of bread from a security guard. You know the security guards are reporting to the police "Oh there's black fellers sitting over here drinking." It's disgusting how they talk about us, you know. It's not only just the white, you know, security guards but it's the other ethnic groups as well. You know, they come from an area where they've had a lot of - lot more worse problems than us but then we still live it today.

You know every time we've mentioned this to the minister Macklin, you know Johnnie's lackey Mal Brough when he come into town, we told him

you know what we needed is more services for our workers. (Inaudible)
... the powers for the police to treat our people like terrorists.
You know, not all Aboriginal men in this room and in our camps are
women bashers or paedophiles, you know, we got good Aboriginal men
living in prescribed areas, people that look after our communities.
(Inaudible) .. children should be sacred – this is where it all started
from.

Safe Houses. Where's the safety for our old ladies, our grandmothers
that look after all of these grandchildren. There's no protection
authority for them, for our old men and old women. You know they say
the intervention works because a lot of women like it. Look at us
women in this room here, there's more women that live on town camps
here than of men. You know there's not enough child protection
workers.

W2: I just want to go back to a point I think W3 might have where
communities are safer, like, you know we've got 18 town camps here
and not one (*inaudible*) merits that they've achieved throughout
without an intervention were recognised. Now, you know, women and
children have a safe place for women and children while the community,
if you look at the houses that's being built, I'd like to know what's safe
about them for women and children because the designs doesn't cater
for safety for women and children, that's one example. And then when
you've got so many different services coming into your community, yeah
they might be government departments and what not – we still don't
know them. So that opens the doors right up for anybody to (*inaudible*).
And also like, you know, people do have rules. People like their rules ...
It's just like, oh no, it's alright eh, you come up with a better idea this
time, "we think it'll work!" But how many times, how many years has the
government done it and it hasn't worked? When is there going to be a
time where you can say, "Okay we'll give you a go." Why don't they give
us (*inaudible*) have a go at things now and see if it works? Put money

into our plans to see if it works. Because I've seen a lot of money come through in the past 5 years and how much more money's going to come in in the future that we don't control where it goes.

(*Inaudible*), patrols, safe place because if woman's been drinking you'll have to then split the family up, woman can't go to the women's shelter so the kids have got to go somewhere else and like be realistic. And yes, you are going to have Indigenous women, a lot of intoxicated ones when these incidents happen so be realistic, not everybody's (*inaudible*).

And also like with the child protection, oh yes we can put four kids in one place but we can't put the mother with them. Again, be realistic. Build homes for families that gives them relief, at least overnight. You're building all these like transitional homes and stuff like that but there's not even five safe houses that you can take someone in the daytime, because sometimes it's gotta be a secret place for people to go for them to go for them to feel safe.

And also as with the police, when are they going to listen that it's serious. Look at how many Indigenous people who have died waiting and waiting and waiting for the police to arrive. We see it in our jobs. When we call - that's our last resort. Then they're still coming - we're busy. Anybody thinking what are their priorities? Are Indigenous issues? Come on, we've just had an intervention, 5 years about trying to help Indigenous people. They've used it alright, to their own advantage. That's what the government needs to look at as well like, you know, when are you gonna stop taking the power off the people and forcing them in the wrong areas. Because we don't need that, we've got enough problems in our lives as it is. And when you just come along and (*inaudible*) you think it's good you're breaking up the families but families can't be broken up, they want help with the issues that they've got in their lives.

You get people, you know, think "Oh yeah, it's good." They've been hit, yeah you might have been drunk but he's gonna sober up in the day because surely he's not gonna drink for 12 months or 2 years. Obviously he's got an alcohol problem and they see it as him being

violent. They don't want to talk about anything else. You're a violent man, you can go to jail. Is jail gonna help him? Probably not. You know, be realistic, in what they're trying to achieve also in communities because it takes more than just Indigenous people again like I said before, to make the community safe. You know, not only having KKK written on your front sign. (*Inaudible*) but I've seen white people drive out.

Like in this day and age we're trying to teach our children to be respectful. We're trying to teach our children, you know, respect goes a long way but respect works two ways in anything that we do. Now along with what you wanting us to (*inaudible*) say for our future but there are so many barriers in this everyday world that we live in in this community that kids face, issues that needs to change (*inaudible*) Make them accountable and make them be a part (*Inaudible*)

W3: Can I just add to what W2's saying ... (*inaudible*) my perspective. If you want a safe community you have to empower the family first eh? You've got to do what's best for your family. Now okay you've got all these reports and we've been studied and consulted and everything, okay? I've only got one point that I want to put across today, okay? Anything that I get you to hear - I want you to push one thing okay? I believe in the family dynamics. I believe that families - women and children - we looked after and for a long time our Aboriginal men or just men in general are getting tarred and feathered. Now if you look back over history the man has always been the breadwinner and the woman stays at home. Now you've got the mothers that are actually the workers and the fathers are choosing to stay at home. The Australian Government does not have one programme (*inaudible*) and I run a service and also am treasurer at a town camp - we can't get services. The Australian Government does not have a policy on men, they need to

develop one. If they want a safe community then they need to say okay, some fellers, fathers are doing a fantastic job. I'm listening to this young man, schoolteacher. He's out there doing so much. He's saying he's not getting any support. I'm saying the Australian Government needs to come, Northern Territory Government, any government needs to come to the party and say okay, right, we're gonna develop a policy on men. There's one on women, there's one on families. Until you have that you're not gonna have a safe community because you're not doing things in a holistic manner and you're not doing it in a family orientated manner and therefore you're always gonna be at a disadvantage.

W1: And also, when it comes to community safety, the intervention has actually caused a lot of the influx into the major town centres in the Northern Territory. Where is it safety for Aboriginal people to be homeless. There is no safe place. You know. There's Apmerre Mwerre but that's not enough for 2 weeks. Aboriginal people coming into town for health, education, annual events, there's no safety for people. When they get kicked out of their home, where they're living in the urban areas, three strikes across their name and they're out, homeless. Women and children are homeless. Women and children are homeless in this Territory and the minister needs to know that. This has caused influx of Aboriginal people, it's caused more overcrowding than John Howard and Mal Brough said there was and now people are homeless, women and children are homeless. And look at the weather today. Woman and children are homeless out in the streets. It's cold. You know, it's not just - there's housing going on in this town, in our town camps, you know - congratulations for the minister on that. But still are these houses enough to stop the overcrowding situation, to stop the social problems? Is it enough that Aboriginal people have to slowly be forced off their homelands to go to a town or go to a township hub or a smaller community for a job, for a home. Where's the safety in these people that are homeless in our Alice Springs community?

JM: So there will be further along the way there is a slide and you mentioned the visitor park. Clearly that's not going to address all of the issues around visitor management. It's a good part of the answer. Is more housing really the only way that that issue will be solved and more housing in town as well as more housing in communities?

W1: What – like W3 said, you know, Aboriginal people are family orientated and we look after one another (*inaudible*) then when it comes to (*inaudible*) living next door, you know for example when she gets older well I'll want to live next door to the house that I live in today. You know I'd like to own my own home right but not now but when it comes to my father-in-law owning, going from 3 homes in different urban areas then having to come to my house then back out on 3 communities at any given time and then they having to come into town although a permanent resident or visitor now because his child has got a health problem. Where is he and his family keeping that child safe (*inaudible*) you know. They can't stay over at the visitors' centre. But there is no really long-term planning for people with those problems or for the homelessness. There is a lot of homelessness in this town. If it's not overcrowding it's homelessness.

JM: Do you want to interpret any of that for anyone?

(Pitjantjatjara Language)

JM: As I say there is a slide later on about housing so if there's more you think about housing we can always pick it up later. But one of the other topic I'd be very interested in talking to you about health. And so again there has been some additional funding into health services since the intervention but I'd be interested in your views about whether or not there's anywhere still enough, what more needs to be done particularly

in a town like Alice Springs where, you know, access to specialist services is pretty well non-existent so it talks about those kind of things there. Children's health, in terms of alcohol and drugs, any support services that we need to be doing in providing them for those people who have those addictions to be able to help them to overcome those addictions so again anything at all that you have.

W2: Yes, just on, my experience - I was two years as an Aboriginal health educator and I just feel as though, with the health that's happening here around the health model, I would like to see more primary health care workers and educators because it's sad that, people having amputation I feel there should be prevention there. If we had a mobile health care in relation to our health and also like mobile in all those areas, so that if people aren't coming to you you're going to the people. It's not through their lack of wanting the service, it's about also being liable. If you're sick who wants to take themselves to the doctor's and wait for a doctor's appointment. You know, and people who are getting medication, that health educator ensures that they're on the right dose. It's like getting all those things right before even - we shouldn't be in hospital, if we're doing that prevention role a lot better and it's still not - I still haven't seen it. I would rather see where their bandages are taken out to them where they learn to care for their wounds. And also like with diabetics and renal patients, yes I've seen the worst in diabetic ulcers, yes I've seen where people gone on dialysis machine but there's been good...

But the lack of it I've seen people got money for (inaudible) it's not there. And a lot of people say, oh yeah, (inaudible) people have clinics and stuff but I'd rather see people go out there and get out to the people, do the outreach stuff, because it's not happening but I think, you know, again it's prevention but there should be - well not should be - there could be more money for primary health care workers and having that model really work because if you go anywhere else and you do your health workers training, it's the rural health organisation set the pace and the goals in relation to prevention. So it's not something

that's made up, it's there. But if you're wanting more people to go clinical – do more clinical, you will get less people. You'll get – when you get into hospital, that's secondary care, and there's a lot of those things that could be prevented. And again I'd like to see where they're made accountable because again that's in relation to closing the gap. I'd like to see my people live forever but they're not gonna live forever if these services are not being reached or taken to them. And that's in relation to immunisations, in relation to their medication, in relation to their wound care, and look how many, prevention and stuff, look how many renal clinics they've got around Alice Springs. Again that again, you know, mainly its from diabetes. Is there enough education going into diabetes, hypertension? That's what a lot of Indigenous people have got. But do you see that outreach? No. So I'd like to see that – look, if you wanna help our people, start focussing and get more money into something that's going to be also again sustainable to see that we're making progress and that'll be proven when our people are living longer.

JM: So we need to improve accessibility, preferably get some mobile services happening, better education around say alcohol, around health, about how to look after yourself and eat healthy and hopefully prevent some of those diseases like diabetes, and heart disease, yeah.

W3: Not clinical...

JM: No.

W3: Educators.

JM: Yes. Yes, that could go out to go out to communities and work with people.

?? (*Inaudible*)

W3: ...take right kind of medication for these things so they're not ending up on dialysis ... (*inaudible*)

W1: When it comes to helping, you know, Aboriginal people with alcohol and drug problems, there are no chronic alcoholic or people with drug problems out in remote communities. Once upon a time there might have been substance abuse with petrol but when it comes to alcohol and drugs the problems are in the major towns and centres.

There it's really (*inaudible*). My grandfather is 75 years old, he's not gonna stop drinking. He's good for his age. He don't drink every day. So the alcohol - the problem is not out on remote communities, it's actually in town, Alice Springs, Tennant Creek, Katherine and Darwin. And then when it comes to the specialist treatments you need to start looking at the way Aboriginal people do (*inaudible*). mainstream as well. And that works for a lot of people.

And you've got Aboriginal culture and you've got the whiteman culture and medicines working together and when it comes to rehabilitations and more services for people, a lot of our outstations have got rehabilitation centres. For example, you've got to look at Mt Theo and their little rehabilitation centre. You've got your Barry Abbott out in the West MacDonnell Ranges and you've got CAAAPU. You've got 3 alcohol rehabilitation centres here. Then you've got a fourth one coming through Congress, we don't need - there's already enough here. What you need to do is get Aboriginal people involved in working with these all of these departments with the elders, you know. You get your old people out to talk to the young people, that's what you need to be doing. Not putting more money into social services. You need to get the Aboriginal people involved, (*inaudible*) themselves, to strengthen their community and their families. And give a better understanding of the non-government organisations working with the Aboriginal organisations (*inaudible*) and that's where you should form partnerships

or whatever, by working together. You know, by putting investments into one Aboriginal organisation in the community you're also making a division and saying, oh you know, you compete with this community or this organisation (inaudible)

It's all about working together. This is our town, we need to work together but at the moment it's not happening because one organisation's got their hand in the pie or their hand in the bucket. It's about giving us the work with our people to solve our problems, because Aboriginal people have their own solutions to their own problems and today it's not working, because it's coming from the top down and the only way to work with us is to actually down out here and we move up and move forward that way.

W4: (Inaudible) it's working because, I work with Indigenous people right there whereas with CAAAPU, I work with the Aboriginal legal aid and I see a lot of people that's gone from CAAAPU. You mob need to be working with our mob.

JM: So the facilities are there but they just need to make sure they're run the right way and involve Indigenous people in the actual ..

W1: Yes, and not controlled by government ..

JM: Yes.

W1: We should be able to have our ability to run our own services properly.

JM: Yes. What's the time? Half past six. Are you getting tired now? Now again, well this is stores - this covers all the areas and really we're in town so community stores is not really an issue, access to supermarkets and things here so unless you've got some comments on that we might just skip over community stores but again it's one of

those elements, it is around trying to get food and good food at good prices into community stores, into communities so that particularly in terms of some of that health education people have a variety of foods - to be able to eat and to improve their accessibility to that and improve the overall governance of stores so that's what that ...

W1: I really don't believe the (*inaudible*) around food in remote communities is gonna change, I don't think health problems around the food is going to change because you look at prices of the food and that's because of the transportation you know. \$5 capsicum in a remote community - it's disgusting. I can buy a power ticket worth that much. And the power would probably last longer than the \$5 capsicum, you know. So you need to look at the prices of food, especially fresh fruit and veggies, as well as ...

W?: Governments should subsidise the fresh vegetables and fruits that come in.

JM: And if you've got better roads then the trucks might be able to get there faster and not get wrecked so often and you wouldn't have that costing in as well. Yep. Yep. Okay. We talked a little bit about housing before so, as you pointed out, there's a lot of work going on in town camps at the moment with new housing. I think I've heard here there's probably not enough housing, the design of the houses is probably not a good design certainly in terms of safety for women and children and meeting the needs and so while you like the opportunity to be living near your families and with your families, the housing that we've got at the moment is still not doing that for us and, so, anything else that we might not have mentioned before and you talked about homelessness and obviously you need lots of different kinds of housing for people so that particularly if they're coming in from remote communities but by all means anything else at all you'd like to talk about housing ...

W1: When it comes to housing, we welcome the housing and the money for the housing and for the refurbishments, rebuilds and, you know, for the existing houses but as well as the new houses on our town camps but some of our houses that are going on our town camps with the refurbishments and rebuilds are actually faulty because of rushed jobs. I basically was the cause of delaying it with court case but when it comes to the houses now, there's a family at Morris Soak that has a faulty stove that comes on in the middle of the night, mind you there's people mind you, and women and children are in this house, it comes on in the middle of the night and that's a dangerous hazard for a family living in a house that's got refurbishments just done to it. You know, it's a rushed job because they're worried about the quantity of houses in our town camps rather than the quality.

JM: And in terms of things like faulty stoves and those kinds of things then obviously as part of all this new housing you've got new tenancy arrangements so do you feel that you can ask for assistance from Territory Housing and is that responsive in terms of addressing any of those outstanding needs?

W1: Well given that the history with the Territory Housing here in Alice Springs we have had a long waiting list, you know, through our Housing Associations, had a long waiting list of people that are coming onto our town camps. Now scrap that list. Territory Housing has come along with their new list of people. So forget about our list if they want to come on our town camps. They're bringing people in from outside. And when you talk about all this housing, you know, if I was standing over there and you look at (inaudible) Territory Alliance and New Futures uniform on but this is a serious step. They are ripping up tiles in our town camps that had used asbestos, used for our tiles for our old houses. Now our workers today, my brother done that, he only told me that today. He was ripping up tiles without wearing any protective gear for the asbestos. Now whose fault is that gonna be when my brother ends up with asbestos cancer in the future eh? It's not our workers that live

on our town camps, you know, you need supervisors in their protective gear they had our town camp men and women with their normal clothing on and they had no protective gear whatsoever.

(Inaudible)

W6: *(Inaudible)* .. house. I pay rent, they come and fix up my hot water so that my hot water burnt out. People in house 12 - I have to take them to my mother's house so they can have hot shower. So for Territory Housing, they make us pay rent but when it comes to maintenance you know, like, for *(inaudible)* and if I stop paying rent I'll get kicked out.

It happened long time (Audience discussion - inaudible)

W?: We're paying 23% rent at the moment and we heard that there's gonna be a rise so in our house we got *(inaudible)* in the aircondition we got swampies, there wasn't even a switch put in for *(inaudible)* it's just one button and it just goes on all day long. Full toss.

JM: In case of - it your hot water system not fixed yet? Okay. Maybe what I can do, those of you who've got individual issues can you just talk to Jody *(inaudible)* just to make sure because we need to help you have to follow those up because that's not satisfactory.

W?: Most of them did complain about the houses and they *(inaudible)* And Territory Alliance are sending someone around. *(Inaudible)* .. switch for the bathroom that's halfway down the corridor. *(Inaudible)*

W3: I think what these ladies are trying to highlight in most cases and in a lot of cases is the quality of workmanship and the substandard, what the tradesmen are presenting. Now if you remember before with

the start of everything, they actually went on tv and they said we're all part of this (aside) and they said you will have fantastic training, you're going to have all this, look this is just part of one dirty big money-making venture. They fly in from interstate, they come in here, they've taken our money and I'm a taxpayer, mind you, I really hate spending money. They took our money then they go. Now we've got substandard equipment put in our houses. Now take in mind how many town camps there are and take in mind the quality of service, there's only two people that have refused getting a house from us. I'm one of them because I will not allow myself to be treated like that. Now there's a principle in the point in all this matter. You can't have people treated like this, that's the first thing. And I'll just raise a second point, one old gentleman, he's in a wheelchair, you know? He didn't get a house reno'd but the first one that he did get from a different company, it was part done, and he said, he's in a very difficult position at the moment and I think that seriously needs to be looked at so I'll come and talk to you after about that. Because that then reflects on the quality of service that we're getting. The new services that we're supposed to be getting, the lighting and the curbing and all that sort of stuff, while they're saying yes, it's up to council restrictions, it's not up to the proper - there's different tiers of council restrictions on work and infrastructure that comes into place and we're not getting the full town rate, we get actually special town campers rate. And once again, is that gonna be substandard?

W1: But even through the Task Force, the Transformation Plan what we want as town campers and as an organisation we cannot get, you know. Our organisations, our town camps, have always been funding fed through peppercorn system of, you know, drip fed system. We've managed to get by on a drip feed system on a lot of things but today under the Alice Springs Transformation Plan we're not getting nothing except garbage picked up every Friday. Once a week our rubbish gets filled, you know, emptied. But that's the only services we're getting at the moment. And you know with the housing and with our town camps,

we're supposed to be working together in this town, people, but nobody supports us in our concerns that what we want (*inaudible*)

W3: Looking at your presentation here how can people be helped to buy their own homes. There is no rules for people to buy their own homes. We've actually come up with our own option to try and negotiate with the NT government and the housing associations to do that. There is no possibility - there is no way forward in the future. It's not even an option for the Australian government or the NT government to be looked for us to buy our homes. And that's one of the principles of the point also that the two of us are refusing to take the renos. I think seriously, the housing one when you do your future workshops I think the housing one in itself you need to have one special session because there's so many dynamics in this and every person on outstations or communities (*inaudible*).

JM: ... have that session, I think it would be good to have a follow up discussion about housing or indeed any of the other topics that you think we really have just skimmed over today and in that kind of a discussion we could make sure we brought in people from Territory Housing and others who may be (*inaudible*) Those kind of people could come to that kind of meeting so we really should have a detailed conversation so you can maybe chat to Jodie to see if we can schedule something into in the future to have that discussion.

(General discussion)

W?: (*Inaudible*) My grandfather lives at Hidden Valley and he's actually just got his house renovated and he's got an old house and it's been renovated but he still feels like they didn't do a good job. Holes still coming through the walls, cracks in the walls. Old lady here, thinks that her house wasn't (*inaudible*) She had her house renovated as well and

they didn't do a good job. She went to switch the light on and the little light switch that you turn on and off went in. Now the light's hard to turn off and she's buying a lot of power cards all the time cos the light's on 24 hour. Yes, so they've got some complaints too.

W1: \$672m gone in the Northern Territory to fix our homes and this is what's happening with the new refurbished homes and it's the roughest jobs that Territory Alliance and New Futures Alliance have done to our homes. (Discussion)

W2: Yes, with the houses we sat down with Territory Alliance, we sat down with Territory Housing for HRB works and stuff. (*Inaudible*)

Indigenous human rights. I guess there's a lot of problems that come with that. That's why (*inaudible*) 24/7. It's still there.

And also when they actually built the houses where they painted the cracks coming through, cracks are coming through the paint jobs where they've actually (*inaudible*) structure

It's also - (*inaudible*) that's why we've got to stop this. What part of climate change don't they understand? And then, all of a sudden, you know, carbon tax. Be realistic. Come on. (*Inaudible*)

We're listening to you. In 20 years time where are the houses going to be? And now I've got to cater for someone else's needs, I'm going back to a house where I once moved out of.

(*Inaudible*) The kitchen looks like, honestly, you know, autopsy taken.

TOWN CAMP STRONGER FUTURES MEETING, FROM AUDIO

W2: Like, the thinking is that they haven't got a bit of food, they haven't got kitchen utensils. When they start changing their thoughts like years ago what people got in their homes, that we don't just walk in with a swag and esky full of food. Because the way, I'm disappointed that

Territory Housing is actually accepting these homes, they are taking these as part of the handover, as part of the renovations. The renovations, the amount of money that's been spent on them, like W1 says, millions, millions for what, for tradies to come in, walk away richer, because I tell you what when it comes back to the issues of housing, oh they couldn't look after their own. The same old blame game. If we're not even up to standards, like they call that quality like we're up to standards with the rest of Australia, well I don't know who they're kidding, they're not kidding me anyway. Because, it's not. So, what are they looking to improve? What do they want to improve about housing?

They would not accept their house being painted purple inside, no way in the world would anyone in town want their house painted that colour. Nor would the government, and the people working there. And the ridiculous colours that they painted throughout these camps, for Aboriginal people living, is insulting. People living in pink, the brightest coloured houses, anyone would think we were at Coober Pedy or something. Yeah, you know what it's got that mentality, it's just for Aboriginal people.

And you know what, for organisations, again, we had a good housing group, we maintained our rental income, that wasn't even recognised. There's nothing for people, Aboriginal people managing their own houses, nor their community. And with the current leasing agreement, there's no way people can buy their own homes. So they didn't even cater for people buying their own homes, so like again, it's all lies and words, looks good in writing, but be practical. Because at the moment it's not happening.

W?: I want to say something, about, with the housing. I'm from Ilparpa camp and my sister-in-laws, they got their house done up. They got no cupboards, like no doors on the cupboards, and it's just like a cage in the room, you've got to put locks, padlocks on the things in the room, like cages. And when people walk in the house they can see the tucker and plates, cups, what they've got there. Yeah that's shame you know.

Like if white people come in they're going to see what they got in the cupboard, because there's no doors, and everything just open, and it's just like, I dunno, Housing should have done a better job than that, I'd say.

W1: A bit like that blackfella mentality, oh yeah all blackfellas are the same, you know. But we are evolving so we should be able to have the same services, the same equipment as everybody else in Australia. They talk about when I did lodge a complaint, the injunction, it was about providing the quality for people. You know we should be up to the Northern Territory housing standards but we're not. W3 talked about substandard housing, we're less than substandard.

W?2: Before we get out rent rise next year they should make our homes homes that people can live in.

W1: Today Territory Alliance came to my house. I went through with them and I said this is what I want, this is what I want, this is what's needed. I could see the blue sky through my wall. I want that to be covered. In another five years the paint will slowly thin and I'll start seeing the same crack, you know? One house is a year younger than me.

W3: I think that the bottom line is, the quality of service that you get on a town camp is not the same quality of service that you get in town. And basically, and I think that's the bottom line here in this whole conversation, is that once again, no matter how much money that the Australian government reckons that they're helping us, hello, we've been trying to help ourselves that's the main thing. The second thing is a lot of people who live on town camps are taxpayers. You know a lot of us work. And that's not recognized.

And the biggest thing is, is that there's no way in the world that the Northern Territory Government; the renos they did on the town camps,

they would not do that to their stock that's in town. And that's where the lack of equality comes in to play.

W1: You know, we sit there and we put out these plans and we map everything out but yet still do not get what we need. Like (inaudible) renting... chronic health disorders (Inaudible) Our homes people, Aboriginal people ... (Inaudible) Heart problems and renal dialysis ... And for the people to get what they want on our town camps, it just goes over the head of government officials, or all these other housing companies that the government is bringing through our town camps. Now at the start in the town camps, and they talked to the people in charge about what they wanted, but they can't get what they want. Because, you know, 672 million dollars down the drain for what? Around housing. what I'd like to see come out of that, I'd like to see ... in communities, each house on our town camp up to Northern Territory housing standard. I'd like to see an investigation done with our camps and see what's the best for us, and if it's right, and if it's up to the standard of living. We should not be treated this way, we are human beings and we deserve the rights to have the proper services, and housing facilities as anybody else in Australia. Just because we're on a town camp doesn't matter. I've got to send my kids to school, you know we've got to send our kids to school, we've got to put food on the table, we've got to keep a roof over their heads. It's about the standard of living and if they can't provide for us, then what. But we've got to go outside and make sure that it gets done. They do the housing situation, they promised a lot of jobs for our people. What they do, they go to Queensland, they get all the contractors, they run to South Australia and New South Wales... You know how many interstate (inaudible) are in my home, fixing our homes? None of my town campers that I could see.

W3: Every single agreement that was made with us in the initial phases of this whole consultation process with the housing, not one of them has been fulfilled. All of the agreements, public discussions, debates,

even the contract, every single lease agreement – there’s no way they have been fulfilled properly. Now I know that agreement backwards, upside down, you name it. There are so many breaches in it it’s unbelievable. And yet it’s not the town camp people that are breaching it, it’s the Australian government that’s breaching it.

And so now we’re sitting here once again, and in consultation over a broad spectrum of issues that are related to us and yet once again we’re over-consulted and our people... But the reality of it is that I, sitting here, I can’t see any changes. I can see the Australian Government saying with health – all these millions of dollars on health – “we’ve done this and we’ve done that” – but along the way it hasn’t been up to standard, and along the way we’ve been

W1: Should local organisations manage housing in our communities?

We’ve got an organisation that looks after our community, we’ve had people who have worked for our town camps.

Amoonguna’s got that same problem, you know how those blackfellas maintain their housing in their communities, and there’s nothing. You know once we get what we want we get...

(Glass breaks, people laugh)

If it’s all about empowering and self governance, that’s where it is. You know, empowering our people, running our organisations, having our own decision making.

JM: Because and then, a nice way to enter, nice way to go onto what is basically the last topic here, we’re losing a few people cos everyone’s getting really tired now, but in terms of that last comment you made, in terms of decision making, in terms of authority, in terms of mechanisms, for you to have input into that, then that’s what this last topic here is about, so, and again, different or not so different, depending whether you’re in a remote community or in a town camp, then working with the different layers of government – so, again, do we need to have some elements - someone before mentioned the shires, and said that, well the shires isn’t actually part of the intervention, but it

happened at the same time, or just very shortly afterwards, and that's had a double impact in some ways, because some of those mechanisms in the government councils and other organisations you had beforehand have been lost as part of that Shire. Yeah.

W1: Can you go back to that other slide?

JM: That one there?

W1: It's not about leadership training, it's about governance training. On our town camps we have our housing associations, we have our housing reference groups. Our organisation. It's about governance training rather than leadership training. And even like the shire council, you know they've got their own shire council, you had your Indigenous community councils, you know, you actually need governance training for Aboriginal people. And when it comes to businesses in remote communities - the IBA - you need to have those business - IBA business programmes out in there so Aboriginal people can go into business. And once you do the governance training then you got your peoples to make your communities stronger, you know. GBMs, you know, there's another word for them, you've already heard the gingerbread man, there are some good ones and there are some bad ones. And having the GBMs in remote communities - they've actually taken a lot of that control away from people. I've been to so many communities over the last 4 years and compare a GBM with a shonky CEO of a community - it's the same person in a roundabout way. And the engagement officers, you know, some of these engagement officer (inaudible) in remote communities. So you need to look into them and the shire delivery of services - it's disgusting. The shire council rolled out the (inaudible) held a lot of assets. And a lot of these assets were community controlled programmes, you know, you had the CDEP that used to drive the trucks, graded the roads, there's no jobs in the shire councils for Aboriginal people - local Aboriginal people in these remote communities. And with our organisations it was taken control away, so they don't have the final

say. Especially when it comes to our housing reference group, our decision making powers. ..

The Alice Springs Transformation Plan – they can't even get it right. Governance training is actually empowering people in the community, and in our local community organisations in our town camps.

Anyone else want to say anything?

W3: Can we talk about how already that each town camp is already an incorporated body, so we've got the governance already.

JM: I suppose it's not so much that the structures not there or the organisations not there, but are we using them effectively, and is it a real voice, and I think that's a point made, about governance training, do you give them a skill and then how might they be able to use that more effectively. We need to work out how we do use it more effectively, because there's a mechanism there that we're not using.

W1: We know how to do business in our town camp and our organisation, it's the government that needs to recognise that Aboriginal people can do it.

(Clapping)

And once we do that, get it off the ground, then we get (inaudible) on. And that's when the lack of support and the lack of money comes in. Why we as an organisation in the town camps, we can be so strong together, because it's us as town camp residents that kept the organisation together. And we know we can do it. We've done it in the past, that's why we've got the Central Australian Affordable Housing Company because we put that together, us as town campers, ... the ability to do it. The alcohol management plans, is us our town campers.. But the government needs to recognise the work that we do as Aboriginal people.

I think it's 7 o'clock, aye.

JM: It's past 7 o'clock. You've all done very very well. That does cover those 8 priority areas that the government had identified. You shouldn't feel that you're limited in any of your commentary or any of your feedback to those 8 areas. Today we've touched on other things like business management and people moving into town, and while that's kind of related to some of the others, it's really quite a unique situation particularly for people living in regional centres.

But, again, can I thank you all for staying and for coming out on a really cold afternoon at night and then being generous with your time and your comments. And we will be writing those comments down. We will have the capacity to be able to come back to you and show you what we've written up and make sure what we've got is an accurate reflection of the comments.

W1: Because at the end of the day, us town campers that have to put up with (inaudible) and a lot of people do not understand what we have to go through ...

JM: Solutions have been forced upon you, and we need to make sure that you're involved...

FINISH