

“Stronger Futures” Consultation

Galiwin’ku, Elcho Island

18th August, 2011

identifier	Time code	transcript
		<i>Sitting outside on the church lawns at Galiwin’ku. Originally the meeting was called off at the request of the community because of a death that occurred the night before. However an announcement was made over the community speaker calling people to the church lawns and the meeting started about 45minutes later. It is a very windy day and smoke increases throughout the meeting from nearby fires.</i>
T1	00:00	(The meeting has already started when the film begins.) Interpreter speaking in Y.M.
G	25:05	We’re here today to talk about stronger futures, which is a paper that ah we’ve been handing out, but also to ask and talk to you about issues that your community want to talk to us about.
T1	44:16	Translator speaks in Y.M
G	53:00	We have been doing these meetings in lots of places around NT and we record the issues that communities want us, want us to hear
T1	1:03:05	Translation in Y.M
G	1:16:20	I have with me here today a number of people from the Australian Government. And I’d like them now to introduce themselves to you. And we’ll start with Francine.
A	01:25:24	Hello I’m Francine I work with FACSIA (Inaudible) “and today I’ll be’ (inaudible)
G	01:47:18	...work for the media in FACIA (inaudible)ok
??	01:51:01	Inaudible
B	02:04:14	Um I’m A G and I’m doing the job of B J that he normally does the job in the regional operations centre in Darwin. I mostly work on the APY lands (says the full names) in south Australia and I’ve just been (inaudible) some meetings mostly with women about things that they want to tell Jenny macklin
G		Yeah- . Can you get the mike?
C	02:32:01	Ah my name’s A, I work in the Darwin Indigenous Coordination Centre and today I’m going to be writing down what people say so we can take the message back to Canberra. I won’t be writing down people’s names, just what people have to say.
D	02:52:00	I’m J I’m from the department of health and ageing um or ? ...I’m hear to hear your- any issues you have with health and hear your

		views on how its going (inaudible)
E	03:07:15	My name's T and I work for FACIA in Darwin in the regional operations centre today I'm just gonna also help Adam write some notes. But we've also got a camera and if people- ah we might take a few photos if that's ok with people. Not probably, not to use anywhere really at this stage. Same as F
F	03:34:05	I'm A M I work at well as you can see I work at DEWAR department of education and work place relations and I'm just here to listen and take some notes.
		People working on getting the microphones working
G	04:12:23	Ok can you hear me now? Is that Ok? Ok good thank you. Um first of all I'd like to ask is everyone happy with the filming today?
	04:12:24	(Mostly Inaudible and or in Y.M- hard to tell how many people might be speaking. Discussion about who did and didn't want to be filmed and where the camera should be located.)
G	07:54:19	Ok thank you. Ah first of all I thank everyone for being here today ah to have this conversation with us ah we know that it is a trying time for communities.
T1		Translates in Y.M
G	08:22:23	We want to talk today about the future and what the Australian and this community can do together to improve the livelihood of everyone.
T1	08:35:17	Translates in Y.M
G	08:51:12	Government knows that people are upset and hurt when the NTR or the intervention started, because government didn't ask questions and didn't talk to communities
T1	09:02:13	Translates in Y.M
G	09:11:12	For that time we are very sorry
T1	09:16:24	Translates
G	09:20:03	What is now happening is that the intervention, the legislation and the money finishes next august. So we want to talk about what happens then
T1	09:35:04	Translates
G	09:48:08	We want to find out what's working now for this community and what isn't working
T1	09:55:11	Translates
G	10:02:15	we'd like to work out how we can work better with this community and what you think is the way that government should change the way we do business.
T1	10.14.24	Translates
G	10.32.02	We'll be writing down your ideas and thoughts and they will go along with every other communities' ideas and thoughts to government so that we can work out a better way of doing business.
T1	10.48.15	Translates
G	11.08.04	I don't want to sit here today and talk to you about of lots of things, I'd prefer to listen to what the community thinks is important.

T2		Tries to translate but her microphone isn't working
T1	11.27.14	Translates
G	11.34.01	What I'd like to ask you is questions about schools, how the school works, about jobs and economic developments, about health, communities stores, housing and governance.
T1	11.49.05	Translates
G	12.05.01	But I'd also like to hear from you what is important for you
T2	12.15.24	Translates
G	12.23.05	So we'll use these microphones and if you want to say or ask us questions or give us some answers then we'll get them to you. So who would like to start? Thank you
H	12.58.24	Inaudible. Can you repeat that question again please?
G	13.05.05	The question is ah, we'd like to hear from you about what is important in this community about how you do business, how government does business, what do you think you'd like to see changed?
H	13.16.10	(Inaudible). Can we get support from the Shire? Shire [<i>inaudible</i>] there's maybe 200 people out of work. [<i>Inaudible</i>]
G	13.44.17	So so what I heard was um two hundred people out of work, someone in the audience comments) more than two hundred, and the question to me was how we're gonna find jobs.
T2		translates
H	14.11.08	Create employment like he said how the government's going to help us....how are you gonna help us?
		Some speaking in yolngu matha. People fiddle with microphones to get them working.
H	14.49.10	Hello, can you hear me? I need to use two mikes to be heard. So we talked about employment implication, what's going on.
G		Inaudible
H		How we gonna make that possible? How youse guys gonna make that possible?
G	15.18.15	So could I ask before ah, were there jobs for people here? Before the intervention?
H	15.23.08	Ah only CDEP. But CDEP's run down too.
G	15.29.21	CDEP operates or it doesn't operate?
H	15.33.24	It depends on you guys. (has difficulty with his microphone and swaps it for another) this meeting we're having so you gonna get some ideas on how galiwin'ku is going to develop, employment wise, health wise, education wise. And Make it possible now or what?
G	16.22.20	That's fine. We're wanting to listen to the community about things that you think are important and direction that you think we should take in government to help you get those things happening.
H	16:37:03	Do you/who takes responsibility for the local shire that works here?
G	16.47.18	I think what I'm hearing across the NT is that communities are wanting better partnerships with governments with shire with state government, with the Australian government to make these things happen. So it is ah the message that I'm getting very strongly is

		that we could partner to get better outcomes.
H	17.14.17	Inaudible (tries to get the microphone to work) if it's possible, that thing's going to blow up soon (talking about the bad amplification of the speaker) if its possible, our leaders here who are doing all our (inaudible) guidelines (inaudible)
T2	17.56.16	Translates ??
H	18.07.00	We can't hear each other. Can we do it somewhere else like closed in where we can hear each other?
T2	18.16.01	Speaking in y.m
T1	18.27.07	Speaking in y.m
T2	18.34.09	Speaking in y.m. (a couple of other voices are heard too) yeah just explaining to B um about its our role to acutally interpret and if there's any of the Yolngu people here that doesn't understand English, we need to interpret
G	18.59.05	I think the question though was that we need to go somewhere that we can hear each other as well but ah the wind is making it very hard to hear. And I just wonder is there another place we could sit and have this conversation?
T2	19.13.06	Translates. A couple of other voices are heard at the same time
I	19.23.20	Speaks in y.m
T2	19.29.20	It's ok it's fine here otherwise they'll go.
G	19.34.08	Ok so I heard about jobs that we need to get CDEP working better again and that's something we should do with the shire, work with the shire, work with community work with leaders here to make CDEP work better for galiwin'ku but also look for real jobs for the I think you said over 200 people that are unemployed now. Ok thank you.
T1	20.01.08	Translating in Y.M.
J	20.22.00	Speaking in Y.M
T1	20.28.21	I thought CDEP was finished, or is it coming back when the shire took over?
J	20.33.19	If you really want to CDEP back yakka marngi that's alright, I'm just a person sitting at home. (inaudible) But I'm just saying that I don't know why has been CDEP closed. (then speaks in Y.M)
T2	20.59.14	Why did CDEP close?
K	21.04.16	hello. Nhuma rraku marngi. My name is E and I work with FACSIA in Nhulunbuy and my job is to look after the CDEP contract for Galiwin'ku. Currently with marthakal they've got a CDEP program and for galiwin'ku the town used to be the shire that ran CDEP now there's a new mob called CEA and they're running CDEP so they have the contract and they're just starting off and they're here today actually and talking to people over in the office and they will be developing some plans and some activities and that so CDEP is still running here at Galiwin'ku and the CDEP contracts will continue until june 2013. So bulu 2 years nayi dhu ga CDEP running dhiyala galiwin'ku and after that we'll see what happens there'll be yurta contracts mala.
??	22.17.13	A few voices in y.m (the interpreter, in y.m, checks if people want erica's statement interpreted)

G	22.30.24	Ok we heard very strongly about jobs and about CDEP coming back and being more active and connected and we heard from E the new contract and it may help that happen
T2	22.45.05	Translates
G	22.58.10	But I think that the message was very strongly that you need jobs in galiwin'ku. And that as I heard you um Australian government, NT government, shire need to work together to help galiwin'ku and the leaders here work that out
T1	23.24.10	Translates
G	23.29.01	Thank you
T2	23.32.13	Speaks in y.m
K	23.34.00	(Speaks in y.m) fast way nhuni nhaltjan nayi ga that anything to government and the community and the individual and the company and the service
T1	24.07.01	You guys gonna tell the right story how it's all connecting, the the CDEP government the intervention the housing.
L	24.14.21 25.25.15	What is there nhalin nhe ga norra To make the people happy balanda ga Yolngu there is outside the people working outside like outstations you know, balanda, nhuman ga just they might nhuman dhu marrtji take picture and maybe say story that come from the outstation or family this is people that living in the rubbish place and we can't help. That sort of thing, we all gone to ceremony, culture, that is the excuse and we have to, you have to learn what is situation napurrung Yolngu very strongly and we must strongly work together both of us here in the government in the shire and the leader of country and we can see our government is very closed to us to understand something that they have been don't understand for us you still learning for us and we still learning for you mob. This is the situation really hard for Yolngu people yuak dhuwali so we you can develop, we can develop Yolngu can do the job in our country. You understand or yakka? I can't understand nhungu . speaks in Y.M
M	26.13.11	Speaks in y.m
L	26.15.01	Speaks in y.m
T1	25.24.24	I'm not understanding your ways and youse are coming and like calling us like not good like rubbish we're not understanding each other....
L	27.18.05	(Speaks in y.m) there's nothing, there's (??)what about town here (speaks in y.m with some English words) but we looking for help from you mob
T1	27.49.33	Something like Yolngu has their own little bit just break down because no help
L	27.54.00	No support
T1	27.55.00	No support
L	27.56.00	(Speaks in y.m and some inaudible english) you come from western australia? we are like a friend, your friend, we are like a marrkup, we call you marrkup, we accept you we accept you, if we call marrkup is to accept you mob, because you got a money big big big money, but we haven't got any. bayngu,

		bayngu nothing, empty we looking for-
?	28.35.02	Speaks in y.m to L
L	28.36.09	What?
?	28.36.12	Speaks in y.m to L
L	28.41.15	Speaks in y.m to ? yo thank you
G	28.49.14	Can I just say what I heard very strongly are two things, one is that we need to understand each other better to work together better, that's the one thing, the second thing I heard was that government has ah sometimes left people ah out so in terms of ah homelands I think you said strongly that homelands have just been left aside and not supported the third thing that I heard was that you as a community have very strong leadership and want to work and walk together with us and make things better. I think that's very strong words thank you
I	29.28.12 30.51.00 31.54.21	Yo good afternoon ladies and gentlemen. My name is (y.m) I I raised here I grown up here at elcho. I'm very concerned and really surprised to hear the government talking about (inaudible) like intervention you know because most of us are really, you know we're not really sure what's happening you know? We're not really sure what government is trying to do. Especially to the Indigenous people of Australia and I'm really concerned and we are really confused. Truly we are really in a you know we truly confused about what government is trying to us. What the government is trying to do to us. Yo we are really concerned and confused about the government what is trying to do to us Indigenous people of Australia we are Indigenous people are suffering and we been slave in this country for been the first colonised arrived in Australia. and we been slaves for so long here, we been hang our neck and we been drag, dragging the chain of stone for so long. So when the government gonna listen to us? Our voice our concern because we are the Indigenous people of Australia and we should be telling you what to do you know? .And most of us are really sick and tired now, we are really sick and tired of this nonsense going on. The government are trying to talk to the community this and this and this, and you have to do this and this, you know? We are made by God, we got eyes, brain, ears! We hear. We can do it ourselves. Just give us a money. Give us a money and we'll find someone to look after us. You know? We are really sick and tired of government talking about this nonsense all the time. We are human beings same like you. You know? So when the government gonna listen to us? When? You know things will won't work if government listen to the community. That the only things will work if the government listen to the community. Ok? And if government telling us all the time you have to do this and this and this. You know we're not a child. you know? You don't have to feed us with a spoon and give us a milk with a cup. No we can do it our self. You know give us some money and we'll do it our self. Ok? Tell the government that we want to do it our self. of course we've got a brain to think and work. You know I'm really disappointed that government all the

	33.08.00	<p>time come here and telling us what to do, you know? Give us some money and we'll find someone to look after us. You know i been, I went to school, mission school back in 50s and 60s. the missionaries was really good. They really support us. You know people were working. Fisherman, there were we used to have fishing boats, builders, plumbers, painters, you know? they used to go and chop the timber and we should have a saw mill there, saw mill, brick layer and everything. But now what's happening? What's happening you know? Back in back in 50s and 60s. we used to have missionaries, they were really good but they were really tough. Most of us you can see us that we are here because of them but now the government – what they doing? Dragging us. And we are really sick and tired now. Sorry to say this but I have to say this. So you have to bring, take the message and give to the government. We are really sick and tired. We are really sick and tired. You know we not a kid. We not a infant. you know we are really sick and tired. Give us a money and we'll find someone you know. Because I went to mission school and I learnt so much. But what's going on now? You know. I could swear I could swear but I don't want to. I don't want to. Truly most of us are really sick and tired...most of the old people are really sick and tired now. They can't listen to you mob coming here fromyou know high people coming and telling us what to do. Can't you come sit with us? You know you high people. You come and sit with us and you listen to real story you listen. Sorry to say this but I have to say this. Yo. Thank you.</p>
G	34.39.11	<p>Ah thank you for those very strong words. Um it is a message that I'm getting from every single community that I'm going to that communities want to sit down and have real solid yarn and they want to work together with government and they're bit sick of being told what to do. And so thank you for that it's very powerful words.</p>
N	35.01.20 36.29.19	<p>Something wrong with this (microphone) works sometimes, sometimes it don't work. Yo my name's M D. Just like my galay here is talking. He is representing his clan here. His clan, clan nation residing here at galiwin'ku. Me to I come here as a mouth piece representing my clan Nation Djambarrpuynngu sitting around this community. We had a bit of a brief meeting yesterday and just collected our ideas together how we're gonna present to you guys today. The story is same. Like O presented. There are some things that is you know that we are really sick and tired. some of the policies some of the treatment that the Aboriginal people particularly in the NT has received for since the handover from the mission times to the government. That time has been you know somewhat like been a time of struggle for many Yolngu people and there's been lot of ah culture clash in this ah community and ah we're still here. we see ourselves as the original inhabitants of this place. We've got something to contribute to our communities and the regions where we come from. We've got a plan we've got a vision, we've got a dream.</p>

	<p>37.36.12</p> <p>38.42.06</p> <p>39.37.02</p> <p>40.38.22</p> <p>41.33.02</p>	<p>We'd like to see that fulfilled- come to reality. Maybe in years to come. For for some of the you know, there comes a time for funeral or whatever ceremonies that we place that we put on in this community you know the people is almost working together. it's this automatic thing you know we just it gels. The community comes together. Everybody in that respecting clan groups knows how to perform how to do their duties. When it comes to work, it's dysfunctional, it's not operating as in the cultural context. It gives us ah to me it gives us something that we are not really connecting our delivery service how we perform how we connect with our people. For too long in this community and right across we had a poor consultation with the communities and not enough effective consultations. Sitting down and be really as ah O suggested sitting down and listening to where we coming from listening to the people you can understand where we coming from because our story is a story that we want to make a difference we want to tell the government we want to invite the government because government we believe has got that power that common wealth it's a wealth that you guys have that's common to the common people we are the citizens of Australia we vote and we are also citizens of our own madayin law. Our law. We are accountable to that as well. How we connect, how we relate, how we perform, our attitude our code of ethics all that we have to do the right thing. Old man once said my grandfather- this man's father. If you break the law the law will break you. The same applies in our culture. we are law abiding citizens. We don't run around and do child molesting and stealing and hitting you know there is law within our society that put people in their place. If somebody because children- they are sacred. We want to treat them in the right way. We've got some not only one, not only parents we've got parents but extended families that look after making sure that all is done according to what the law requires. The madayin law tells us to put us back into track if somebody misbehaves. We've got law. It's, you know we have to come to find a common place- government and Yolngu find a common place where we can work together where we can really negotiate and consult. Negotiate a terms and conditions how we are going to operate. O said that too long the old people here are sick and tired of some of the promises and they just you know for too long that in their mind sets that mentality the norm that's been there since the government took over there's the policies, there's been too many changes in the policies. "You do!" – "We decide"! That has been the thing. How can we for the first, how can how can we as Yolngu people put something forward when the decision, the main thing, is in the hands of the government. And that, for that the people think, "oh, no good trying in the first place. We just want to sit down in country, no good standing up and talking, we want to just sit down." Apathy rules. Hopelessness rules. There's a book written by Richard Trudgen. Why warriors lie down and die. You know- some of you might have read that. We want to change the picture</p>
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	<p>42.36.04</p> <p>43.41.19</p> <p>44.45.20</p> <p>46.03.08</p>	<p>we want to do something new, we want to lay a strong foundation for our kids but how can we do that? How can we come and sit down and talk and make things reality? We want to see new vision new goals for this community. No good putting moratorium for the homelands because you know statistics has it we read it all the time you know people in the homelands are more healthier physically and mentally they are more healthy than the main communities, the growth towns. You know this time now there's lot of people are going to the mental health ward hospital visits because there's so many things in the community that ah Yolngu people is going to get lot of bad stuff. gods must be crazy story. Get that picture in that you know, we need to be we need to be working together sitting down with the people and really get to the point what is the reality you know the story is same right across the board you know sometimes it's the same old story and we don't know where it's going to end it's like a dog chasing its tail all the time over and over again. Like O said. This is fair dinkum stuff this is fair talk for bukma Yolngu all of us here we have to stand up we were just talking to the other day about one man came here talking about education thing. And we told him you know we want we want the Christian school to come back here to the main communities you know because this is the educations it's not the Yolngu people failing education it's the system that is failing Yolngu. You know we can some some of the people even in their department is they point the finger at those people out, over there and you know there's so many things you have to look at the dynamics of the community. Just seeing the, it's really dysfunctional happening in the every, no matter where you go to left right and centre, it's not happening. But then it was working. We want that mob the missionary mob to come back and run this school for us because there was at least there was real negotiating consultation taking place assistant teachers would be, you know there was orientations taking place. The community, and were informed about the culture about the Yolngu the structures you know and things were happening. And he said we have to, Yolngu people we have to stand up and say we went this because it worked. In the past and I'm sure it's going to work now. We can make mistakes. Everybody makes mistakes. Go through the teething problems you make mistakes. But end of the day you got control. We want Yolngu control school. Where Yolngu are being part of the problem ah part of the answers, problem solving. Yolngu working together not just balanda making the decisions all the time you know these are the concerns that really stir up many of our people you know? Some of us gonna end up in hospital. To many stress to many worries. We don't know where to go. We want to work together. What is the best way we can work together? Government can help. We can work together not just balanda all the time. Not come with that -as O was saying that</p>
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O	52.53.07	Speaking in y.m
T2	53.22.18	(difficult to hear some parts) Just think about three lots of wires green red and blue. That's a wiring that is there. we don't tend to put it on properly connect it properly that's how it happened. It wasn't connected properly.
? T1	53.41.15	The intervention
T2	53.43.12	The intervention
O	53.45.00	Speaks in y.m
T2	54.23.00	One of the issues that's talked about (inaudible) talked about a female a woman that's not being heard and hasn't been heard and those want to be heard
?G	54.49.09	By government
T2	54.50.18	By the government
O	54.54.19	Speaks in y.m
T1	55.16.17	They don't they don't have the opportunity to voice their concerns about housing about their wellbeing and all the other things that are (inaudible)
O	55.27.24	Speaks in y.m
T2	55.57.02	Yo ah my concern is ah I must apologise at this stage but I'd like to express this concern for the people those people out there that won't have a say, that doesn't have a say. Can't be heard
O	56.12.20	Speaks in y.m
T1	56.33.21	Mostly Inaudible something like: 'I'd like to give time for those people to voice their concerns'
O	56.40.41	Speaks in y.m
T1	56.54.22	What we want is for People like you come here and teach us but not to take over and control us
G	57.09.09	I thank you for that um I heard ah about three messages from that one. The first one is that people should be able to talk about things that concern them. Be they services, government, work, things that are important to them there should be an opportunity to do that. that was the first thing I heard. The next thing I heard was that people local people can control and work through these issues better than government can from outside that there needs to be a conversation a hard conversation or easy conversation about these things so everyone knows what's going on. And the third thing was that government should help communities not control communities but help communities work through these issues with skills and other support they're the things I'm hearing. Is that right?
T2	58.01.08	Speaks in y.m
P	58.22.00	Yo. my name's E (y.m) T. Galiwin'ku is my home. I'm here as an observer as well as nawyi...part of this community ga bulu since intervention started dharrawa balanda came, napaki. (someone claps) they employ our community nura. Ga maram walal ga salary good salary its very attractive isn't it. But Yolngu still on CDEP.
T1	59.01.04	Just keep it short so I can interpret
P	59.09.22	(Speaks in y.m and some English that is difficult to hear.)

I	59.34.10	I don't know why they built houses over there
P	59.35.20	Yo dhiyakkun why is it that there are more balanda workers here than there are Yolngu
I	59. 43.24	(Inaudible)They build a lot of house over there so we can make lot of noise over there. This is what they try to do. Why why they building houses over there? (referring to the new housing being built on the edge of the community)
G	59.57.24	Could I just ask a question about the houses you say they're building long way ?
I	01.04.17	Yes just a question about why they building houses over there why they can't build houses right there why. You know moving all the black fellas down there And they can make lot of noise down there (inaudible) you know for the black fellas sitting over there making lot of noise why they can't build houses right in town
G	01.00.24.14	So that that construction of houses over there that was never talked to? There was never a conversation here about that?
?	01.00.31.22	Bayngu nothing
G		Nothing, right
I		Not to the right people
Q	01.00.42.08 01.01.09.12 01.01.29.24 01.02.22.02	Um I'm a long term resident here I'm one of the last of the missionaries as well. This is the sort of answer you will get because there was not a lot of understanding of what was going on. The government come out and said right we can build 90 houses. Oh you haven't got enough room in town to build 90 houses- we'll have to build them somewhere else. They didn't say what are we going to do how are we going to build it how are we going to manage where we build the houses. They came and said they won't all fit in town and took the T.Os around and the T.Os said no you can't build there, can't build there, can't build there. You could build there and the government says no you can't build there because it's too ah going up and down and we want to build houses on flat ground so they didn't do a lot explaining and then they say all right we'll build out there we'll go talk to the T.O's who have control over that land. Yes alright you can build there. But there was no real consultation and no real choice in the matter. This is what the government is suggesting that you do this is what government will do solve the problem you T.Os and community around this answer. We've already got the answer but you solve the problems with regard to that answer and that's the sort of thing that's happened on and on and on. There's not real consultation. That's why these guys are so confused and angry because the government keeps coming with three quarters or seven eights nearly all of the plan already there and says how do you work how do we do this plan? They don't say this is the problem lets sort out the answers together. And that's what's been happening on and on and on. I've been in the shire since the shire started and I was hopeful that maybe the shire, because we were the first voice from the community that we would, might have a say. When the growth towns started we had to shout loudly to even get heard. The rock in included federal government NT government and the local

		community but not the shire. So we've been battling all the time and for example there's employment story. There's not a true clear story about why CDEP stopped. That's not clear. There's, we're just not getting clear stories. The other thing that's happening too with regard to that is sometimes the government comes and just talks to T.Os , rest of the community don't know what's being decided. What's being discussed about. We go what what what happened there. And they go oh we talked to the TOs or NLC talked to the TOs because its land, their land so we've decided that, and the people are going well....what about us. Just like M is saying. What about those voices that are not being heard when we, even when we come to meetings like this it's just secret business quite often. People don't understand what's going on because there's too much secret business going on. Too much quiet you know, no the government says, the law says theand we're not talking to everyone. People don't know it's not out in the open.
R	01.03.57.16	K you're making it sound like the T.O's are being consulted
Q	01.04.00.09 01.45.16	No no the T.O's are only getting half a story and sometimes they're not getting any story. They're just getting told to- or the story that i'm also hearing, T.Os are saying we are saying we are feeling that that NL...this is another story altogether, I didn't want to get into this, that the NLC are the T.Os NLC are managing our land, they think they're the T.Os they are forgetting that it's our land, that we the T.Os own this land, we the people own this land, but NLC, we are telling, yes that would be good we would like that to be happen then NLC say no you can't do it, no you can't do that, and we want to fix up the road up to Gawa. Well you can't do that because um, you can't touch that gravel. And the T.Os go well it's our gravel, it's our land It's our roads we want to get fixed up, NLC says no well you can't have it because you have to pay yindi rrupia (big money)
I	01.04.59.12 01.05.49.11	The other thing is ah some people, I'm one of the guys that living at the bottom camp. And I'm one of the djungaiya for the particular area and I heard the, I heard, I heard that the building was going there, the building is already built. And I was really surprised to see that building. And I said what! What's going on? You know without consultation with the traditional owner. My wife, she's a traditional owner. I'm the djungaiya, I look after the land down the bottom camp there and I saw this building coming and what?! What's going on? What the hell is going on? You know? Now the building is standing there without consultation, with the traditional, really really truly traditional owner. You know? And it would really surprise you know outrageous to see, you know, government houses going and you know- it's standing there already. I can't pull it up. Its already ah cemented you know? Without consultation with the truly truly traditional owner. And ah the government is saying you have to move from that place. You know you have to move from the place because lower. I can't move, that's where I'm looking after that land. Its significant land. That was a sacred significant is laying. You know? And lots

		of the traditional owner or what they call themselves don't even know some of the places are here you know? And I'm living at the mission, mission beach used to be you know? And they just really outrageous you know? And this what the um N (K) is saying you know they don't really consultations with our really truly ah traditional owner. You know it's really outrageous.
G	01.06.41.00	Ah thank you for that I'm and for the last three talkers I've I'm ah conversations I'm hearing very strong message that the conversations if they're occurring are only half a conversation. That the, the decisions are made before you start the conversation by government or by whatever. And that what you're really asking for is a really strong starting point which says we've got everything on the table and we can talk about the whole thing. To work together to work it out. That's what I'm hearing. I'm also hearing that ah there are ah a lot of things that are happening now that people aren't really sure about because it's not being open-process. To the CDEP story the housing story the land story....the people may not know exactly what's going on because of secret business not open business. So am I hearing that right?
??	01.07.37.00	Yo yes (a few voices are heard responding)
G	01.07.38.08	Ok thank you
R	01.07.40.14	Can I just say the reason why I made an interruption was because I was just trying to help K because I didn't want, for the stories to start you know, yeah.
G	01.07.48.05	Now um just for your information we've got some lunch ready now. Do you want to go and grab a bite and then we keep talking? Or you wanna, you wanna just keep talking. I'm happy either way.
??	01.08.01.05	A few voices are heard, translations are made.
G	01.08.11.13	So we might eat and talk hey? Thank you.
S	01.08.18.07	Speaking in y.m.
T1	01.08.33.13	From where we, from where we're watching you coming from over there coming here
S	01.08.39.03	y.m
T1	01.08.41.00	From parliament
S	01.08.42.19	Parliamentary chamber of law, naraka. Speaks in y.m
T1	01.08.51.13	And youse are getting your stories from off the road, and that's how youse are travelling with your stories
S	01.08.56.19	Speaking in y.m
T1	01.09.02.20	Youse aren't consulting, youse aren't coming here consulting our parliament
S	01.09.07.09	Speaks in y.m
T1	01.09.14.14	Our parliament has authority
S	01.09.16.13	y.m
T1	01.09.25.22	So youse are picking up your stories from off the road then coming here with them stories....
S	01.09.31.00	y.m
T1	01.09.33.17	Then go back and make that law
S	01.09.36.12	Ya dhuwal
T2	01.09.39.23	Turning it into law

T1		Yeah- making that law, turning into law
S	01.09.46.07	Dhukarrpuy dhawu
T1	01.09.50.19	Stories from the road
S	01.09.52.14	y.m
T1		Not from here, our parliament
S	01.09.56.12	y.m
T1	01.09.58.17	From galkarra and djirrikay- I don't know what the English word for that is.our law men
S	01.10.08.09	Yo law men ga law women
T1	01.10.08.09	And law women
G	01.10.11.23	Ok I heard very strong um statement about um governments or governance here what I call governance here and that we should be giving respect to that and we should be listening to that in the same way as we listen to our government and we should actually understand better that law here is as important as law there. That we should sit down and work out how to do business together in a more respectful way. That's what I had.
M	01.10.53.06 01.12.48.15 01.13.53.22 01.14.46.06	I'm speak in y.m. first. (speaks in y.m with some English words) whereas before, in the early mission days, I'm just trying to clarify, I'm just saying yolngu matha, because of the. Yo-please.....because..... in the mission days we had the elected representatives in the council but we had also there was a space for the village councils the representatives for the each respective clan groups- the elders, this is the elders the galkarra djirrikay and also the liynarramirr people who holds the madayin law. They were also they had a like a village council, they were like the mala leaders in the village and they were very active then they were influencing the elected representatives at that time. Telling them guiding them helping them about the social problems, and you know what ever situations they were very active informing the elected representatives as to what to do in the community. and it was really helpful then and because that was not happening anymore, Sort of disintegrated, this is where the problem the problem start to come because there was not working together the structures have been really not happening together the elders voice were somewhat disregarded you know. Not important anymore. Not leading and voicing their rightful positions in the community directing, helping community. Helping the elected representatives in the council so they could make really informed decisions about any manners in the community. Because of that lack that's happening right up to this time. There is no no cohesion no working together because each one's got their own things and there's lot of even even departments in this community and causing lot of ah confusion you know and this is you know I don't know who to point the finger to, you know. It's like splitting up the community divide and conquer telling them what to do and then leaving the community in a state of confusion where they can't even begin (inaudible) Whatsernames run riot and rules. And ah sometimes the people don't know what to do, where to go and even when we want to speak something there is always other

	01.16.32.01 01.16.29.18	things that tend to you know, diverse we want to see communities a healthy community because the community is growing together we want to see and cater the needs for bukma people everybody here this community but same time being respectful to the law and respectful to the T.Os because the land belongs to them and we've gotta in our traditional madayin law if you want to go and ? their land you have to be respectful. You have to be not mess up not make noise do not even offend the T.Os by your actions. There has to be that that protocols in place, that process. We know about that according to the yolngu madayin law there is a there is a due process that is there all the time. And we know that. But sometimes you know because of so many things in the community we go all over the place and this is bringing lot of havoc, confusion, many Yolngu right across. We we want to be able to sit down because (video tape ends)
N		(audio tape begins) people, there needs to be something in place for them so that they ah their voices starting to emerge their voices is coming back their strong voices are coming back there needs to be that a you know they can really influence the community strong words let them be leaders in their own community not to suppress them, but let them come up
G		Um the question about um safety in this community. How that works and what issues are important?
??		Inaudible- more than one voice
N		The gentleman's saying why you guys coming here asking questions when this place is already been, it's already been you know taken over. This is question. To come back to your question. What's your name again sorry?
G		R
N		R? My name's M. Yo R your question is a good question because the question, sometimes we find that we struggle with a question we we want to see some some way out where we can really control and help. And that elders council needs to be formulated and structured or established we can work with that more in a ways to work with the police work with the to maintain law and order working with the community so that you know ah respective stakeholders in this community to make sure safety is ah is taken, is followed through we want to see that happen in this community. And at the moment we are, there is something missing there is a it's like a jigsaw puzzle. missing We want to put it together by working all the parts all the stakeholders in this community they have to have a voice they have to have something a representative from their clan. They have to assert their, what is their, not just

		leave it to the others. That that um you know what you call it the dependency mould is pretty much ingrained That's the norm that's the mentality of most Yolngu people even in our age. Some you can see only two three people here. There's many other many people out, back there because there's a, we've got nothing to contribute.. what's the use of going to the meeting when we haven't got a....it's alright, we've just got to, everything's alright she'll be right mentality. They're out there not even giving what they're.... You know? this is this is apathy. Hopelessness. Dysfunctional community. It's bad this is, the reality is that the story is a we have to really get back to what is ah functional.
G		If I could answer the other question. The reason we're asking all these questions is that we obviously know that some things work and some things don't work. And we would really like to understand better how we can work better with communities to make things work- better. So the reason I'm asking lots of questions is to just get an idea about those things. And you've been saying very strongly that to put some power back into the relationships around safety around other community business to make sure that we respect authority and we work better with community and I mean real conversations and real solutions, is a very strong message I'm getting from you. So thank you for that. And in the safety space or in the keeping the community safe, that's a really important part of it. Working with police, working with elders, working out with plans about what works and what doesn't work. To make everyone safe. So thank you.
S		Speaking in y.m
T1		Every person here has a djyngaya (Inaudible)
S		Speaking in y.m
T1		Hard to hear something like: 'the role of the djungaya is taken away by the police'
S		Speaking in y.m
T1		Inaudible
S		y.m
T1		That's one of the stories that the government doesn't maybe doesn't want to talk about or hear about.
I		Speaking in y.m
T1		Yo bringing permits. He's asking about permits.
I		Speaking in y.m
T1		Yeah permits because, anybody is just coming here
Q		When you talk about law, you're not getting the true stories from Yolngu about the difficulties that they have in upholding their law in a mixed community when there's many different clans. And many of them who are living here have no authority on the land that they're living on so they have great difficulty in upholding their law in this land, in this area and so what's happening is the yolngu law is weak in this community, but also the white fella law is weak in this community. So in many respects there is no law working in keeping people safe. In part of that law that's looking after people who are breaking either law, there is no consequences

		<p>or very little. Children will smash houses, people will smash motorcars, people will break into houses. People will break yolngu law in many ways but often there is no consequences of breaking either Balanda law or yolngu law. It's not, it's not being upheld. And one of the problems is because there's no one sitting down with all the Yolngu to say how do we manage your law in this community and how do we manage properly the balanda law? People are getting arrested in the balanda law, but they didn't even know they broke the law. Because we haven't told them about what the balanda law is. They don't know what the balanda law is, but they've broken it. And then others break the law, know they've breaking the law and the police say oh we don't have...or that person says they didn't do it, or that person's father said he was somewhere else so we can't charge him. But everyone in the community knows that that person was the one who did the wrong thing. And like, what's wrong with doing fingerprints when someone breaks in? Fingerprinting has been done for a hundred years. But no one in this community is found guilty of something by using fingerprints. We're not using fingerprints. People can go, we can see his footprints, we know who it was. And the policemen go well we can't just go by that hearsay, we can't do that so we can't charge that person. So what I'm saying is that both lots of law are weak only because we can't uphold the law properly in either way. And there's gotta be more talk to find out how to do that. If you don't we're going to continue to be a lawless and unprotected community.</p>
P		<p>Yabalanya I'll just make it clear that I'm not a radical person I want to say. Ok? Nawyikum my concern is when I was teaching, and I did four years to get my degree if nawyi bachelor of education. And I'd like to see a lot of our Yolngu children go through good education and go to university to get their degrees and masters. And when I was teaching, you know very clearly what code of conducts are. We all go by that . yo. but in yolngu way, the old people will know about code of conduct. But we go by balanda way. So nawyi. If somebody say something nice or nasty about a community sort of thing, or if you know they caught or something and say oh you can't do that. And say ah you'll get the sack. So balanda people go by code of conduct ya balanya. (then speaks in y.m)</p>
??		Different voices heard in y.m
T		Speaks in y.m
T1		Hard to hear something like: 'a lot of people here are on CDEP and Newstart'
T		Speaks in y.m
T1		Inaudible
T		Speaks in y.m but Yolngu can't do anything
T1		And a lot of people think, government people think that Yolngu can't do it
T		Speaks in y.m
T1		While you're sitting here having your lunch. Just imagine that

		there's no houses here, nothing there's just a new settlement
T		y.m
T1		It's like a homeland here, galiwin'ku
T		y.m
T1		Services coming from milingimbi
T		Ga yirrkaka
T1		And Yirrkala
T		y.m
T1		Then it got bigger and bigger and there's a lot of people here now.
T		y.m
T1		And people used to stay back at the homelands before
T		y.m
T1		They heard about economy (inaudible)
T		y.m
T1		And then left and came here
T		y.m
T1		And they introduced new laws and ideas
T		y.m
T1		We had fishermen, saw mill and gardening, plumbing
T		y.m. flying in a box
T1		Now we're getting it in a box
T		y.m even salt
T1		inaudible
T		y.m
T1		inaudible
?male		y.m
T		y.m
T1		Or even tinned food. inaudible
T		y.m bili we knew where that food come from
T1		Back in the mission days. Inaudible speaks in y.m
T		Bayngu fresh, just growing there, not in a packet or in a plastic bag, or containermirr. (speaks in y.m)
T1		We were growing it here and watching it, seeing it.. inaudible
T		y.m
T1		That's why we want to, show our children the right road so they don't Inaudible
T		y.m
T1		So they don't lose their way
T		y.m
T1		We're not guniea pigs
T		Yo, colours are different, background different but we same, eyes and ears and nose. Colour different. Ga government we appreciate nhumalang. Speaks in y.m
T1		We appreciate you coming here and (inaudible)
T		(Speaks in y.m) ga people living in the bush, like myself. Homeland. We are part of this community. And we went back and just as our forefathers came to see what's happening new thing launched here in this community since our ancestors came. To see what's new. So learning from our balanda friends, we're moving

		back now. Back to our homelands to develop a good community. So both communities the homelands and (speaks in y.m) are both growing, both growth towns. The homelands and the community. Ga, we are feeling like everybody. Government is rounding us up like a cattle into one yard. Bimbi ga cattle, sheep, pig from different backgrounds in one yard. Centralising all the people ga, some of us living there we think that we're having a picnic there. Camping there just having fun. Without knowing that we are taking care of the environment. And centralising us here is a pollution. Poison. But there we looking after the land. We are part of the land. The sea. And that's why we are located there away from this influence. That once was a good, safe community. Now it's getting worse ga worse. So we want to stay there at the homeleands. Cause we want to run school (speaks in y.m) to show government that we can do it and we have the skill but its waste of time nhakun yabitjan just talking ga talking yaka accepting one another as Australian citizens. We vote for one government, federal or Labor. Even though we vote for wrong government, it's our mistake or your mistake, we don't know who to vote for. Eh? (speaks in y.m)
T1		We don't know about CDEP Inaudible
T		Speaks in y.m with some English
T1		This is a remote community, its not like Darwin, Melbourne
T		Speaks in y.m
T1		inaudible CDEP
T		y.m
T1		Slowly learning. It's not ours
T		y.m
T1		Inaudible
T		And that's why (some speaks in y.m) speak a strong speakers to speak on behalf of the community and our future children
T1		Inaudible
T		y.m to the homeland housingnur. We don't know nhumalang. you don't' know napurrung yolngu how we move around in this this country Australia, it's too hard you have to become. You have to born to our culture and we have to born to your culture. To your law and to our law. you to our law and we to your law. And it's very hard. We are toddlers. (sepaks in y.m)
T1		We are toddler and we're still learning about your law.
T		y.m And you are same, you toddlers, too for our law. So let's walk, talk, together as Australian citizens ga grow together to be able to achieve a better community for our young children. They are the future. We are only voices here. We need to achieve something for our young children. Face of education, discipline, rapirri, rom. To learn both worlds, to be able to survive in both worlds. You survive in our world, we survive in your world. Thank you for listening. I'll get, grab my lunch.
G		Ah thank you very much for that and thank you for your ah warm words about thanking us for being here. Ah we wanted to hear

	<p>strong talk like that. Um I heard very strong, strong message about homelands being very important for families and for safety and for culture and for learning. I also heard a very strong message about self sufficiency. About being able to grow and, in the past, being able to grow your own foods, knowing where they came from and understanding that and working really hard on your own place. I also heard about um, the need for the law of culture to continue to teach the young people all the way through about respect and about tradition, discipline and also to have a hope for the future. Um I think they were very strong messages. Um the last message I heard really strongly is we need to work together. I'm ah a baby when in your culture and you're learning ours. Ah toddler I think you said, not baby. Toddler. Although I think you're being very kind to me saying I'm a toddler I've got to say. Um but um I remember I used to live on a community in S.A Yalata community a pitjanjarra community. I lived there 5 years. I tried to learn culture and learn language, after 5 years I was still a toddler in that culture and I think that's a really important message for us. But we need to we need to understand that sometimes we will make mistakes in the conversation but that's ok if you're in a good conversation you can get over that and move on and I think that's your message, and thank you very much for that.</p>
P	<p>R (?), why did the government stop bi-lingual education? What you're getting to work for the area, a child needs to be bilingual. To learn to read both in yolngu matha and balanda matha. (clapping)</p>
G	<p>Um, that is a message I've got in every single community I've gone to. Ah that bi-lingual education is really important to support families in getting kids to school and kids learning properly about culture and about language. It's a strong message and we'll send it back from this community as well. Thank you.</p>
U	<p>Yo my name is V B, I work at the school. I work for 30 years at the school. One of the thing that I would like to to encourage intervention is to make a pathway career or opportunity for those kids, for the students to carry out the opportunity for their future. I thought that intervention was about making good jobs ah, making better money for young people. Ah I'm just always talking on behalf of the homeland education and for the local schools. I'm very concerned for the Indigenous education for their future opportunities, career, when they will pass their year 11 or year 10. Year 12, they might have good jobs to be able to work for this community or homelands. Ga this is very important that ah at the moment intervention is helping the school for providing the lunch which is very good and also we have a school excursions for kids who supported by marthakal homeland. Rangers and also territory alliance doing a job experience. Career pathway. Which is good for the students. Ga also the last one that I need to talk about the</p>

		bilingual schools still is a very strong, bi-lingual schools and we teach English and Yolnu matha in their first language ga it was very strange that marion scrymgour made a changes to put a law about 4 hours English (laughs) very difficult. Very strange to us and we keep this as a bi-lingual school. We had strong community strong school council support. And we want intervention to help support or make a recommendation that you next time that you come and see at the school ga talk to the school council what is the best plan for the future of those leaders at the school right now to have a future education, where we work as a team you mentioned that we are closing the gap. At the moment we are not closing the gap. So that's what I'd like to recommend thank you.
G		thank you very much, that was very useful advice to us. Um I heard two things very strongly, um one was that we need to have a pathway for young people, so they know where they're going and we support them all the way through that. So training and development and leadership support is really important. I also heard that bi-lingual education is really important for this school. The third thing I heard which is really good to hear is that you've got a very school council. That helps support and drive what happens in the school. Not everywhere I go they have a strong relationship with the school. So thank you for that, that's good. Good advice
?		A few voices Speaking in y.m
?		She wants an interpreter though that's what she's asking
?1 older female		Speaking in y.m (she's upset that the previous speaker said that the intervention is providing lunches because really the money is being taken out of parent's centrelink, \$50 a week)
T1		Inaudible 'centrelink'
?1 older female		Speaking in y.m
T1		Inaudible. (Something about fresh food at school)
??		Other voices heard speaking in y.m too
?1 older female		Speaking in y.m
T1		Inaudible
		The exchange continues- translation inaudible- (would be good to get the yolngu matha translated as it's very clearly recorded.)
Q		Can I ah- say something here
??		Yo, yo
Q		A lot of difficulty that these stories are having is that we're not getting, so what- how do we do that? People saying support the homelands. We want to live in the homelands. But so the government should be saying "so well, how can we do that, how can we support you to do that?" And one thing is maintaining roads. Maintaining roads, so that they can get to their homelands, get backwards and forwards from their homelands to their community. Get from one homeland area to another homeland area. But the questions aren't being asked about that. What's, they're just saying yes we support you that's a good idea but not

		going the next step and saying so how do we do this together? How do we solve these issues? How do we how does the government support the community and how does the community work with the government to find out how to do this and one thing we've been crying out for is funding to support the roads. Also there was a homelands plan that said oh there's no one living there so we don't need to do anything for you. But the people are saying we are still the carers of that land that is still our land. We still need to get to that land. Even if we're not living there it is still our land that we're looking after so we need roads to get there. also, some people say well they're not living there but the problem is that there's no water. So what comes first do we get water fixed up? Is there availability of water or do we wait til we go there and live for three months or six months or twelve months before they go oh yeah- well maybe someone does live there so we might get you water. So there's those issues that don't get asked the questions about how do we support you, how can we do it? How can we work together to do it not just yo that's a good idea we support that. We're not going deeper into those questions to find the answers, especially for homelands.
		Community announcement over the loudspeaker about football game
I		Speaking in y.m
T1		Inaudible. keep coming back coming back, he's getting grey hair now.
I		Speaking in y.m
T1		Getting sick and tired
I		y.m
T1		Keep coming and coming and ??
I		Nha next time or next month you coming back? And tell the same story? Or its going to be really good story? Eh? Can you give us the money and we can, we can build it out ourselves. We can manage it. inaudible
? Yolngu female		y.m
I		We don't want to see your face again. We don't want to see your face again. We're sick and tired now. We're getting old
?balanda male		Hello, I'd just like to say a word as well, part of the ah. What I believe is a solution for what's happening here today is that we should look at the funding from the government on a more than a 12 monthly cycle. We can actually offer apprenticeships if we know we're going to get money for longer than 12 months. We can fix roads if we know we're going to get money for longer than 12 months. We can fix ah we can offer a lot more employment if we know we're going to get money for longer than 12 months. For example, every year when we employ people we've got to listen to the government saying we're not sure if we're going to give you matched funding this year. So at the end of that 12 months we've got to go back and ask the government for matched funding again so you can employ Yolngu people. Ah we've done it 3 times

		in 3 years. Ah the CDEP has changed its face every 12 months. We have no idea what's going on, and I think it's about time that the government started thinking longer than in 12 month cycles. The other day we signed the LIP agreement here, and I was part of the LIP agreement and that was a couple of months ago, and since then not a lot has happened. These people were very happy, we had lunch on the deck over there and everyone was happy. That night when I lay in bed and I thought I wondered what was going to happen, I wonder whether they're going to see happen what they actually saw witnessed on that day. I think it's about time that the government started thinking a bit bigger. Started involving everybody as we've said today, in terms of their consultation, ah meaningful consultation and I think that the government could actually learn a lesson in trying to work for longer than 12 monthly cycles. It would probably find it could save money if it used it more efficiently and more effectively. I think, I think its pouring money into a bottomless pit with some of its programs and ah, you know it thinks that it's doing a good job by giving money but it's actually not. So ah learn a bit from what can happen on the ground. I've learnt a lot what's happening on the ground it's just that I don't have the money because I'm not getting it from you guys. And ah I'd just like to end on that note. Thanks. (clapping)
		A couple of voices heard in y.m
S		One year? Speaks in y.m? four years gone? Speaks in y.m
I		y.m How much have you spent on the intervention?
G		Coming from western Australia I wouldn't have a clue I'm sorry
?		Oh you must be the right person then
G		I'm the wrong person for
?		This is northern territory I think!
S		Bayngu outcomedja y.m
I		It's the wrong person, I think we should talk to the Northern Territory (other voices heard) sand, you know put the writing in the sand it will disappear.
G		I'll get back to you on that one
		A Few voices speaking y.m
S		Speaking y.m
T1		Inaudible
G		We've covered up on safety we've covered up on schools, we've covered up on jobs, we've covered off on business. We've covered off on listening and working with communities, governance.
		Voices in y.m
G		We haven't talked about health
		Voices in y.m
P		Inaudible so it's ok to change the venue. Inaudible
		Long period of inaudible soft voices.
?		Speaking in y.m
?		Speaking in y.m (end of audio 003)
?		(Beginning of audio 005) speaking in y.m yo, I just said it yolngu

		<p>matha we normally we have to start a meeting we open with a word of prayer, it has been a tradition for long time in this community. But we gonna close in prayer. We ??</p>
<p>N</p>		<p>About the health issue. I'm a chairman I'm also a chair for Aboriginal organisation called ARDS Aboriginal Resource Development Service. I don't know maybe you guys know about that organisation or not. But some It's really tucked away, really small, but the things that we do there like we do a lot of health stories and we could use that book called dictionary of anatomy and that's really going to many communities in north east Arnhem land and helping some of our health workers to really understand about prevention. Not so much in the clinical area but in the prevention. But there needs to be more work done in that area. In my organisation we do lot of education work using yolngu matha, using language to bring on the yolngu radio, yolngu radio giving people an opportunity, women and men communities but also in the homelands, a chance to think about law and about their health, wellbeing. Sometimes you know there is so many things in the community. Health is connected, we're already talking about as a K said that you know health is pretty much connected with our whole wellbeing , its connected with our culture it's connected with everything here. We Yolngu people who view things holistically And we want to see health because at the moment, we Yolngu people are also becoming aware just the health problem for Indigenous Australians, the original inhabitants of this place is very becoming really alarming. The statistics has that health problem for many Yolngu people right across is very very bad it's really appalling yakka manyamak, not good for Yolngu people. Old man was just saying about the, some of the things that he, the the food that he gets from the the aged care. Delivered to him. Sometimes he sees the food smells it- ah I don't know whether I should eat this food or not. There's a health problem there. He's thinking about his health. could this food kill me or save me, he's thinking about like that. Thinking about his health problems. Health is a big issue. Health is a big issue here in this community and ah lot of lot of chronic disease here, diabetes. Lot of problems, we eat lot of stuff, wrong food in the two take aways and also from ALPA store. Some of the food that we eat here, connected to health problems is really yakka manyamak. That means not good. Not good for our bodies. Health is really bad for us. Some of the Yolngu people we are live up to maybe 50 years old there is a Yolngu expectancy. Our life span goes up maybe at 50 or that will drop like flies. Yakka manyamak. Our health problem. You know we have to re-address that problem. Why is Yolngu becoming educated for their health problems and how to deliver that health services, not only balanda people, Yolngu people delivering services, health problems and talking to doing education for health. Not only balanda people all the time. Yolngu have to be made, educated for that djama that work. How is to, how he or she</p>

		is to deliver the health service in this community. So health is a big issue, for bukma yonngu ma. Did you want to talk about health? Ma more –way. I think we’re talking about health now.
?		Speaking in y.m (speaker is usually clearly audible)
T1		Inaudible
?		Speaking in y.m
T1		Inaudible
?		y.m
T1		What they were studying just spending some time
?		They have their concern un nha inside what services they will have yablalany speaks in y.m
T1		Inaudible- something about ‘services’
?		y.m
T1		What they want is good services like that to come here to the community
G		Thank you that’s, that’s very good. Um I’d like to better understand how we can have that conversation with young people, because often we we do meetings in communities and we don’t get many young people come and talk to us so we need to work out how to do that better.
T1		Translating into y.m
G		So thank you
?		Speaking in y.m
T1		Inaudible
?		y.m
T1		People in the homelands
?		y.m
T1		There are two health centres
?		y.m
T1		One is from miwatj
?		y.m
T1		And one is at marthakal the homelands
?		y.m
T1		Our people who are staying at the homelands we visit every month
?		y.m
T1		I mean every week
?		y.m
T1		And we find it hard
?		y.m
T1		Health workers are too slow
?		y.m
T1		inaudible
G		It will work better
?		It will work better but we really need to ???? for houses. Speaks in y.m
T1		We want to build separate services
?		Yo we are one people but have separate service, and sometimes (speaks in y.m)

T1		Sometimes (inaudible)
?		y.m
T1		At the homelandnur?
?		Yo
T1		What we want to do is have (inaudible)
?		y.m
T1		We take care of the homelands, we're not just sitting there
?		y.m we need to have a nawyi separate service, health service
T1		Inaudible
G		Education as well
?		y.m
T1		Inaudible
?		y.m
T1		Inaudible 'roads'
?		y.m
T1		When government's here I always talk about rubbish, plastic bags, papers coming into the.....
?		I always say this in every meeting when government come and talk to us nowadays we see plastic bags, bottles around the shore. Our environment eats up the rubbish. It was only the bush food, traditional food and fish, seafood. Bayngu rubbish. And now (speaks in y.m) rubbish lying everywhere it's always in my mind I always talk about our health and wellbeing so (audio finishes)