

– STREHLOW CONFERENCE 2014 –

# *Where do we go from here?*

**A Conference to be held at the Araluen Centre, Alice Springs, 24/25/26 September 2014.**

**The organisers gratefully acknowledge support from the Yitpi Foundation and Charles Darwin University.**

Australia is currently going through an unprecedented period of change in its attitude to its Indigenous peoples and their cultures, opening up new possibilities for everyone. The quality of change and the extent to which it is embraced by the population at large, will depend in the first instance upon reliable information about what has been attempted in the past, both what has succeeded and what has failed.

Drawing upon the extensive resources of the Strehlow Research Centre in Alice Springs, supplemented by the holdings of institutions in the capital cities, the conference will offer those attending challenging new information, new approaches, and new perspectives. Papers by experts of many years' experience will cover the areas of language, literature, forensic linguistics, religion, health, history, story-telling, anthropology, employment, missions, and cultural mapping, stimulating new ways of viewing old themes and developing new understandings by bringing together matters often viewed in isolation, or dominated by special interest groups.

The cost of attendance for a three-day pass is \$330, for a one-day pass \$120, and for a session \$35. Email enquiries should be addressed to John Strehlow at [john@strehlow.co.uk](mailto:john@strehlow.co.uk). Tickets can be bought through Araluen box office, tel. (08) 8951 1122. The cost of the trip to Hermannsburg (\$50) is not included and must be paid separately.

We very much look forward to seeing you there.

**Programme: (the organisers reserve the right to make changes to speakers and times if necessary.)**

Main Theatre

Witchetty's

**Wednesday 24 September**

9.00

Registration

9.30 – 10.45

Opening: Prof. Sharon Bell, Vice-Chancellor of  
Charles Darwin University

John Strehlow: *How did we get here, where are we now,  
where do we want to go?*

11.00 – 12.25

David Moore: *Altjira, God and Dreaming*  
Gordon Williams: *Should it be an opera – dramatising  
the Strehlow story*

Prof. Rolf Gerritsen: *Implications of Aboriginal Politics*  
Don Zoellner: *Competing interests – the rise and rise of  
'prisonfare'*

12.25 to 1.15

**LUNCH**

1.15 – 2.30

Prof. James Cox: *The Contribution of T.G.H. Strehlow to  
the Understanding of Australian Aboriginal Religions*

Dr Philip Batty: *Young Theodore's First Encounters in the Western Deser  
the Board of Anthropological Research 1932 Expedition to Mt Liebig*

2.45 – 4.00

Dr Peter Sutton: *'Wellcome Do Kendall': is remote  
decentralisation a past with a future?*

Jason Gibson: *Central Australian Songs: a history and a reinterpretation*  
Adam MacFie, Mark Inkamala & Shaun Angeles – *Cultural Mapping  
Interactive Workshop*

**Thursday 25 September**

9.30 – 10.45

Peter Jobson & Adam Yates: *The Scientific Classification  
of Australian Flora and Fauna and the Hermannsburg  
Missionaries*

Indra Lopez Velasco: *Can we discuss "open secrets"?*  
Steve Swartz: *This is the ABC News*

11.00 – 12.15	Dr Anna Kenny & Rhonda Inkamala: <i>Carl Strehlow's Aranda and Loritja wordlist</i>	Susan Moore & colleagues: <i>The Literacy Program at Ntaria</i>
12.15 to 1.15	<b>LUNCH</b> – Viewing of manuscripts in the Strehlow Research Centre Library 12.30 to 1.00 with archivist Graeme Shaughnessy	
1.15 – 2.30	Peter Latz: <i>Blind Moses Tjalkabota</i> (book launch)	Glen Auricht: <i>Moving Forward with the Arranta</i> Ken Lechleitner: <i>The Two 'Laws'</i>
2.45 – 4.00	Mike Gillam: <i>Lost Causes or, Lost in Translation</i>	Rev. Bill Edwards: <i>My Personal Journey with Aboriginal History</i>
4.15 – 9.00	Trip to Hermannsburg (with barbecue)	

**Friday 26 September**

9.30 – 10.45	Dr Teem Wing Yip: <i>Aboriginal Health</i>	Samantha Disbray: <i>Language and Learning</i> Supriya Mathew: <i>Informing climate adaptation investment decisions for remote Aboriginal communities in central Australia</i>
11.00 – 12.15	The Hon. Dean Mildren: <i>Forensic Linguistics</i>	Robyne Downey: <i>The Town Camps</i> John Strehlow discusses <i>The Tale of Frieda Keysser</i>
12.15 to 1.15	<b>LUNCH</b>	
1.15 – 2.30	Bob Beadman: <i>Welfare – Compassion or Curse?</i>	Cathy Bow: <i>Digital futures and the issues that can arise: the case of the Living Archive of Aboriginal Languages {LAAL}</i>
2.45 – 4.00	Ask the Panel: an Open Discussion	

## **Biographies and Abstracts**

**SHAUN ANGELES:** Shaun Angeles is a Northern Aranda man with strong connections to the region around Yamba northeast of Alice Springs. He has spent a great deal of time out bush learning from his Elders while employed by the Central Land Council, the Institute for Aboriginal Development. As a younger man with a desire to understand the customs, laws and traditions of his culture, Shaun joined the repatriation project team at the Strehlow Research Centre in September 2013 and has become immersed in development of the complex multimedia resources from the archival collections which underpin the research and consultation process.

**GLEN AURICHT:** A qualified carpenter, Glen arrived at Hermannsburg in February 1973 as Building Maintenance Manager with the Finke River Mission, in 1983 moving to Tjiwanpa to take charge of resourcing the outstations, a position he held until 1996 when the government took over. Moving to Alice Springs, he became roads supervisor with the Dept. of Transport and Works, and is currently Planning Manager for Environmental Matters, supervising construction of all roads in Central Australia. A fluent speaker of Western Arrarnta, he has been initiated into men's ceremonial and cultural matters, and is currently Chairman of the Strehlow Research Centre Board.

Glen will present a historical background of the Arrarnta people, describing how he came to fit in when he worked at Hermannsburg, and tackle the vexed question of how they may survive changing political realities, which includes the changing use of technology on their land, which was previously a cattle station. Education is the key to this, since it mingles black and white education in schools and the work place, which in turn affects language and culture. The Strehlow Research Centre has a role to play in linking the past with the future as the Arrarnta move forward.

**PHILIP BATTY:** From 1977 to 1980, Dr Philip Batty worked as an art teacher at the Aboriginal community of Papunya in the Northern Territory. In 1981 he co-founded the Central Australian Aboriginal Media Association (CAAMA) which established the first Aboriginal radio and television services in Australia. From 1991 he was the Director of the National Aboriginal Cultural Institute (Tandanya). He has produced several television documentaries, broadcast on the ABC, SBS and Channel 4 (UK), and contributed to various published anthologies. In 2003, he completed a PhD entitled 'Governing Cultural Difference' concerning the policies and practices of Aboriginal self-determination. He has received a number of awards for his work including: Churchill Fellowship (1984), Northern Territory History Award (1992), UNESCO (Canada) McLuhan-Teleglobe Award (1994), Australian Postgraduate Research Award (1995), Australian Screen Directors Association's Cecil Homes Award (1997), Broadcasting Association of Australia's Michael Law Award (2000). Dr Batty is currently the Senior Curator of the Central Australian anthropological collection at Melbourne Museum.

In 1932 the twenty-four year old Ted Strehlow was hired by the non-denominational missionary, Ernest Kramer, to assist with a major expedition to Mt. Liebig in the far western reaches of the MacDonnell Ranges. Organised by the University of Adelaide's Board of Anthropological Research, the expedition was to undertake a scientific investigation of Aboriginal people 'untouched by white civilisation'. One of the tasks assigned to the young Strehlow was the arduous job of tracking down Aboriginal people and persuading them to participate in the research. This involved two separate journeys by camel to the north and far west of the mountain, travelling more than 600 kilometres in the process. Each area was occupied by distinct Aboriginal groups including the Luritja, Ngalia Warlpiri and Pintupi peoples, who generally lived in small family groups, only coming together during ceremonial occasions. In this paper, I examine Strehlow's engagement with the Aboriginal people he met during these travels and in particular, the Pintupi, most of whom had no former experience of Europeans. As I hope to show, the expedition to Mt Liebig – and his experiences of remote Aboriginal people – laid the foundation for much of Strehlow's later work.

**BOB BEADMAN:** Bob Beadman retired on 18 December 2001 after a career spanning 43 years in the Australian and Northern Territory Public Services. He is a permanent resident of Darwin, and continues to be involved through various engagements, including service as Chairman of the NT Grants Commission, Executive Contract Officer Office of the Chief Minister, Public Officer Tiwi Bombers Football Club. In the recent past he has been Chairman of the Swimming Pool Safety Review Committee, Coordinator General for Remote Services, and a member of the Red Cross Communities for Children Committee. Selected career highlights are: Commonwealth Public Service, 1958 to 1973 – Departments of Interior, Works, Treasury, Education and Science; 1973 to 1994 – Department of Aboriginal Affairs (which became ATSIC in 1990) in Canberra, Townsville, Brisbane, Torres Strait, Darwin and Alice Springs. Key appointments include services as Senior Private Secretary to the Minister of Aboriginal Affairs, Regional Director (Northern) Darwin, Regional Director Central Australia Alice Springs (taking in the Central Reserves of SA and WA), First Assistant Secretary, Heritage and Legal Division with responsibility for the Aboriginal Lands Rights (Northern Territory) Act, sometimes acting Deputy Chief Executive Officer of ATSIC, numerous appearances before Parliamentary Committees, representing Australia at the International Labour Organisation in Geneva for its revision of the Indigenous Tribal Peoples Convention in 1989, representing Australia at the United Nations Working Group on Indigenous Populations in Geneva during its work on the draft Declaration on the Rights of Indigenous Peoples in 1990. He organised and managed high profile issues, such as the International Border between Australia and the newly independent Papua New Guinea, land rights at Wreck Bay in the Jervis Bay Territory of the Australian Capital Territory, the Uluru Handover and the delivery of inalienable land title to the Gurindji people at Wattie Creek in the Northern Territory. His Northern Territory Public Service includes his appointment in 1994 as Secretary of the Department of Lands, Housing and Local Government, and the Chief Executive Officer of the Office of Aboriginal Development, positions he held until retirement (Departmental names changed in various Administrative Order revisions). Given the population mix in the NT the primary focus of most government agencies is on Indigenous issues and remote communities, and Bob Beadman's close involvement with Indigenous issues has remained constant through to the

present. Key involvements included reform of public housing policy, the creation of the Indigenous Housing Authority of the Northern Territory, reform of the library grants program, and a fresh approach to the structure of local governments. Considerable emphasis and effort were placed on encouraging economic independence as an alternative to the welfare dependency, and the social benefits that might follow. Bob Beadman was appointed Chairman of the Northern Territory Grants Commission with effect from 1 November 2002, Executive Contract Officer Office of the Chief Minister from 5 November 2012, and Public Officer Tiwi Bombers Football Club. In the past he has been Chair of the Review Committee established under the Swimming Pool Fencing Act, member of a Red Cross Committee concerned with early childhood development, and Coordinator General for Remote Services from 2009 to 2011. The websites of the Bennelong Society ([www.bennelong.com.au](http://www.bennelong.com.au)), the Centre for Independent Studies ([www.cis.org.au/](http://www.cis.org.au/)), the Darwin Research Centre ([www.darwinresearchcentre.com](http://www.darwinresearchcentre.com)), and the Menzies Research Centre ([www.mrcltd.org.au](http://www.mrcltd.org.au)) have published some of his views. The NT Government published his reports as Coordinator General at ([www.drdia.nt.gov.au/\\_data/assets/pdf\\_file/0008/143594/NT\\_Coordinator\\_General\\_Report](http://www.drdia.nt.gov.au/_data/assets/pdf_file/0008/143594/NT_Coordinator_General_Report))

Bob Beadman's talk, *Welfare – Compassion or Curse?* in rough précis is as follows: For Aborigines in the Northern Territory the 'Age of Entitlement' (as it is currently known) began in 1974 with the replacement of training allowances with welfare benefits. Since then personal responsibility has been continuously eroded by other government policies, such as the need to incorporate on a community-wide basis to be eligible for grant funding; Land Rights delivered by a unique form of title (Inalienable Freehold Communal Title) effectively blocking enterprise development and home ownership; mining royalties being paid to individuals (rather than for community benefits works); not applying Mutual Responsibility requirements to welfare benefits; not applying the law to school absenteeism; structuring welfare benefits (Jobsearch, Supporting Mothers, Youth Allowance etc.) in a way that disincentivises people from seeking work; structuring the taxation scale on supplementary income in such a way as to further discourage self-help, so paralysing Indigenous employment policy generally.

**CATHY BOW:**

Cathy Bow is a linguist working as the project manager for the Living Archive of Aboriginal Languages (LAAL).

Archiving is often thought of as an end in itself. Digital projects focused around Aboriginal knowledge often lose sight of who is to use the technology and what its effects will be. In too many cases digital solutions for Indigenous knowledge, whether they be for environmental, health, or educational purposes, or for the intergenerational transmission of ancestral knowledge, are poorly evaluated, or not evaluated at all. We are wrestling with all these problems in our own case as we develop a digital archive of texts by Aboriginal authors in Aboriginal languages of the NT. We describe what we see as our key problems and outline the methods we are developing to address them. This project has been devised by Michael Christie, Brian Devlin, and Cathy Bow of Charles Darwin University

**JAMES COX:**

James L. Cox is Emeritus Professor of Religious Studies in the University of Edinburgh. In 1999, he was appointed Reader in Religious Studies in the University of Edinburgh and was awarded a Personal Chair in 2006. From 1993 to 1998, he directed the University of Edinburgh's African Christianity Project which included eight African universities in southern and western Africa. He has held prior academic posts at the University of Zimbabwe, Westminster College, Oxford and Alaska Pacific University. In 2009, he was Visiting Professor of Religion in the University of Sydney and most recently was appointed the de Carle Distinguished Lecturer for 2012 in the University of Otago, Dunedin, New Zealand. His latest books include: *The Invention of God in Indigenous Societies* (Acumen, 2014); *Critical Reflections on Indigenous Religions* (ed.) (Ashgate, 2013); *An Introduction to the Phenomenology of Religion* (Continuum, 2010), *From Primitive to Indigenous: The Academic Study of Indigenous Religions* (Ashgate, 2007) and *A Guide to the Phenomenology of Religion* (Continuum, 2006). Professor Cox is currently working on an edited book, 'Non-religion among Australian Aboriginal Peoples', which will be published in 2015 in the Vitality of Indigenous Religions Series of Ashgate Publications in the UK.

T.G.H. Strehlow's writings on the religious beliefs, practices and ceremonies of the central desert people of Australia, particularly the Arrernte, have been noted by numerous scholars, such as A.P. Elkin and L.R. Hiatt, and more recently by Barry Hill, but his major contributions to our understanding Aboriginal religions have never been analysed in depth. This paper identifies some key insights about the religious life of Australian central desert peoples as they were communicated in two of Strehlow's most important publications, *Aranda Traditions* (1947) and *Songs of Central Australia* (1971). Strehlow's interpretation of Arrernte creation stories, concepts of the sacred, ritual regulations and interaction of the community with the spirit world will be discussed. The aim of this paper is twofold: to present a summary of T.G.H. Strehlow's positive contribution to promoting understanding of the traditional religious life of the Arrernte and to argue that Strehlow's work continues to be relevant for interpreting the changing religious allegiances of contemporary Australian Aboriginal peoples.

**SAMANTHA DISBRAY:** Samantha Disbray is a linguist, who has been living in Alice Springs since 1997. Before coming to the Territory she worked as a teacher of English as an Additional Language in Australia and overseas, but became interested in Australian Languages when she returned to study linguistics at the University of Adelaide, where she completed honours, researching Moravian Missionaries and their 19th Century language work in Victoria. In Central Australia, she has worked on Warumungu language and the contact variety Wumpurrarni English also spoken in Tennant Creek. She has worked on a longitudinal study of early child language development in Tennant Creek, and researched later child language development for her doctoral thesis. For five years she worked for the NT Department of Education as the Regional Linguist for Central Australia, and now works for Charles Darwin University and the CRC-Remote Economic Participation as researcher investigating remote education delivery.

In this paper I present a new database developed to allow storage of and access to Warlpiri teaching and learning materials developed over the decades of the Warlpiri bilingual program. The database is designed around the Warlpiri theme cycle, created over many years through collaboration between Warlpiri educators, community members and elders with non-Indigenous educators and linguists to map an education program for Warlpiri students. The theme cycle is the expression of a knowledge system, a schema for incorporating spiritual, cultural, ecological, legal and language knowledge as conceptualised by Warlpiri. The development of the theme cycle has taken place in a Two-Way cross-cultural education setting, with often skilful interweaving of local knowledge with the non-local science, maths and social science, along with language and literacy curriculum outcomes. The paper discusses the history, role and nature of the theme cycle. It also looks to its future, and the role of Warlpiri and indeed Indigenous knowledge more generally, in schools, with the use of electronic resources, and other potential opportunities, such as the introduction of the Australian Curriculum, Australian Languages and programs, such as the Caring for Country enterprises and Red Dirt Curriculum (Guenther and Bat 2013).

**ROBYNE DOWNEY:** Robyne grew up in Tasmania under strong Christian influence, especially from her grandmother, who believed that no matter how bad it was or how hard it got God was still the answer. Moving to Papua New Guinea with her family at the age of 6 was a pivotal point in her life, as for the first time she came across the disparity between her own culture and that of the native peoples of PNG. This affected her deeply, leaving her feeling ashamed and angry that those around her seemed not to notice or to care, adding to her sense of injustice. Her family moved to Canberra when she was 8, where she finished her schooling. Although these years were marred by sadness as her parents divorced, she continued to notice the disparaging way in which minority groups were treated and tried hard to not be a part of it but to stand against it. She moved from Canberra to Darwin and fell in love with the Territory but unable to find work, moved to Townsville, working there for several years in the field of disability services with like-minded colleagues. Moving from Townsville to Alice in 1999 she found herself working with Aboriginal people and enjoyed their friendly open nature, which reminded her of her earlier life in PNG. Again she found herself looking down at a widening gap between her European world and their Aboriginal one. Working first in child care and then aged care she slowly became familiar with the aboriginal people living around her. While working for NPY Women's Council in 2012, Robyne was called by the Lutheran Church of Alice Springs to serve in the role of Parish Worker in Aboriginal Community Ministry position (formerly the Town Camp Ministry), initially feeling overwhelmed by the size of the task in front of her. For the next 2 years she tried to make a difference in at least one life every day, no matter how small. Recently finishing her time with the Church she is still as deeply committed as ever to closing the gap.

**BILL EDWARDS:** W. H. (Bill) Edwards, ordained as a Minister of the Presbyterian Church in 1958, was Superintendent of Ernabella Mission (1958-72), Superintendent of Mowanjum Mission (1972-73), Minister of the Pitjantjatjara Parish based at Fregon (1973) and at Amata (1976-80). He interpreted during negotiations which led to the granting of Land Rights over the Pitjantjatjara/Yankunytjatjara



lands and the Maralinga Tjarutja lands. He lectured in Aboriginal Studies at the Torrens College of Advanced Education (1975) and at the South Australian College of Advanced Education, and from 1991, the University of South Australia, (1981-1996). In retirement he remains an Adjunct Senior Lecturer at the University. In 2008 he was awarded a PhD in history at Flinders University for a thesis, *Moravian Aboriginal Missions in Australia*. He is the author of *An Introduction to Aboriginal Societies*, Tuggerah, NSW: Social Science Press, 2<sup>nd</sup> ed. 2004. He was awarded membership of the Order of Australia in 2009.

As a person of advanced age, I find myself increasingly writing papers with titles beginning with the words, 'My Personal Journey'. My journey with Aboriginal people goes back to my arrival at Ernabella Mission as a young Presbyterian Minister in 1958. Previously, my contact with indigenous people was limited. Growing up in a small town in the Wimmera region of Victoria in the 1930s I recall only one meeting with an Aboriginal person. Studies at Melbourne University in the 1950s did little to rectify this situation. Although I studied three history subjects, indigenous history was overlooked in the curriculum. I did however have three brief contacts which stimulated my interest in working at Ernabella. I remained in this Anangu region for twenty years as mission superintendent, minister of a geographically large parish, interpreter in Land Rights negotiations and interacting daily with Anangu people in a variety of roles. When I moved to Adelaide in 1981, my contact with Anangu and other indigenous people was maintained as I lectured in Aboriginal Studies, interpreted in courts and hospitals and visited the Anangu lands regularly. Thus for 56 years I have been a participant in Aboriginal history. In retirement I undertook post-graduate studies in history at Flinders University, focusing on mission history, completing a thesis on *Moravian Aboriginal Missions in Australia*. I critiqued the stereotyping which has often clouded the presentation of Aboriginal mission history. I chose the Moravians, rather than Ernabella so that I would be more objective. However having completed that task, I now seek to use the skills honed in that study to reflect on the history of Ernabella. This paper will expand on the personal story as outlined above.

**ROLF GERRITSEN:** Central Australia Research Group Facilitator, Professor Rolf Gerritsen has a doctorate from the Australian National University. He is currently the Research Leader, Central Australia, at Charles Darwin University. Rolf has taught at various universities, the longest period being a decade at ANU in the Graduate Program in Public Policy. He has also worked as Director of the Australian Centre for Regional and Local Government Studies, as a Ministerial staffer and ran his own research consultancy for a number of years. Between 2002 and 2006 he was Director Social/Economic Policy in the Chief Minister's Department in Darwin. Rolf's principal research interest is regional development, with a focus on disadvantaged, remote and Indigenous areas. His secondary research area is government policy and service delivery.

**JASON GIBSON:** Jason Gibson, MA, is a PhD Candidate at Monash University, and is currently engaged in projects at the Museum of Victoria. Curator of Repatriation Research at Museum of Victoria, he is a long-time consultant to the Strehlow Research Centre. Jason's work history includes research consultancies with Aboriginal organisations, government agencies, and Australian universities

and revolves around issues of cultural heritage and museum collections pertinent to Central Australia. He recently coordinated a major research project regarding the digital reconstruction of the collections of Walter Baldwin Spencer and Francis James Gillen, which involved the Australian National University, Museum Victoria, the Pitt Rivers Museum in Oxford and the South Australian Museum.

This paper contains a discussion of an unpublished essay by T.G.H. Strehlow concerning the historic wax cylinder recordings made by Walter Baldwin Spencer and Frank Gillen in 1901. The manuscript, written by Strehlow in 1968, begins with an explanation of the historical context of the recordings, followed by close examination of each cylinder's contents and subject matter. Strehlow elucidates the content of these recordings via information imparted to him by a number of Arrernte and Luritja men, who first heard these recordings in 1960, over fifty years after they were first recorded. Their explanation of these songs reveals further information on the diffusion of song verses across vast regions in Central Australian region (Warumungu, Anmatyerr, Arrernte and Warlpiri), and the incorporation of European words and themes within *altharte* (public or 'open' songs). Strehlow's information on Spencer's recordings is further enhanced with additional information sourced from other ethno-historical sources and my own contemporary fieldwork. Combined, all of this research assists us in better understanding some of the earliest ethnographic sound recordings ever made in Australia.

**MIKE GILLAM:**

A freelance stills photographer, Mike Gillam has lived in Alice Springs for 40 of his 58 years. He has contributed photographs to many publications, art and museum exhibitions and worked as a wildlife ranger, consultant and community artist for Parks and Wildlife, Alice Springs Desert Park, the Australia Council and various documentary film-makers including David Attenborough. His work *Revealing the Spirit of Parsons Street*, a creative brief for urban designers and artists, attracted a green dot award in 2011. Mike has served on various advisory bodies, most recently completing a three-year term on the Board of the Sacred Sites Authority. A reluctant property developer, Mike and his wife, Maria Giacom, have transformed a light industrial property to create a visual arts hub exhibiting the work of painters, photographers and sculptors. The gallery mix is further enhanced with a retailer of art materials, framing factory and a studio workshop shared by an industrial designer and bespoke shoe-maker. Their property includes heritage listed WW2 structures and is adjacent to Teppa Hill, an Arrernte registered sacred site associated with the caterpillar and wild dog ancestors Utnerrengatye and Alhekulyele.

**MARK INKAMALA:**

Mark Inkamala belongs to one of Hermannsburg's original families, being the great-grandson of the man known in the era of MC Cowle and Frank Gillen as "Boomerang" from his sickle-shaped shin bones. His Aranda name was Ljartjimbaka and his traditional country was in the Mount Sonder area. Ljartjimbaka's son Inkamala ("short foot"), born c. 1890 and baptised Reinhold in 1927, married Clara Pfitzner, half-sister to Albert Namatjira. A senior Western Aranda man, Mark began working with the Indigenous Repatriation Program at the Strehlow Research Centre in February 2013. He has a deep and passionate

interest in Aboriginal cultures across the Northern Territory as well as the shared histories and heritage of his own community and the cultural landscape itself. He has made a significant contribution to the Strehlow Collection repatriation project in the area of cultural mapping as well as being a cultural adviser to the ongoing development and direction for the program's activities. Repatriation to Mark is something that enriches and sustains culture for both present and future generations.

**RHONDA INKAMALA:** Rhonda Inkamala is a Western Aranda and Luritja woman who lives on the Iwupataka Land Trust at Kwala Kwala outstation. She is multilingual and multicultural, being fluent and literate in the Western Aranda, Luritja and Pitjantjantjara languages, and has a good working knowledge of other Arandic languages of Central Australia. She was previously employed as the cultural principal of Yipirinya School, supporting language and cultural programs to maintain cultural heritage and identity. She currently works in microfinance assisting low income families to get no-interest loans, as well as cultural adviser to Parks and Wildlife, Central Land Council and the wider community. Rhonda is passionate about her languages, considering that they define her cultural identity. She hopes to raise awareness of the importance of Aboriginal languages with the publication of Carl Strehlow's work, which shows the sophistication of Indigenous languages.

**PETER JOBSON:** Peter Jobson MA grew up in Wollongong, having biology flowing in his veins: his father's ancestors were farmers on the Chillingham Estate in northern England, home of the rare cattle breed – the Chillingham cow, and his mother is descended from the Russells of Bedford, actively involved in the Frere David Deer breeding programme. After schooling in Wollongong, England and Sydney, he took an undergraduate degree at La Trobe University, for his honours thesis studying a group of species in the genus *Acrotriche*, a member of the native heath family. Moving to James Cook University, he tutored in botany and undertook a Master's degree, looking at the morphological variation of the Onion Orchid (*Dendrobium canaliculatum*), concluding the colour variation in the flowers was not a good species character. Returning to Melbourne he took up a position as a bioprospector for a joint project with the Royal Botanic Gardens in Melbourne and a pharmaceutical company, collecting plant material which was screened for potential drug applications. A technician's position at the National Herbarium of NSW in Sydney presented itself and for the next ten years he filled various positions there – technician for the Curator, Identifications Botanist, and Identifications Botanist for the Australian Virtual Herbarium project. His PhD on the revision of the native pea genus *Dillwynia*, resulted in a doubling of known species and the clarification of the species boundaries, to be presented in a future volume for the *Flora of Australia* project. After five years in Perth as an identifications botanist for biological consultancies, largely identifying specimens from mining tenure surveys or housing development projects, he took up the Senior Botanist's position at the NT Herbarium in Alice Springs in 2013, where he curates the only arid zone herbarium in Australia, monitoring the distribution of species and describing new species to science.

His talk, 'Botanical Input from Hermansburg Missionaries', will deal with the process by which people in newly settled areas of Australia were encouraged to send specimens of plants and animals to either the nearest major city, or to their home country. Kempe and Strehlow were no different and sent material to von Mueller and later Pritzel. Often their specimens were the first records of species that reside in the species-diverse West MacDonnell Ranges. Both Kempe and Strehlow are honoured with species epithets. The importance of the plant specimens collected by the missionaries of Hermansburg is discussed, along with some natural history on the more commonly encountered species they collected.

**ANNA KENNY:**

Dr Anna Kenny is an Australian Research Council postdoctoral fellow in the School of Archaeology and Anthropology at the Australian National University and a consultant anthropologist who has been based in Alice Springs for over 20 years. She has conducted anthropological field research with Indigenous people in Central Australia since 1991 as well as in Queensland and Western Australia. She has been involved in land claims under the Aboriginal Land Rights (Northern Territory) Act 1976 (Cth), mining issues on Aboriginal land and many native title claims under the Native Title Act 1993 (Cth). She recently published *The Aranda's Pepa. An Introduction to Carl Strehlow's Masterpiece Die Aranda-und Loritja-Stämme in Zentral-Australien (1907-1920)*. She is currently working on a number of native title claims, a book on T.G.H. Strehlow's anthropology, and the translation of Carl Strehlow's unpublished Aranda-German-Loritja dictionary with Central Australian Aboriginal people, which is the subject of her talk.

Between circa 1900 and 1910 Carl Strehlow compiled a dictionary of Aranda, Loritja and Dieri words with their meaning in German. Containing approximately 8,000 entries, it probably represents the largest and most comprehensive dictionary of indigenous Australian languages compiled around the turn of the 20th century, and has possibly not been surpassed. Carl and his editor Moritz von Leonhardi originally intended the manuscript to be published along with his other work on the Aranda and Loritja, in order to provide a key for the interpretation of Indigenous text materials, and to illustrate certain theoretical points made by the emerging *Kulturkreislehre*. Although a unique documentary record in Australia, it remained unpublished.

**PETER LATZ:**

Peter Latz grew up at Hermansburg, where his father was the cattle manager, and speaks Western Aranda as one of his mother tongues. After ten years doing various jobs in both Central Australia and the Darwin region, he attended the University of Adelaide, obtaining a degree in biology in 1969. He then spent 27 years based in Alice Springs as a botanist with the Northern Territory Government. He was awarded a Masters Degree from New England University in 1980, submitting a thesis on desert ethnobotany, subsequently published as *Bushfires and Bushtucker*, which is still utilized by researchers in varied fields. In 2006 he published a second book on desert fire matters (*The Flaming Desert*). Since then he has continued his botanical work, often in conjunction with Aboriginal people. He has made almost 30,000 plant collections for the NT Herbarium, and had about 10 plant species named in his honour.

The story of Blind Moses, a Western Aranda man of high degree, needs to be told. Moses Tjalkabota was born before white men invaded his country, and through his contact with Hermannsburg Mission quickly learned how to adapt to the considerable changes that occurred thereafter. He risked his life to spread his message over a wide area, and became a legend in his time. Much of his wisdom is still relevant to today's situation.

**KEN LECHLEITNER:** Is a Western Aranda man and a member of the Strehlow Research Centre board. His talk will deal with the 'two laws' under which Aboriginal people currently live: their relative position and importance.

**INDRA LOPEZ VASCO:** Indra Lopez Velasco studied ethnology, political science and the history of art at the Ludwig Maximilian University in Munich and the University of Trier. Her research concentrated on environmental migration, perceptions of climate change and environmental changes, and migration. During her study she completed various practical studies, including at the Louvre in Paris, and the Rachel Carson Center for Environment and Society in Munich. She also worked as a counsellor for people without right of residency, and without health insurance. Indra Lopez Velasco is currently employed in the Ethnological Museum of Berlin as scientific assistant for Australia and the Pacific, and the Humboldt Forum.

The theme of the lecture is to introduce and discuss the Humboldt Lab Project "Open Secrets", and with it the possibility of, and limits to, the display of sacred objects in ethnological museums. The project asks if and how objects from ritual contexts, (secret-sacred ceremonial objects) can be made available to the public. In this talk the Ethnological Museum of Berlin's collection of Australian objects and their current storage in the museum's vaults will be discussed in the context of plans to exhibit sacred objects in the Humboldt Forum.

**ADAM MacFIE:** Adam Macfie has worked with the Strehlow Collection for eight years as researcher and anthropologist. Since 2009 he has held the role of Repatriation Anthropologist managing the Indigenous Repatriation Program for the Museum and Art Gallery of the Northern Territory (MAGNT). He is based at the Strehlow Research Centre in Alice Springs and consults extensively with the Aranda community in researching the sacred objects held in the collection. In 2013, the MAGNT employed two Aranda researchers to assist in development of the Indigenous Repatriation Program at the Strehlow Research Centre and their participation has made a significant difference to the project as well as the engagement it has with the Indigenous community. The program's purpose is to reconnect Indigenous communities of the Northern Territory with their ancestral remains and secret sacred objects held in the collections under the care of MAGNT. Our focus in this workshop is the Strehlow Collection.

TGH Strehlow amassed a remarkable collection, mainly of Aranda ceremonial objects and ceremonial film, photographs and sound recordings along with detailed field diaries and maps of the culture and the landscape that nurtured it into being. Tragically, he passed away in 1978 before he was able to produce a key to explain how the collection works. Since 2009,

anthropological research within the Strehlow Collection has focused on furthering our understanding of how the various collection elements interrelate with one another through a holistic significance assessment process. Over the past few years our attention has been drawn more and more to the maps found in the archive, which TGH Strehlow either annotated on published government survey map sheets for the region, or those he produced for his articles and books such as *Aranda Traditions* (1947) and *Songs of Central Australia* (1971). The origin of all of these maps can be found in his forty or so handwritten field diaries between produced between 1935 and 1971. Technological advances in digital mapping tools such as Google Earth, have allowed us to continue exploring this line of enquiry within the Strehlow Collection in association with the Aboriginal community and enabled us to go out into the field and test the findings in an accessible framework that be easily modified to suit the particular needs of a project and added to with new information as it emerges. Our cultural mapping project is based on archival research and participatory engagement with the traditional owners and has become an invaluable practice for the Strehlow Research Centre and its repatriation program.

**SUPRIYA MATHEW:** Dr Supriya Mathew, post-doctoral researcher, Central Australian Research Group, Alice Springs, obtained her doctorate in 2013 from Macquarie University, where her thesis developed decision-making frameworks to assist local governments' adapt to extreme events. Prior to her role at Charles Darwin University, she was involved in a project to develop a software tool for climate adaptation decision-making. Her current primary research focus is on assisting various institutions in central Australia to prepare for extreme events. She is also part of the CRC project: climate adaptation, energy futures and remote economies.

Most locations in central Australia are likely to face temperature projections in the range of 1.5 to 7°C by 2100. The warming atmosphere is likely to have serious implications especially on the remote Aboriginal communities of central Australia. While Aboriginal communities are considered vulnerable to climate change due to their low incomes, poor health, inadequate housing and other infrastructure, their historical experiences in facing harsh weather demonstrate a certain degree of resilience. As a pilot effort, to understand how best to invest in adapting to hotter environments, interviews were conducted with two Aboriginal communities – residents in the Alice Springs town camps and at Lajamanu. The communities' adaptive capacity was informed by considering their strengths in natural, social, physical, financial and human capitals. The results indicate there may be scope to better utilise the strong social capital of the communities to adapt to extreme heat and foster culturally appropriate adaptation investments, such as enhancing important communal buildings.

**DEAN MILDREN:** The Hon. Dean Mildren AM RFD QC studied law at the University of Adelaide and was admitted to the Supreme Court of SA in 1968, and that of the NT in 1970, practising as a barrister and solicitor in both states. He was appointed a QC in 1983, and served as Judge of the Supreme Court of the NT from 1991 to his retirement in 2013, serving as Acting Judge since February 27, 2013. Awarded the AM in 2013, his long and illustrious career includes serving on many legal bodies including the Army

Legal Corps, where he rose to the rank of colonel and became Judge Advocate. He has also lectured part-time at the NT University and Charles Darwin University. He has written extensively on legal matters: his publications include *Northern Territory Judgments, 1918–1950* (2001), *Big Boss Fella All Same Judge* (2011), as well as numerous articles in legal journals.

His talk will deal with matters pertaining to forensic linguistics.

**DAVID MOORE:** David Moore MA is a linguistic researcher and PhD candidate at the University of Western Australia. An interpreter and translator in Central Australian languages, his most recent project has been researching the Alyawarr to English Dictionary.

Altjira has been defined as ‘Dreaming’, ‘God’ and ‘dream’ since the study of the Aranda (Arrernte) language by Western researchers began in the late nineteenth century. A century after the well-known controversies about its meaning, how should Altjira be translated? The challenge for lexicographers is to define ‘Altjira’ in dictionaries, recovering its original meaning and the new meanings which have been acquired through the influence of Christian missions and anthropological fieldwork. This paper explores the entry for ‘Altjira’ in bilingual Aboriginal language to English dictionaries and wordlists which provide evidence for the past and present use of the term in remote Aboriginal societies.

**SUSAN MOORE:** Susan has had the privilege of working and living in remote indigenous communities for 15 years. The first two years was teaching at Ntaria and for ten years she lived and worked at Ampilatwatja. During the last ten years she has been employed by the Department of Education to visit remote Central Australian community schools. In this role she facilitates Indigenous Language workshops to up skill Indigenous staff to teach Language and Culture Programs. Another role is to support Indigenous language, resource development. Part of the current role has been to work with CDU to archive and document all the Indigenous language books in Central Australian Schools for the LAAL project. Prior to this time in the Territory, Susan worked in Ethiopia and Papua New Guinea as an ESL teacher for four years. Training: Master Applied Linguistics; B.Ed. Grad Dip. Dip. Ed. For the conference, Arrarnta staff from Ntaria School will showcase their current language program, and talk about the history of the Western Arrarnta literacy program at Hermannsburg. Banners will be made to give a pictorial showcase of the vernacular school program after input from Arrarnta staff.

**GRAEME SHAUGHNESSY:** Born in Adelaide the son of a schoolteacher, Graeme grew up in Angle Vale, Pine Creek (NT), Parap (NT) as well as Naracoorte and Port Pirie. After completing his secondary schooling in Adelaide he spent three years working for sharebrokers S.C. Ward & Co. until the Poseidon collapse, when he joined Elder, Smith & Co. After working at Naracoorte and Mt Gambier, in 1989 he did a BA in geography and economics at Flinders University, graduating with honours in geography followed by post-graduate studies in Library and Information Services at the University of South Australia. Two years at the Alice Springs Town Council followed; he then he moved to the Batchelor Institute (Alice Springs) for three years, before joining the Strehlow



Research Centre in 2002 as keeper of knowledge to conserve and preserve the manuscript collection. Apart from taking tourist groups through the collection, he assists researchers using the archival resources. This includes Aboriginal people studying the comprehensive genealogies recorded by Carl and TGH Strehlow, as well as those using the social historical records which form part of the collection.

**JOHN STREHLOW:** Younger son of T.G.H. and Bertha Strehlow, he first studied Classics at Adelaide University, switching to Asian and Modern History for an Honours degree (1969), his thesis focusing on the relationship between traditional values and modern politics in the Indian freedom movement as represented by the career of the Indian Congress leader Mahatma Gandhi. From early training in music he developed an interest in theatre so, after spending some years in business in the Northern Territory, in 1978 he moved to London, where he ran a theatre company specialising in Shakespeare's plays which toured the UK and the Continent for over thirty years. He completed a diploma in the History of the Fine and Decorative Arts at the V & A in London (1989), and has attended lectures at the Institute for Cultural Research in London. He has travelled extensively in remote Australia, the Indian subcontinent, New Guinea and Europe. Apart from family background, private investigations among Aboriginal people at Quorn, Hawker and Copley in South Australia's far north, as well as contact with urban people in Sydney, Brisbane and elsewhere in the late 1960s and early 1970s, John's interest in contemporary developments was sparked after he ran an educational project funded by the Australian Schools Commission to tour a large number of settlements in the Northern Territory in 1975. Since then he has maintained contact with traditional Aboriginal people and those involved with them whom he met during that period, particularly in Central Australia. These include mainstream politicians and activists, academics, mission workers, Land Rights lawyers, descendants of the original community formed by Carl and Frieda Strehlow at Ntaria, artists, authors, as well as persons generally interested in the evolution of black/white relationships in Australia. He has written articles, and given interviews on radio and TV. Since 1994 he has been researching a major historical biography of his grandparents Carl Strehlow and Frieda Keysser with assistance from the Northern Territory History Awards (1994), AIATSIS (1996-7), the Institute for Community Studies (Bethnal Green, London, 2002), the Rowntree Foundation (2004), and private sponsors. Volume 1 of *The Tale of Frieda Keysser* was published in 2011; he is currently working on Volume 2, and lives in London. Website: [www.strehlow.co.uk](http://www.strehlow.co.uk) His talk will deal with the issues of the current situation – what it is (if we know), how it came into being, and what it might become.

**PETER SUTTON:** Professor Peter Sutton is affiliated with the South Australian Museum and University of Adelaide. He is an anthropologist and linguist who has lived and worked with Australian Aboriginal people since 1969. He is the author of numerous books and papers, mainly in the fields of Aboriginal languages, visual arts, land tenure, history and policy (see <http://cyp.jcv.be/sutton.html>). His most recent book is *The Politics of Suffering: Indigenous Australia and the end of the Liberal Consensus* (2009).



Mission outstations were quite common in Cape York Peninsula in the period before World War II. In the 1970s they were reinvented under the new liberal consensus as assertions of autonomy and rights. Mixing memoir, photography and written records, this paper will present an eyewitness account of just one of many Aboriginal outstations that broke away from mission centres in the 1970s and later, Peret Outstation 40km south of Aurukun, Cape York Peninsula. It was in part a return to the countries of origin of people who had in recent decades become settled in the township of Aurukun. It was also a time of hope, adrenalin, politicking over leadership, desperate shortages, bogged vehicles, the luck of hunting, happy children dancing by firelight, the strains of camp life, and a largely sedate existence, as yet largely without TV, alcohol, drugs or social media. Each character seemed larger than life. After a long period of outstation collapse and abandonment in the 1980s–2000s, recent moves hold hopes for reinvesting the same bush with people. Is this a better future than small town torpor or urban drift?

**STEVE SWARTZ:** Steve Swartz came to Australia in 1977 with his young family from the United States to engage in translation work under the auspices of the Summer Institute of Linguistics (now AUSIL). They were assigned to and worked among the Warlpiri people of Central Australia for nearly 25 years, living at Lajamanu in the Northern Territory from 1978–1986 and then in Alice Springs from 1989 until the present day. Steve supervised the translation of the Warlpiri Bible, published in 2001, now being re-typeset for its third printing. He also served as an International Translation Consultant for SIL. Since then he has worked variously as an executive secretary and classroom tutor at Yirara College, a lecturer in basic English literacy and numeracy at the Institute for Aboriginal Development and the Alice Springs Correctional Centre, then as a prison guard, briefly as a Probation and Parole Officer with Community Corrections and finally since mid-February 2011 as a Trainer at the Aboriginal Interpreter Service. The author holds a BA degree in Philosophy (1973) from Huntington University, Indiana and an MA in Applied Linguistics from The William Carey International University, CA (1988). His thesis was entitled, “Constraints on Zero Anaphora and Word Order in Warlpiri Narrative Text.” He has published a number of technical papers as well as a Warlpiri Schools Dictionary (2009). He has been happily married to his first and only wife, Bev, for almost 40 years. They have three children and seven grandchildren, and also have a Warlpiri foster son, the latest in a series of foster children they have cared for since the early 90s. In addition one dog, one cat and numerous fish rely on them for care and feeding. The author is a keen internet chess player of average ability. He has run one (and only one) marathon but, since a hip injury, restricts exercise to bike riding, walking and swimming.

1 July 2014 saw the dawn of a new era—a joint effort between the ABC News and the Aboriginal Interpreter Service in the NT. A one-year pilot project commenced on that date to bring five-day-a-week news summaries delivered in two languages: Yolngu Matha (recorded in Darwin) and Warlpiri (recorded in Alice Spring). It is a huge challenge for both the ABC and the AIS, and an even bigger opportunity for Aboriginal people to integrate their languages into another segment of mainstream

Australian culture and society. Special emphasis will be given on the significance of these daily news broadcasts to the Warlpiri people of Central Australia and the possible implications for speakers of other modern-day Aboriginal languages.

**GORDON WILLIAMS:** Gordon Kalton Williams is a librettist, writer, editor and actor who worked with Andrew Schulz on the cantata *Journey to Horseshoe Bend* based on T.G.H. Strehlow's novel of the same name. He also devised new dialogue for the Sydney Symphony Orchestra's revival of the first Australian opera, Isaac Nathan's *Don John of Austria* (1847) and was producer of *Dust-Off Vietnam* for Darwin Theatre Group, a group-derived play for which he was also a writer and actor. He has written narrations for orchestral presentations of Falla's ballet, *The Three-Cornered Hat* and Beethoven's *Egmont* presented at the Sydney Opera House. From 1996–98 Gordon was project co-ordinator of the workshop-developed *Music is Our Culture*, the first work for symphony orchestra to be composed by indigenous Australians (Jardine Kiwat, Grayson Rotumah, Kerry McKenzie, Jensen Warusam with Chester Schulz) and produced the Adelaide Festival concert in which that work was premiered. In 1999 he wrote and presented *The US of Opera* for ABC Classic FM. He was librettist on the contemporary Arrernte opera *Inggkata* (music Gordon Kerry, David Bridie, Warren H. Williams and others) presented in workshop by Racing Pulse Productions and State Opera of South Australia at the 2008 Adelaide Festival. Highlights of his work as a classical music administrator include working with Gunther Schuller on the Australian premiere of Charles Ives' Fourth Symphony. He is based in Los Angeles.

The details of T.G.H. Strehlow's life provide immense potential for dramatically illuminating Aboriginal/European relations and cultural issues in Australia. But how should the performing arts tell that story in this day and age? So often when I relate the Strehlow story people say, "It should be an opera." They are no doubt moved by the epic sweep of the story and its depth of emotion and issues. If opera is, as the Tasmanian-born opera critic Peter Conrad said, 'a song of love and death', the life of T.G.H. Strehlow fits the bill (and I've had people say it of the Carl and Frieda Strehlow story too). But can opera really canvas the issues? The operatic cantata I wrote with Andrew Schultz, *Journey to Horseshoe Bend*, used spoken word partly to convey a larger-than-usual wealth of ideas faster than musical setting would allow and, admittedly, it dramatised only ten days in what was an extraordinary life. So is spoken drama the solution? Should we take a cue from T.G.H. Strehlow's love of Shakespeare? Or is the Strehlow story fitter material for an epic film? These days, I live in Los Angeles and know how intrigued Americans are by the dramatic proportions of the tale. But all of these solutions bring up problems. Many of the 'main characters' are still alive. What can you show, if certain images are taboo? And what is an appropriate dramatic structure for the story of a man whose 20s were filled with extraordinary achievement but who faced his greatest crisis (a drama's 'inciting incident') in the last year of his life? My paper canvasses some of the issues that need to be considered in order to render this extraordinary Australian life in dramatic form.

**ADAM YATES:**

Dr Adam Yates was born in 1972 in Adelaide, developing a passion for natural science, especially palaeontology, early in life. Much of his childhood was spent collecting fossils along the banks of the River Murray, and chasing beetles, snakes and lizards through the Adelaide Hills. At the University of Adelaide he majored in geology, graduating with first class honours in 1994. He then moved to Melbourne to study at La Trobe University for his PhD, based on Triassic amphibian fossils from Australia. Receiving his doctorate in 1999 he moved to England to study plant-eating dinosaurs with the internationally acclaimed expert on palaeontology, Prof. Michael Benton at Bristol. From here he moved to Johannesburg to take up a lectureship at the University of the Witwatersrand. From here he ran a series of expeditions to the famous Karoo Basin which uncovered a number of new dinosaur species. Recently Adam has returned to his home country and is now the curator for Earth Science at the Museum of Central Australia in Alice Springs.

The contribution made by Christian missions like Hermannsburg in the early stages of Australian zoology has been largely overlooked. Through their close association with Aboriginal people, who knew the fauna intimately, the missions were a major source of zoological specimens from Central Australia. Here I focus on just the discovery of new reptile species that were based on specimens coming from Hermannsburg Mission. Much of the material made its way to the Senckenberg Museum in Frankfurt via Carl Strehlow's editor, the German collector Moritz Baron von Leonhardi. These specimens were eventually described by Richard Sternfeld, who described 12 new species or subspecies of arid-zone reptiles from Hermannsburg, eight of which still stand as valid species. Other reptile specimens from Hermannsburg were deposited in the South Australian Museum, having been received from Frederick Scarfe, of Harris Scarfe fame. At the time Harris Scarfe were the main outfitters of Australian stations, which included Hermannsburg. Correspondence indicates that Frederick Scarfe was a friend of Carl Strehlow. A further new species of reptile was named by the then director of the South Australian Museum, Edgar Ravenswood Waite, based upon Hermannsburg specimens supplied by Scarfe. Thus a total of nine valid species of reptile were named from specimens collected around this mission. As the specimens include such hard-to-find animals as blind snakes (*Typhlopidae*) there is no doubt that the Aboriginal people living in and around the mission were the ultimate source of these specimens.

**TEEM WING YIP:**

Dr Teem-Wing Yip was born in Hong Kong, grew up speaking Cantonese at home and was educated in English at an international school. She attended Cornell University in the United States, graduating in 2001, with a major in Asian Studies and a minor in International Relations, before coming to Australia to study medicine at Flinders University in Adelaide, graduating in 2005. Dr. Yip later obtained a Master of Public Health through the University of Queensland and is a Fellow of the Australian College of Remote and Rural Medicine. She is completing further post-graduate training through the Australasian Faculty of Public Health Medicine.

Since 2005, Dr Yip has been living and working in Central Australia. She has worked in all departments of the Alice Springs

Hospital and at the Central Australian Aboriginal Congress. She has also served as the visiting doctor for Titjikala, Docker River, Finke and Papunya. Since 2009, she has been the manager of the Centre for Disease Control, which includes responsibility for immunisation, tuberculosis, trachoma, rheumatic heart disease, sexual health, and disease surveillance in the Alice Springs and Barkly regions. Having learnt Pitjantjatjara, Dr. Yip is one of the extremely few doctors in Central Australia in recent decades to speak an Aboriginal language. Dr Yip is a member of the Alice Springs Lutheran Church where she is very involved in different aspects of Aboriginal ministry. Over the years, she has developed many friendships and family relationships with Pitjantjatjara, Western Arrarnta and Luritja speaking people in Alice Springs and remote communities. She will speak about the disproportionate burden of disease in the Aboriginal population in Central Australia.

**DON ZOELLNER:** Dr Don Zoellner has worked in the school, vocational and higher education sectors in the Northern Territory since 1973. Dr Zoellner has held appointments in both Alice Springs and Darwin including acting principal at Darwin High School, principal Alice Springs High School, Executive Director of the former Centralian College in Alice Springs and Pro Vice-Chancellor at Charles Darwin University. He has served as a member of the Board of Directors of the Enterprise and Career Education Foundation and Chairperson of the Australian Principals' Associations Professional Development Council. Dr Zoellner is currently Chair of the Board of Group Training Northern Territory and a former member of the Board of the National Advisory Council in Suicide Prevention. Dr Zoellner is a Fellow of the Australian College of Education. His formal qualifications include a Bachelor of Science in Education, Master's Degree in Educational Administration and a Graduate Diploma in Senior Executive Public Sector Management. He is also a graduate of the Australian Institute of Company Directors Course. He has recently completed a Doctor of Philosophy thesis that enquires into how governments go about making and implementing policy.

In order to understand how competing priorities interact in the policy making process of state and territory governments in Australia, it is necessary to examine the outcomes of the decisions made and the way programs are implemented over time. While the public vocational education and training system has a long record of skills development for individuals who are deemed to be disadvantaged, there are other institutions and organisations that have an emerging interest in these same groups. The provocative analysis of 'prisonfare' provided by Wacquant proposes that justice systems have been given a new role on economic society - to control those people that inhabit the bottom of the socio-economic ladder. This paper will analyse one Australian jurisdiction's relative priority accorded to the resource allocation made to justice initiatives compared with formal training in order to see which of these two policy areas has assumed dominance in government deliberations. This can then serve as a guide to those who wish to influence decision-making in the arena of competing policy interests.