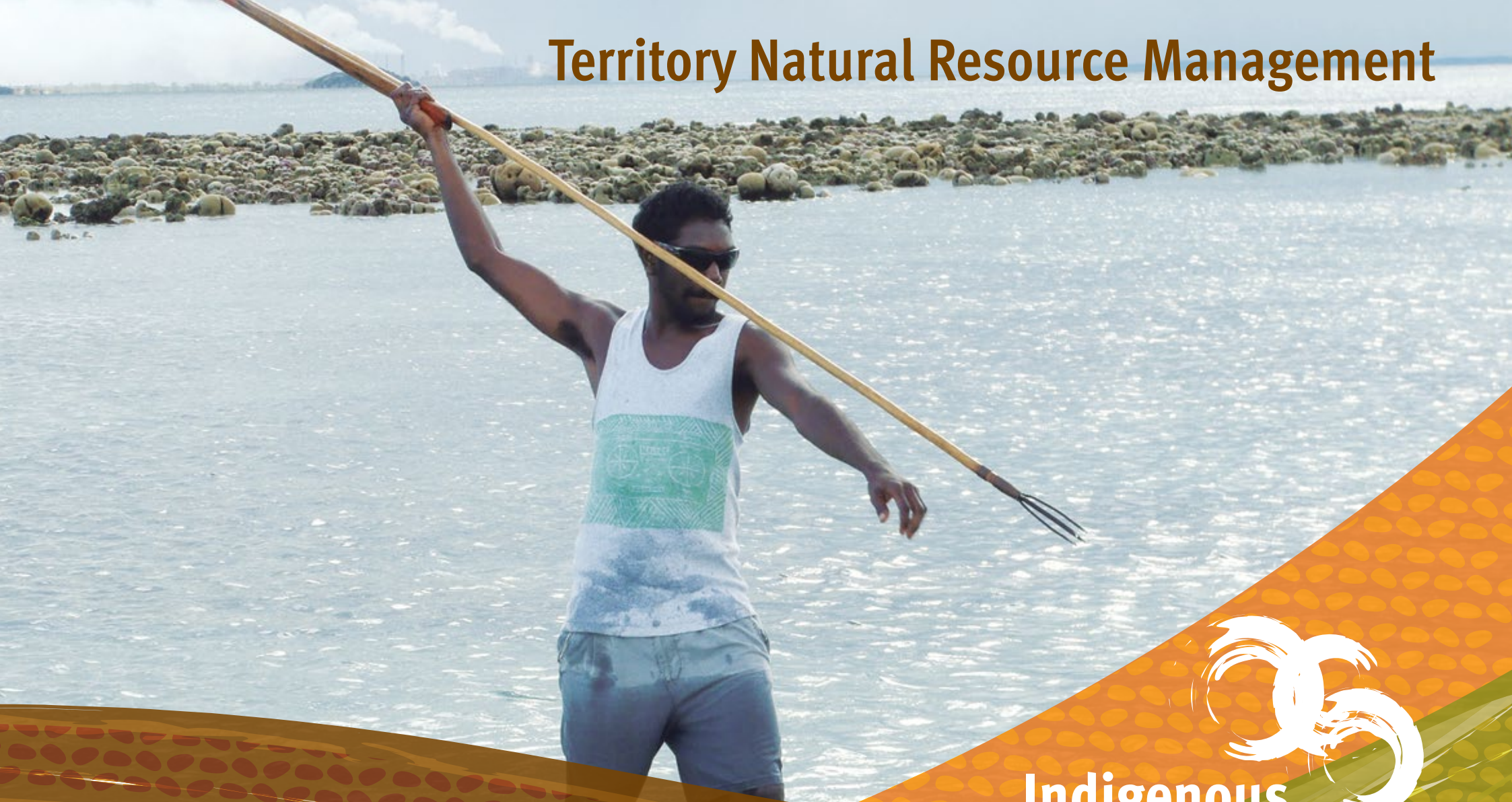


Territory Natural Resource Management



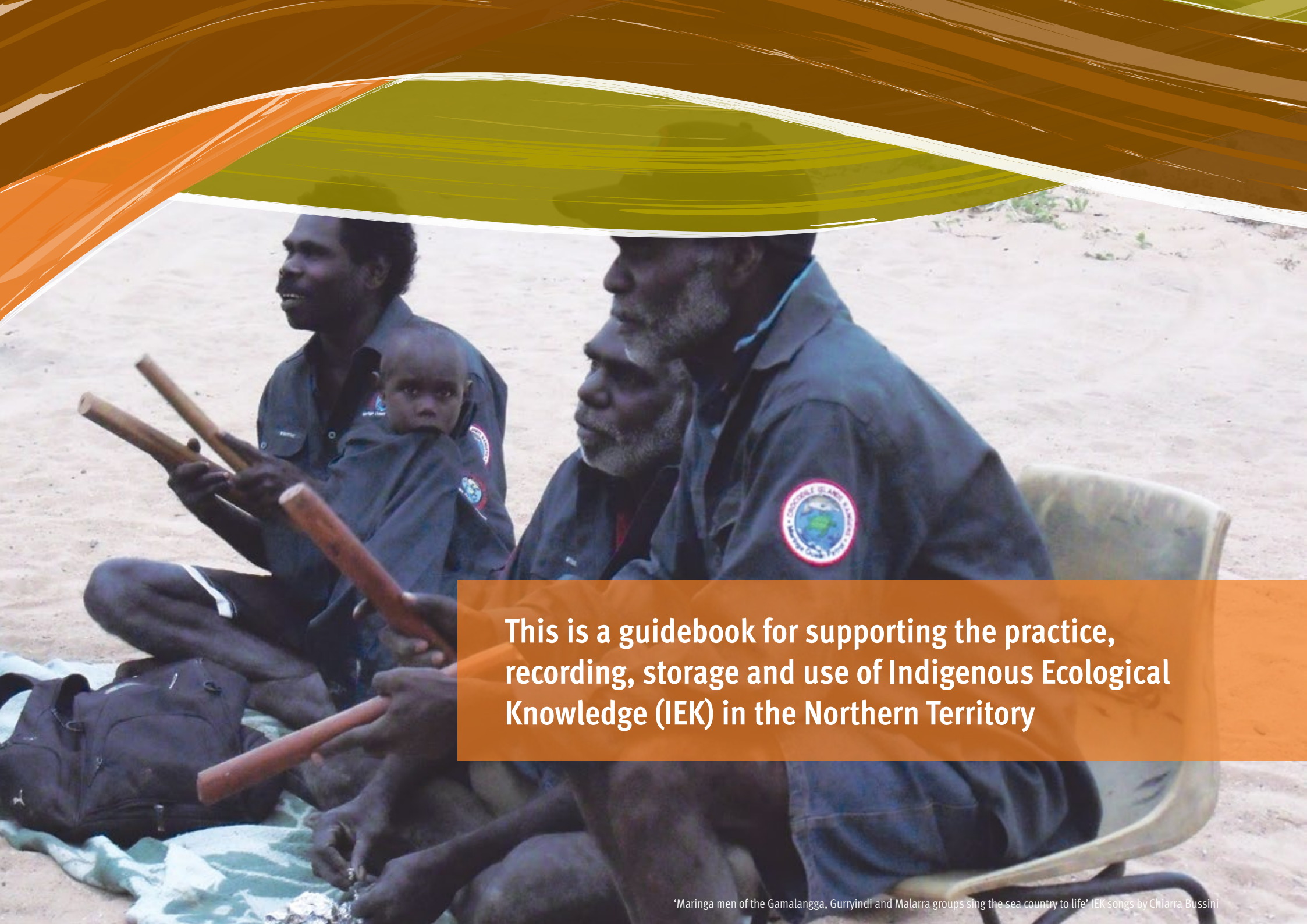
Indigenous Ecological Knowledge Manual



Territory
Natural Resource
Management



CARING
FOR
OUR
COUNTRY



This is a guidebook for supporting the practice, recording, storage and use of Indigenous Ecological Knowledge (IEK) in the Northern Territory

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Acronyms

TNRM	Territory NRM	CFOC	Caring For Our Country
NAILSMA	North Australia Indigenous Land and Sea Management Alliance	IEK	Indigenous Ecological Knowledge
CLC	Central Land Council	TEK	Traditional Ecological Knowledge
PWC NT	Parks and Wildlife Commission NT	IK	Indigenous Knowledge
ICIP	Indigenous Cultural and Intellectual PRoperty	NRM	Natural Resource Management

Introduction

From 2008 - 2010 Territory NRM delivered the Australian Government funded Indigenous Ecological Knowledge (IEK) program in partnership with the Central Land Council (CLC) and the North Australian Indigenous Land and Sea Management Alliance (NAILSMA). The IEK program supported over 80 on-ground projects across the NT generating numerous written, audio and film recordings of IEK, and resulted in the development of thorough and informative resources on Indigenous Cultural and Intellectual Property. The IEK Program was highly collaborative and broad reaching, involving over 2,000 project participants and 60 different multi-sector organisations. IEK projects had achieved significant momentum across the Territory when program funding ceased in 2010.

This manual follows up the many successes of the IEK program, and responds to a specific recommendation in the 2011 IEK Program evaluation to:

Produce a manual for successful IEK engagement in an NT context linking in-principle commitments to supporting IEK and a grounded practical approach to achieving solid outcomes in engagement and application (Territory NRM 2011)

What is IEK and why is it important?

Indigenous Ecological Knowledge or 'IEK' refers to Indigenous people's knowledge and practices that relate to the environment. IEK may be used interchangeably with terms such as Traditional Ecological Knowledge (TEK) or Indigenous Knowledge (IK).

Indigenous people's ecological knowledge is an important part of living on and looking after country, and managing natural resources in the Northern Territory. It is a complex, localised and adaptable body of knowledge and practice which has provided the basis for Indigenous people to survive in and manage the Australian landscape for thousands of years. Built on information passed down between generations, Indigenous people's ecological knowledge is embedded and finds definition in family, cultural, social, spiritual and environmental contexts.

IEK is widely recognised in the Territory for its long term contribution to healthy landscapes. It can complement and inform Western scientific natural resource management methods: for example, Indigenous fire management methods are now widely implemented throughout the Territory.

Threats to IEK

Indigenous Ecological Knowledge and its ongoing practice and transfer to younger generations of Indigenous people face a range of threats, including loss of Indigenous languages, passing away of knowledge holders, limitations on access to land, environmental change, competing demands on young people, and the lack or mismanagement of recorded information.

Support for IEK work can help to maintain the knowledge, practice and relationships that are central to Indigenous people's lives and livelihoods, and strengthen the substantial contribution that IEK makes to the management of the natural resources that we value and depend upon.

Past support for IEK has shown to have outcomes and benefits in the following areas:

- Natural resource management outcomes – e.g. fire management, threatened species and waterhole management
- Increased opportunities for passing on knowledge to middle and younger generations
- Strong Indigenous involvement in collaborative NRM projects
- Strong leadership, motivation and enthusiasm across generations to practice IEK
- Strengthening of positive relationships between older and younger Indigenous people
- Production of effective, relevant and engaging classroom resources (e.g. science books)
- Media training and media work for young people
- Pride and self-esteem resulting from the increased recognition of the values of IEK

What is this manual for?

Many Indigenous people continue to practice, use and pass on IEK in their day to day lives as they visit and look after land and sea country and significant sites; collect, hunt for and prepare food and medicine; create artworks, conduct ceremony, and share their knowledge with family, tourists, researchers and others. IEK practice and transfer also takes place off-country, in urban spaces, and in the home.

IEK holders often collaborate with or seek support from project facilitators, including researchers and staff from a range of multi sector organisations, to assist with visiting country or providing resources and support for IEK work.

Conversely, project facilitators might approach IEK holders to record their knowledge for a particular purpose such as NRM projects, park and reserve joint management, developing classroom resources or academic research. IEK might be shared with non-Indigenous people or recorded for the first time in this exchange.

There are significant practical, cultural, ethical and legal issues associated with the appropriate and ongoing use, maintenance, recording and storage of IEK, especially in a collaborative context.

This manual explains some of these key practical, cultural, ethical and legal issues and provides practical information to help project facilitators across a range of disciplines to support IEK holders and strengthen IEK in projects.

The manual is not a step by step guide about how to undertake IEK: such a manual would be an impossible task given the diversity of IEK work, IEK practitioners and the contexts in which they operate. Changing technology and attitudes among IEK practitioners mean that the practice, transmission and recording of IEK are also rapidly shifting. This manual does not attempt to address such variations and changes in detail but presents an overview of the key issues to consider when supporting or undertaking an IEK project.



Janie Miama filming other senior Docker River women re-enacting the Minyma Kutjara
Tjukurpa Aug 2011, CLC

What does an IEK project look like?

IEK practices and projects are rich and diverse. They might require significant resources and an extensive country visit or they might be a conversation between an older and younger family member, recorded at home on an iPhone.

For the purposes of this manual, an IEK project is defined as an activity for which external, non-IEK holder support is sought or offered.

An IEK project is a project which incorporates Indigenous people's ecological knowledge as a key component. Examples of externally supported IEK projects are:

- visits to country and sacred sites with family to pass knowledge on to middle and younger generations through stories, songs, and looking after country
- school excursions back to country resulting in IEK practice and transfer and the incorporation of these activities into school curriculum
- incorporation of IEK into a more structured land /sea management program (e.g. Indigenous Protected Areas, Ranger Programs, National Park joint management)
- a combination of the above projects

IEK projects might incorporate a range of activities including:

- cultural and land use mapping
- waterhole or fire management
- hunting and collecting bush tucker and medicine
- art, language and media work
- biodiversity surveys
- oral histories
- sacred site protection
- song, dance, stories, ceremony

The recording of IEK is often a priority. This information is then produced into appropriate audio-visual material (film, books, posters, social media) that may have educational and practical applications. In some cases it may not be made widely available, but stored and managed for its owners to ensure its longer term survival.

Despite considerable variation between projects, some important **principles** can be identified that will assist to achieve high levels of engagement and effective application of IEK in projects:

- **Participatory project** planning inclusive of aspirations and interests of Indigenous people across generations
- **Flexible approach** to project conceptualisation, planning and implementation
- **Build on existing networks** including social, organisational and professional networks
- **Multi-agency collaboration** for outcomes across sectors (health, education, arts, NRM)
- **Multidisciplinary support** drawing together experts such as linguists, media trainers, natural and cultural resource managers
- Linking IEK activity to **existing structured programs**
- **Coordinator or broker** in place to facilitate partnerships and support

Getting started:

Following are some of the key steps involved in an IEK project. The order of these steps may vary depending on the context:

1	Ensure protection of ICIP/IEK in contracts/agreements
2	Ensure compliance with relevant legislation, policy, contracts including permits (eg. Aboriginal land, Research, Site Clearance)
3	Identify IEK holders and seek their involvement and informed consent for recording and storage of IEK (eg. through Land Council)
4	Prepare project scope, budget, plan
5	Identify collaborating groups and organisations, funding and support
6	Undertake project
7	Record and document IEK
8	Information production, management, storage
9	Seek permissions for publication and use of ICIP/IEK (eg. Talent Release Form/Consent Form)

What funding and support is there for IEK?

IEK work has application across a broad range of sectors including health, education, natural resource management, youth justice, community development, heritage and the arts, linguistics and other disciplines of academic research. Organisations across all these sectors can play a role in supporting Indigenous Ecological Knowledge in the Territory. How each organisation prioritises IEK work and incorporates it into their business will depend on funding, policy and program frameworks.

Indigenous people's needs for external support will also vary and may be financial, administrative, technical or material, including:

- advice on funding and support opportunities across sectors including opportunities within currently funded programs (e.g. national parks, Indigenous Protected Areas and Working on Country)
- assistance in accessing funding opportunities ie. developing funding applications, help to break down bureaucratic language barriers
- advice and information on Indigenous Cultural and Intellectual Property (ICIP) issues including storage options and rules for managing access
- vehicles and fuel to visit country
- written and audio visual recording and editing/publishing equipment
- capacity and expertise in a range of areas including land and sea management, media use and training, anthropology, linguistics, history, interpreting and translating
- staff resources including participatory planning, project coordination and brokering of other opportunities for funding, support and collaboration

Strong project coordination and brokering across sectors can extend the outcomes of IEK work. Key organisations that might collaborate to support IEK work include:

- Land councils
- Aboriginal Resource Associations
- Natural Resource Management and Landcare groups
- Governments
- Schools and universities
- Art centres and media associations
- Shire councils
- Community health clinics
- Youth organisations

Key funding and support opportunities are currently provided for IEK work undertaken within an NRM framework, through the Australian Government's Caring for Our Country initiative.

Territory NRM provides funding and support for IEK projects that are consistent with TNRM's Integrated Natural Resource Management Plan and the Caring for Our Country initiative.

Other examples of funding available for IEK work include the Australian Government's Indigenous Language Support and Indigenous Culture Support through the Office for the Arts, Department of Regional Australia, Local Government, Arts and Sport.

What is participatory planning?

Participatory planning is listed above as one of the key principles for ensuring high levels of involvement in, and successful implementation of IEK projects.

Participatory approaches aim to increase the involvement and decision making power of the people who will be affected by the project, resulting in stronger and longer term outcomes that are owned by those people. This contrasts with a top down, bureaucratic approach that sees limited community ownership and involvement, and less sustained outcomes.

Participatory planning gives primacy to the views, values and aspirations of project participants and other key stakeholders in the conceptualisation, design, implementation and review of a project. Key planning questions, such as what is the project, who will be involved, how, why, where and when will we do it, are asked and answered by Indigenous people with an interest in the project (Walsh and Mitchell 2002: 16).

Key participatory planning methods that are likely to be valuable in an IEK project are summarised below. For a comprehensive discussion of how to apply participatory planning methods, and theories relating to participatory planning for NRM in an Indigenous Australian context refer to Walsh and Mitchell: 2002.



Janie Miama filming other senior Docker River women re-enacting the Minyma Kutjara Tjukurpa Aug 2011, CLC



Jimmy Wavehill showing young kids the art of making a boomerang, CLC (top left)
Sea Country Consultancy, Vanessa Drysdale, Dhimurru Aboriginal Corporation (top right)
Young kids learning ceremony with support provided by Kalkarinji School, CLC (bottom left and right)

Method	Why to use it
Working in small groups	<ul style="list-style-type: none"> • Some people feel more comfortable talking in small groups • Allows for equal chance for people to contribute and more detailed discussions • Respect for gender/cultural considerations – and separate women’s and men’s meetings
Everyone hear the same story: talk as one group	<ul style="list-style-type: none"> • People can hear what others say • Sharing ideas can strengthen a group
Ask and look at what has been done before: history	<ul style="list-style-type: none"> • Save effort, time and money and don’t ‘reinvent the wheel’ • Past experience and records can be learning tools • Many ‘outsiders’ and facilitators are new to the situation and may have limited experience
Look around country, stop and learn: cross country transects	<ul style="list-style-type: none"> • People more easily raise issues and ideas when on country • Easier to understand ideas when practiced/explained using real life examples
Do the work	<ul style="list-style-type: none"> • IEK is embedded in practice. For example, the physical work of fire management, hunting. • People learn by seeing and doing • Participants and facilitators share experience of information technical training. • Find out if a plan works or needs changing.
See other people and places	<ul style="list-style-type: none"> • People can learn and share from each other • Can replace learning through sources such as books, newspapers, TV which are not often used • Shared experience helps create pride, enthusiasm and competition

Talks with people	<ul style="list-style-type: none"> • Important way to share history ideas and plans
Gathering grouping, ordering ideas and tasks	<ul style="list-style-type: none"> • People have different ideas, ambitions, priorities • Necessary to collate ideas and summarise ideas • Help sort out needs from wants • Help to identify where to start, how to prioritise resources
Make ground maps: what is where on country?	<ul style="list-style-type: none"> • Maps can reflect Indigenous perspectives • They show links between land, people, land use and change over time • They help to think about potential land uses and if suitable or unsuitable • Help integrate local Indigenous and scientific information
Seasonal calendar: which season for what task?	<ul style="list-style-type: none"> • Local perspective of seasons and resource availability can be documented • Helps to plan when activities should be done and not done
Work to be done: action plans	<ul style="list-style-type: none"> • Helps to break a big job into achievable tasks • Helps reach agreement on what to do, when and by whom • Clarifies when outside help is needed

Source: Walsh and Mitchell: 2002



Anna Cadden teaching camera operations, CLC

New media technology and recording IEK:

Many methods are used to record IEK varying from written records to audio / visual recordings.

Drastic shifts in technology and the accessibility of multi-media tools such as smart phones and tablets that can record video footage, take pictures and record voices means that the nature of recording IEK is also changing. This change in technology means that a video can be recorded and uploaded to a video hosting site such as YouTube/ Indigitube or a social media site in seconds. If this is the intention of the IEK practitioner, the practitioner must fully explain this to the project participants, if possible using appropriate examples. Appropriate consent and permissions **must** be sought.

Below is an example of Angus Melpi, a Traditional Owner at Wadeye, discussing the emerging threat of gamba on his country:

<http://www.youtube.com/watch?v=RKMhfNyOYe4>

Advantages of using new media technology to record IEK:

- **More relaxed environment conducting IEK recording:**
The interview setting can be more casual using a smartphone or an iPad rather than a broadcast camera and a crew of people.
- **Reduced costs:**
Costs of camera crew and equipment hire are no longer necessary if people have adequate skills in using multi-media tools.
- **Aboriginal people lead the project:**
Aboriginal people, particularly young Aboriginal people are embracing new media technology and undertaking IEK recording independently.

Risks of using multi-media technology to record IEK:

- **Risk of misplacing footage:**
IEK project participants and coordinators must take precautions to ensure that the footage is uploaded and securely filed in case the recording device (such as smartphone or iPad) is misplaced or damaged.
- **Risk of sharing sensitive information:**
IEK project participants and coordinators must be aware of cultural protocols and manage sensitive information that has been recorded in an appropriate manner, consistent with IEK holder consents.



Who owns IEK? Indigenous Cultural and Intellectual Property

IEK is a type of Indigenous Cultural and Intellectual Property (ICIP). ICIP means all parts of Indigenous knowledge and culture that the Indigenous owners want protected and recognised including:

- **Cultural objects and property** e.g. paintings, Indigenous human remains, artefacts, rock art
- **Cultural knowledge** e.g. about country, sacred sites, plants and animals and how to use them
- **Cultural practices and ways of communicating culture** e.g. songs, stories, dance, and ceremony

Indigenous people often have strong rules about who is responsible for IEK and how it is passed on to others. It can become difficult to keep maintain these rules once ICIP is written down or recorded on film or audio, as copies can easily be made and disseminated using modern technology and there are not always safe and secure places to keep sensitive or confidential information.

Australian law is limited in the degree to which it can protect ICIP. The Copyright Act is the most widely relevant law when documenting IEK, and protects the rights of the person who has made a recording of IEK. IEK holders rights can be protected through *shared* copyright in that material, where this has been negotiated.

Other laws which may provide some protection to ICIP in certain circumstances include *Plant Breeder's Rights Act 1994* (Cth), *Patents Act 1990* (Cth), *The Privacy Act 1988* (Cth), *Freedom of Information Act 1982* (Cth), the *Information Act 2002* (NT), *Trade Marks Act 1995* (Cth), *Designs Act 2003* (Cth), *Biological Resources Act 2006* (NT) (Janke: 2009)

Agreements and contracts (eg. for employment, research, funding, benefit sharing) can provide a legal basis for protecting ICIP by referring to or incorporating best practice policy and protocol. There are currently a number of organisations in the Territory that have developed ICIP policies or protocols to help protect and guide the ethical treatment of ICIP within in their areas of operation. These policies and protocols can help to make sure that Indigenous people know what is happening to their IEK, and that they are making the rules for how others should look after it.

When IEK is recorded, key ICIP issues should be explained and discussed, and consents or instructions sought from the knowledge holders. Knowledge holder consents and instructions should be documented in writing and stored with the IEK materials. Key questions to consider include:

- Who are the right IEK holders to provide consent to recording and using IEK?
- Has informed consent for recording IEK been provided? Has consent been documented in writing?
- What do project funding contracts say about Intellectual Property?
- Where is the IEK information going to go and what will it be used for?
- Who will be able to access IEK information?
- How is it going to be used now, and into the future?
- Should further consents be sought for new uses outside of the additional approval?
- How and where is IEK going to be stored?
- Will there be any benefits for IEK holders?
- Will copies of the recorded IEK be returned to the knowledge holders?

IEK project facilitators should obtain and comply with all relevant policies/protocols when working with Indigenous people's ecological knowledge.

Existing policy documents can be obtained as follows:

Territory NRM	www.territorynrm.org.au
Northern Land Council	www.nlc.org.au/articles/cat/research-permits/
Central Land Council	www.clc.org.au/articles/cat/special-purpose-permits/
NAILSMA	www.nailsma.org.au/nailsma/downloads/NAILSMA_Guidelines_Juno7.pdf
Desert Knowledge CRC	www.desertknowledgescrc.com.au/resource/DKCRC-Aboriginal-Intellectual-Property-Protocol.pdf
NT Parks and Wildlife	Director, Planning and Partnerships Branch, Parks and Wildlife Division, NRETAS Phone (08) 8951 8228
Tiwi Land Council	Secretary Land and Resources, Tiwi Land Council, 08 8944 8416

Where can I get more information?

An **ICIP Facts sheet** has been prepared by Territory NRM to be used as a tool to complement the above policies and protocols. The Facts Sheet can be used to help explain to IEK holders what ICIP is, why and how to protect it, and provides a checklist for traditional owners to ensure their ICIP rights and interests are being looked after. The ICIP facts sheet is available at <http://www.territorynrm.org.au>

Indigenous Cultural and Intellectual Property Guidelines were commissioned by Territory NRM in 2010 and can be found on the publications page at www.territorynrm.org.au. The ICIP Guidelines include three documents:

- Guidelines for IEK Management (including archiving and repatriation)
- IEK and Natural Resources in the Northern Territory: Report on the Current Status of Indigenous Intellectual Property
- Maintain and Strengthen Your Culture: Handbook for Working with Indigenous Ecological Knowledge and Intellectual Property

Finishing up: where and how to store IEK?

IEK has traditionally been passed on and maintained through in-situ land and sea management practices and oral means such as song, dance, stories and ceremony. The recording, use and storage of IEK with the involvement of non-Indigenous people has until recently, often occurred without appropriate and informed consents. As a result, IEK has at times been lost or 'locked up' from the owners of that information, or made accessible to the wrong people, often with serious consequences for the owners of that knowledge.

IEK holders should be provided with information about storage and access options for their IEK prior to it being documented, whether in a report, poster, photos, artwork, film, audio recording or other format. With this information, IEK holders can provide instructions and informed consent for the storage and future access of the IEK information.

Places where IEK can be stored differ between communities and regions and might include:

- Office files (e.g. land council, Resource Associations, Shire Council, government office)
- Archives and libraries, both physical and online (e.g. Canberra based Australian Institute for Aboriginal and Torres Strait Islander Studies)
- Social media (e.g. Facebook, Indigitube, YouTube)
- Community storage* (e.g. hard copies, DVDs, CDs held by IEK holders/community members and 'keeping places')
- Online databases (e.g. Ara Iritija, Endangered Languages Archive)

The above options offer different advantages and disadvantages for IEK holders. Common concerns for IEK holders considering where to keep their information are:

- Whether information is 'open' to the public or only certain people (e.g. men/women)
- Whether the information will be accessed locally, nationally or internationally
- How access can be controlled and managed for restrictions (eg. secret/sacred information) and accessibility

- Proximity and accessibility of the recorded information for IEK holders
- Compatibility of control/management measures with more traditional modes

IEK that is recorded in any form should be made accessible to the owners of the information consistent with their instructions and consents. Instructions and consent relating to the recording and storage of IEK information can be documented in a Consent Form and filed with the IEK information. The Territory NRM ICIP policy includes a Consent Form template, and can be found at www.territorynrm.org.au.

Instructions and permissions giving authority to publish names, words and audio visual recordings should be recorded in a Talent Release form, such as Territory NRM's Talent Release Authority – Indigenous available at www.territorynrm.org.au.

* A Discussion Paper on Community Based Storage of IEK was prepared by Stephen Johnson for Territory NRM in 2009 and is also on the TNRM website at www.territorynrm.org.au and referenced in this manual.



IEK Project Case Studies

Saltwater Burning – Fire IEK Management Plan for the Crocodile Islands

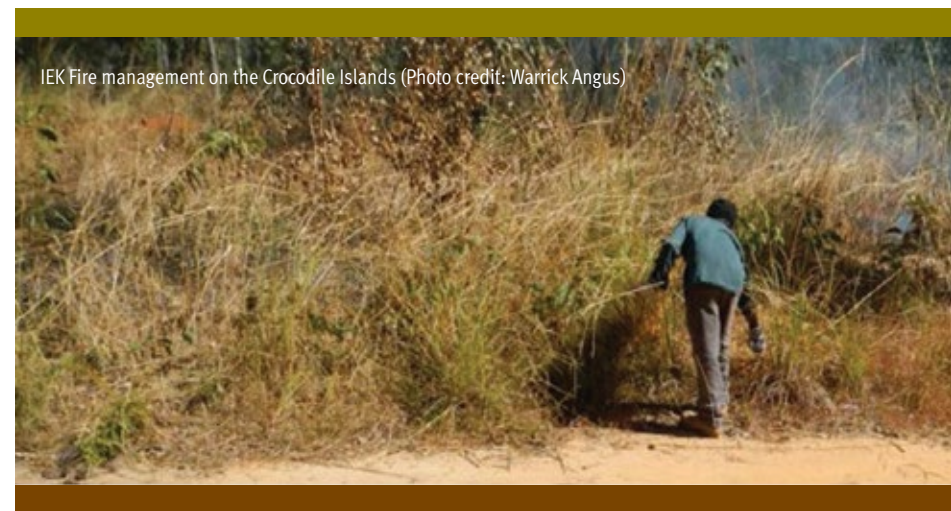
Why do we burn salt water country? It's the law!
(Yan-nhangu Senior Traditional Owner Laurie Baymarrwangga)

The Milingimbi & Outstations Progress Resource Association (MOPRA) received a grant from TNRM in 2011 to assist the Crocodile Islands Rangers and Yan-nhangu Traditional Owners develop a Fire Management plan based on Indigenous Ecological Knowledge. The Plan covers three of the Crocodile Islands – Yurriwi (Milingimbi), Murrungga and Gurriba – and is the first formal discussion on how to manage burning in the Crocodile Islands.

This work is part of a twenty year collaboration between a local anthropologist/linguist and senior Yan-nhangu salt water knowledge holders aimed at improving children's futures. The plan was developed by the anthropologist through consultation and country visits with senior Traditional Owner Laurie Baymarrwangga and other Traditional Owners, with young people also engaged in the IEK discussion.

Yan-nhangu people's knowledge about burning practices is part of a holistic local approach where the use of fire to make resources more abundant is inextricably linked with and driven by Yan-nhangu mythology. Much of this knowledge is encoded in the Yan-nhangu language, and the Plan's Schedule of Burning is grounded in stories presented in Yan-nhangu, with English translations and discussion. The recommended burning cycle for each island is illustrated in maps with the requirement that fires are lit only after consultation with land managers and Traditional Owners.

The Fire IEK Management plan and poster now provide a clear guide for conducting and documenting annual burning of the three islands, with the goal of reducing the extent and intensity of late dry season wildfires and optimising the region's rich flora and fauna biodiversity. The success of the Fire IEK Management Plan paves the way for similar plans to be developed for other islands in the region.



Gurindji Ngurrawa Pinarrkwaji IEK Project at Kalkarindji

I'm happy I came here [it's been 6 years] to sing up this country and teach my great granddaughter how to be happy here – this is her country. See, she is happy. (Senior Traditional owner)

The Gurindji Ngurrawa Pinarrkwaji IEK Project at Kalkarindji was delivered in 2010 by Central Land Council as part of the Indigenous Ecological Knowledge Program funded by the Australian Government through Territory NRM from 2007 to 2010.

Built into the delivery of a Caring for Country Pilot Ranger program, the Gurindji Ngurrawa Pinarrkwaji IEK project achieved a high degree of success. The elements necessary to engage participants, plan, support and resource a large scale integrated IEK program were all present:

- An IEK support officer and other CLC staff experienced in participatory planning
- A project co-ordinator with strong and positive IEK project experience
- A governance process involving weekly meetings of a council of elders who made decisions around activities, locations, themes, participants and purposes of trips
- A collaborative approach included support from the Australian Government Business Manager, Victoria Daly Shire, Katherine West Health, Kalkarindji Aged Care, the Women's Group and Kalkarindji School.
- Support included access to, and maintenance of vehicles
- Provision of key tools including quality audio-visual equipment, GPS, Macbook pro laptop and editing software
- Extensive high quality media training for IEK project participants undertaken at the beginning and end of the program
- Tangentyere Land and Learning helped school staff undertake country visits and develop classroom resources for the two-way teaching of IEK and science

Over the life of the project 189 Gurindji people participated in on-country IEK activities. The first trip involved more than 50 people travelling from Kalkarindji to a camp several kilometres away, with groups of young people keen to walk the full distance. As they walked they collected ochre, performed songs and dances, collected plant resources for making spears. Two films were produced which included an animation of a dreaming story.

The project resulted in high levels of IEK practice and transfer between participants, the development of valuable skills in multi-media production, two-way classroom resources, and a noticeable increase in school attendance and engagement among senior school aged students.



Kalkarindji School IEK project, CLC



Who can we contact for help?

Territory Natural Resource Management		www.territorynrm.org.au
Indigenous Capacity Development Coordinator	08 8999 4122	
Top End Regional Coordinator	08 8999 4102	
Gulf/Savannah Regional Coordinator	08 8973 8837	
Tablelands Regional Coordinator	08 8951 9207	
Arid Lands Regional Coordinator	08 8921 9284	

NT Aboriginal organisations involved in land and sea management:		
North Australian Indigenous Land and Sea Management Alliance (NAILSMA)	08 8946 7673	www.nailsma.org.au
Central Land Council	08 8951 6211	www.clc.org.au
Northern Land Council	08 8920 5100	www.nlc.org.au
Tiwi Land Council	08 8919 4305	www.tiwilandcouncil.com
Dhimurru Land Management Aboriginal Corp.	08 8987 3992	www.dhimurru.com.au
Laynhapuy Homelands Aboriginal Corp	08 8939 1800	www.laynhapuy.com.au
Anindilyakwa Land Council	08 8987 4006	www.anindilyakwa.com.au
Mabunji Aboriginal Resource Association	08 8975 8746	www.mabunji.com.au
Warddeken Land Management Ltd.	08 8979 0772	
Thamarrurr Development Corp.	08 8978 2111	www.thamurrurr.org.au
Bawinanga Aboriginal Corp.	08 8979 6555	www.bawinanga.com
Jawoyn Association	08 8971 1100	www.jawoyn.org
Miriuwung Gajerrong Corp.	08 9166 4800	www.mgcorp.com.au

Larrakia Nation Aboriginal Corp.	08 8948 3733	www.larrakia.com
Aboriginal Bush Traders	04 4832 9933	www.aboriginalbushtraders.com
Julalikari Council Aboriginal Corp.	08 8962 2699	
Milingimbi Outstation Progress Resource Assoc.	08 8987 9959	
Tjuwanpa Outstation Resource Centre Aboriginal Corp.	08 8956 7404	
Warnbi Aboriginal Corp.	08 8979 3333	
Australian Government		
Indigenous Land Management Facilitator	1800 552 008	http://www.nrm.gov.au/contact/officers.html
Indigenous Policy and Programs	02 6274 1111 1800 552 008	
Shire Councils		http://www.localgovernment.nt.gov.au/home/council_information

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Moxham, N and Mitchell, P (2011) *Indigenous Ecological Knowledge Program NT 2007-2010 Territory NRM Evaluation*, a report commissioned by Territory NRM

Walsh, F and Mitchell, P 2002, *Planning for country: Cross cultural approaches to decision making on Aboriginal lands*, Jukurrpa Books, Alice Springs.

Front page credit: Djawulu Mununggurr Wanwuwuy, Vanessa Drysdale, Dhimurru Aboriginal Corporation

Back page credit: Cara Burke, TNRM

Territory Natural Resource management has made every effort to ensure this booklet does not contain material of a culturally sensitive nature. However, if you have any concerns over any material displayed in this manual, please contact TNRM's Communications Officer, at cara.burke@territorynrm.org.au or on (08) 8999 4110



