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I - KALACC

1. Missions et Objectifs de KALACC

KALACC MISSION:
"To assist and promote the ceremonies, songs and dance of Kimberley Aboriginal people, to encourage and strengthen their social, cultural and legal values and ensure their traditions a place in Australian society."

KALACC OBJECTIVES

1) To recognise, and to encourage the recognition in the wider Australian society of, the existence of individual Aboriginal tribal groups which claims rights of exclusive or joint ownership of, and control over, their own traditional forms of cultural expression, including songs, dances, ceremonies and cultural heritage;

2) To encourage and promote the rescue, maintenance and development of the traditional forms of Aboriginal cultural expression, including songs, dance, ceremonies and related activities of their people;

3) To help provide instruction for young Aboriginal people in the traditional arts, ceremonies, and related activities of their people;

4) To organise performances, tours, exhibitions and other demonstrations of traditional forms of Aboriginal cultural expression;

5) To provide protection and education for Aboriginal groups and individuals in matters pertaining to copyright and cultural heritage matters;

6) To promote acknowledgement of and respect for Aboriginal culture within the greater community.
2. Accord de recherche signé entre KALACC et Martin Préaud

THIS ADMINISTRATIVE DOCUMENT HAS BEEN REMOVED
II - DOCUMENTS AUTOCHTONES

1. Histoire de Jandamarra par Banjo Woorunmurra

THIS POEM HAS BEEN REMOVED DUE TO COPYRIGHT RESTRICTIONS
2. Lettre de Butcher Cherel,
Aujourd’hui peintre renommé, le stockman d’alors écrivait au Premier Ministre d’Australie Occidentale, 1er octobre 1971, pour demander des compensations au renvoi des travailleurs aborigènes des stations d’élevage (Source : Skyring 1998)

“We feel that for nearly one hundred years now our people have done a lot for the Beef Industry with all the benefits going to the graziers. We have received nothing I return and if something is not done this situation could remain unchanged for another hundred years. With the amount of money accumulated by the stations through our employment with them, some effort should be have been made a long time ago by the Native Welfare Department to obtain and channel these funds towards our welfare. We feel that our own efforts alone could have achieved at least some social and monetary benefit by now. We are appealing for your assistance. Obviously our situation is unjust, but what can we do?”

3. Lettre de la Communauté de Noonkanbah
Envoyée en 1980 au Premier Ministre d’Australie, Charles Court, suite à sa visite à Noonkanbah et à l’échec des négociations portant sur l’exploration pétrolière sur le site sacré d’Umpampurru (Source : Hawke & Gallagher 1989)

“At the meeting on the 30th May, 1980, and in your letter dated 31st May 1980, you assumed that we recognise the State Government’s ownership of the Land. Instead of this you should have recognised us, the Elders who hold the law for this country, as the real owners of the land.

You are wrong in thinking that the Museum and others know everything about our Law and Sacred Areas. Already the Museum has treated the maps they made of our Sacred Areas like a comic. Do you think we would be trying so hard to stop the drilling if that area was not important to us?

We have our own Law which we must live by, and we have our own religion which we must protect. By forcing this drilling programme to go ahead you are denying us our right to religious freedom.

We do not trust the State Government or Amax or any mining company as they put money above our Sacred Areas.

Amax did not come and ask us where the Sacred Areas were when they first came. Instead, they pushed their bulldozers through our Sacred Areas and cut our fences. If they had asked us three years ago we would have shown them where it was safe to drill. The mining companies and the Government are greedy.

To expect us to tell everything in our Law in one day is arrogant. The State Government has not given us a proper hearing and you demonstrated this on Friday. Instead of talking, you should have been listening; instead of assuming you had all the knowledge, you should have been trying to learn.

At the moment there is a contract surveyor working for the Government, placing pegs in our Sacred Areas, and working in places he should not be. He is breaking our Law and the State Government’s [Heritage Act]… You do not even treat us with respect.

If the drilling goes ahead, you will be placing our Community and those working on the drilling site in great danger. We do not know if we will be able to protect ourselves or the people working the rig. We are frightened…

We cannot agree to Amax mining our Sacred Areas because we would be breaking our Law. We cannot break our Law. If you force the drilling on our Sacred Areas, we cannot help you and you will be held responsible for the consequences.
This is a rich country and the Government is living off land that belongs to the Aboriginal. It is riding on the back of the Aboriginal.”

4. Lettre de Yakunarra

Ecrite en 1983 à l’Aboriginal Lands Trust d’Australie Occidentale pour l’obtention d’une oustation à Yakunarra (aujourd’hui Yakanarra, sur le bail pastoral de GoGo) et signée par 34 personnes (source : Skyring 1998)

“I want that country around Yakunarra, my people want that country, they worry about that country because that’s where they were born and where our language is. Our people are buried out there. We want [to] use this land for work. We ant to move out to our own country, away from grog and fighting... We want to use Yakunarra as a base for doing contract mustering and fencing. We want to develop our camp for some where (sic) for our people to live and look after the country and make the law strong again. We want to teach our kids their own language it’s getting lost in town.” Signed by 34 people
5. Lettre des membres du groupe Bardi

Envoyée au premier ministre fédéral Paul Kerating à l’issue du meeting de KALACC à Wire Yard, 1995

Mr Paul Keating
Prime Minister
Canberra ACT

28th June 1995
KALACC Bush Meeting
Gibb River Road

Dear Prime Minister

There exist today a number of organisations that are trying to help maintain our Aboriginal heritage, our laws and our culture.
Most of these organisations were actually set up by the Australian Government and not Aboriginal people.
As our country is heading towards the twenty-first century there needs to be changes.
"Self-determination" is what we Aboriginal people are working too. We are determined to improve our communities, our well-being. We want to use our initiative, to do what we know is right for ourselves.
We, in the Kimberley, have our own Kimberley Aboriginal Law and Culture Centre (KALACC) which has existed now for eleven years.
This centre was established by our Kimberley wide traditional elders. It is an organisation set up by Aboriginal people for the benefit of ALL Aboriginal people, to help maintain out traditional Law and Culture throughout the Kimberleys.

Our Culture is Alive!

There have been numerous reports written stating the positive and importance of our culture.
An example is the "Crocodile Hole Report" written in 1991.
Our Culture is our identity, our heritage - a heritage for all Australians. It was given to us by our ancestors. Throughout the centuries our elders have past it on, generation to generation, to our young people.
A lot of Aboriginal people in the metropolitan area have lost their heritage. We in the Kimberley are fortunate to still maintain our traditional ways. Our KALACC ensures we don't lose it!
Our KALACC is very important and supportive for our individual practises of our traditional Aboriginal Law and Culture, that takes place in the many communities throughout the Kimberley.
Our KALACC is not a threat to anyone! It is clean, pure and essential to Aboriginal people.
With KALACC there is hope for our future, our young people, our customs and Australians can be proud of this Indigenous Heritage, that shall continue to exist if KALACC is given the right support.
KALACC has always had funding problems. What we are asking is that our KALACC be funded straight from Canberra, from the Federal Government.
To deny KALACC direct funding from the Federal Government would be like adding salt to the wounds. Please! be truthful to yourself and our Australian Nation. Support KALACC's wishes and you can be proud to know that you shall be supporting one of the world's oldest Indigenous Cultures.

From members of the Bardi language group

6. Déclaration de Wire Yard, 1995

Over two days traditional elders representing 14 different language groups from the Kimberleys met at the Wire Yard, off the Gibb River Road, to discuss how best to support and maintain traditional Aboriginal Law and Culture in the Kimberleys.

The Kimberley Aboriginal Law and Culture Centre (KALACC) Executives are calling on the Prime Minister and Senior policy makers to come and sit down with them to discuss appropriate structures that empower elders and give them more control over existing funds that are set aside for culture and heritage programmes in the area.

Elders are calling for direct funding for the region. They want to determine their own priorities for cultural and heritage programmes.

A spokesman for KALACC, Wayne Bergmann, said -

"Our elders are the fundamental basis of our cultural identity. The existing system pays token recognition to their cultural knowledge. Too often it is bureaucrats that are prioritising and making decisions to fund cultural programmes. It is the elders that are best able to determine their own cultural priorities. Present programmes are failing to consider traditional law and culture customs when determining policy.

We have no confidence in the current system that has been set up to protect our cultural rights. The current system is effectively practising a form of cultural genocide by setting political agendas that are defined by the perceptions of bureaucrats and not the people they are meant to serve."

Community representatives at the meeting are calling on the Prime Minister and his officials to meet with elders in the Kimberleys to address issues and concerns that are endangering the cultural integrity of the region.

For more information call the KALACC on 091 915 317.

- We welcome all the members of the Canberra Parliament to this celebration of our land, law, language and culture.
- The Kimberley has often looked to the leadership of the Commonwealth to protect what is very important to us. We ask for your help to raise awareness of Kimberley issues.
- We do not have any elected body of our own in Canberra to put our matters forward and to defend our rights to land, language, culture and law.
- We want to see you stand up for us until there is a proper agreement between governments and ourselves over these essential parts of our life, or until there is proper recognition and respect for us in the Australian Constitution.
- We do want your support for:
  Recognition: that we are the first people of this land
  Respect: respect for traditional law and culture and our relationship with the land
  Acknowledgement: valuing the oral culture, traditional learning and teaching ways of our people.
- We want a relationship with governments that is not only about political outcomes but one where we can settle the differences of the past and negotiate the future way forward in mutual respect.
- Regional development has to take account of our presence in the region. We, like most others in regional Australia, need better services and quality of life. Too often we are the least-considered of those in the region. Today we need governments to negotiate with us about OUR regional priorities and aspirations. Regional representation that allows sub-regional representation to occur is important. What we do not want is further division of our people by governments not negotiating with us on a regional basis. We are linked across the Kimberley not only by our regional organizations but by common cultural, social and family values and traditions. These strengths of ours have got to help deal with the legacy of the challenges we have from our intertwined histories.
- We have to work together if we are to respect each other and make the better changes we know Australia has to make if justice is ever to happen for the Aboriginal peoples and the nation itself. Help us convince both Canberra and Perth our solutions have to be found in the region for some things but at the national level for other important things like the constitution, treaty and resources.
- We seek your support for the establishment of a Kimberley Indigenous forum to represent the interests of Aboriginal people in the Kimberley, to consult with government on things that are important to us.

KLC, KALACC, KLRC
August 31, 2005.
Kimberley Aboriginal people call for partnership with government, private sector to address issues

Meeting this week at Jarlmadangah, Kimberley Aboriginal people called upon government and industry to work with them in responding to the multitude of challenges facing the region and affecting the future of their people.

More than 400 Aboriginal people from across the Kimberley gathered at Jarlmadangah for the Annual General Meetings of their peak bodies, the Kimberley Land Council, the Kimberley Aboriginal Law and Culture Centre, and the Kimberley Language Resource Centre. They also came to celebrate Jarlmadangah community’s 20 successful years of operation.

Wide ranging discussions were held about current and impending issues affecting the lives of Kimberley Aboriginal people.

“Mining and exploration are booming in the Kimberley, and the challenges we face require a response that goes beyond securing title to our land and protecting our heritage,” said KLC Chairman Tom Birch. “The challenges are about ensuring that Kimberley Aboriginal people have a real economic stake in the proposed development of the Kimberley, including the exploitation of resources, water, agriculture, fishing, tourism, and pastoralism.”

“We encourage government and industry to be pro-active in working with our people to create real jobs within our region,” said Mr Birch.

Calling for changes in the ways government engages with Indigenous people, the Chair of the Kimberley Language Resource Centre, Ms June Oscar, said “We require a new paradigm in the way the public sector, both State and Commonwealth, responds to our needs for civic services.”

“We would welcome real dialogue and commitment from governments about how we might jointly work in partnership to confront the devastation being experienced by our people,” said Ms Oscar.

“Many of our countrymen and women live in poverty, and their life circumstances are severe and chronic. We have neither the resources nor the commitment from governments to allow us to participate in finding solutions. Governments still seem to be prepared to adopt the worn out public sector model of individual silo approaches and top-down management.”

Whilst congratulating the leadership taken by the women of the Fitzroy Valley in confronting alcohol abuse and damage to children, the meeting was dismayed by the lack of meaningful change over many decades.

“This is shameful. It is a bad mark against our modern day society,” said Mr Tommy May, Chairman of the Kimberley Aboriginal Law and Culture Centre. “We are part of Australia. Nowhere else in Australia would it be acceptable for Australian people to live in these conditions.”
“The type of leadership shown in the Fitzroy Valley is required in many of our other communities. We call upon government to assist us in bringing together leaders from government, bureaucracy, and the Aboriginal community to take the actions required to address the problems we confront today, and the longer term consequences of alcohol and drug abuse on our young adults. We want action, not lip service,” said Mr May.

Those present at the meeting were shown just what can be achieved by Aboriginal people, with government and private sector support, when the Jarlmadangah community outlined the history of their community and it’s achievements since it was founded twenty years ago.

Jarlmadangah community leaders Mr Anthony Watson and Mr William Watson presented certificates of appreciation to both the Aboriginal and the non-Aboriginal leaders who have helped them on their long road of becoming a culturally and socially sustainable and modern mainstream community, participating in service delivery and small business. Jarlmadangah’s success was put forward as a source of hope and encouragement for all Kimberley Aboriginal people.

Kimberley Land Council Executive Director Mr Wayne Bergmann outlined a plan for the future of Kimberley Indigenous people, involving the participation of resource developers, industry, and governments. This plan includes the establishment of a Kimberley-wide approach to future economic, social, environmental, and cultural opportunities and responsibilities.

“The development and utilisation of the knowledge base within the Kimberley Aboriginal community will assist us all – Aboriginal people, government, and industry - in together addressing the many challenges we face. By truly building on the contributions of our past leaders, this promises to be an exciting, lasting, and worthwhile focus for the future of Kimberley people,” said Mr Bergmann.

“The members of our organisations now call for a summit to deal with the challenges facing our people. We call on the Prime Minister and the Premier, together with industry leaders, to meet with our Chairs to talk about the issues that our people face, and the ways we can together deal with them.”

Members instructed the Chairs of their respective organisations, the Kimberley Land Council, the Kimberley Aboriginal Law and Culture Centre, and the Kimberley Language Resource Centre, to write to the heads of government, bringing their attention to these and other related matters.
9. Facsimilé de la brochure Yiriman du voyage organisé sur la Sturt Creek
We set up camp and collected clean ngapa from the edge of Sturt Creek.

Breakfast

Charmia, Evelyn and the other ladies are having breakfast around the fire.
We started recording stories for the old people in the morning after breakfast.

Luunja
This is where a massacre took place

In 20’s or 30’s there were 4 white men there done terrible things to our people. They chain them with a horse, they took them back to the old station - the white men tie them up on the tree. The white men took them in the ‘court yard’ they were shooting at them. Frank Clancy’s grandfather ran away from them.
This is where they used to keep people waiting. The kartiya were watching them. The people had to build it themselves, and the weak ones were shot. Riwarra, grandfather (kilaki) for a lot of people, ran away from here. He crossed the river and escaped. They caught him later near Carranya and shot him.
We went to the pond with Evelyn and Monica. We found pinanyi. Long time ago old people used to eat it. When it’s cooked it becomes yellow or white.

This is Shirley Yoomarie with her grandkids and this is her Dreaming for her and her cousin brother Bob Sturt - The Murrunkut Dreaming. This place it called Tarruru. The Murrunkut are little people who give you bush tucker when you hunt, but sometimes when you go back to the same place they don’t give you.
Pinti Pinti

Evelyn Clancy was born near here. There used to be some old yards here where people were rounded up and shot in the old days.

Sturt Creek Station

A lot of people grew up here. The men worked in the stock camp, and the women and old people worked around the homestead.
Station Crossing

Bessie and Fatima's grandfather was poisoned not far from here.
This is the Dreaming for old man Boxer.

MAPPING TJURABALAN COUNTRY
Stories Family Culture Country
Paruku IPA
Indigenous Protected Area

Indigenous Protected Areas are really “Blackfella National Parks”

Paruku IPA Rangers assisted the Sturt Creek trip through:
- Filming stories
- Editing and producing the trip book
- Hunting, Making meals, Collecting Water
- Helping Old People
- Setting up and packing up camps
Palyalatju Maparnpa Health Committee believes that cultural health is about body and spirit and the importance of traditional medicine & bush tucker. Going back to country with families & telling stories makes people strong.

**kring kring**

**ngurnu ngurnu: purple flower**

Love medicine, used in women’s ceremonial dance. Also used for coldsick

**wumparrt/parntarpi**

Smelling/smoking medicine for coldsick.

**ngurnu ngurnu**

Boil up bark until water goes dark red. Wash over sores, scabies or ringworm

Stronger ngurnu ngurnu, fumigate or mix with fat or oil and rub on skin.
Keeping Knowledge Strong

Walmajarri peoples’ stories are told and passed on

Aboriginal people talking language and sharing stories on country keeps their knowledge strong

The KLRC is developing rules to protect Aboriginal peoples’ language knowledge and other knowledge

Seeing how people keep their stories, songs and traditions strong helps us know what to put into this rule
III - MEETINGS & INTERVIEWS

1. Liste des meetings suivis

- Meeting à propos de la formation d’un « Kimberley Institute », Fitzroy Crossing’s Recreation Centre, 23 mars 2006
- Paruku IPA & Yiriman meeting, KALACC, 9 avril 2006
- Meeting de présentation du logiciel Marvin par le Kimberley Interpreting Services, KALACC, 12 avril 2006
- Meeting avec la police à propos d’un incident à Junjuwa, KALACC, 19 avril 2006
- Réunion restreinte du comité exécutif de KALACC à propos du Regional Partnership Agreement « Caring for Country » en préparation, Fitzroy Crossing, 20 avril 2006
- Meeting avec la représentante du Department of Community Development (WA), financement de KALACC, 26 avril 2006
- Meeting de préparation du voyage à Yirruamaral, KALACC, 26 avril 2006
- Meeting des artistes de Mangkaja, membres locaux de KALACC et représentants de l’ANKAAA, KALACC, 28 avril 2006
- Réunion d’information sur le Kimberley Water Source Project (un projet pour amener l’eau douce du Kimberley jusqu’à la capitale, Perth, qui en manque cruellement), Fitzroy River Lodge, 4 mai 2006
- Réunion de gestion du programme Yiriman, KALACC, 8 mai 2006
- Réunion sur la création de l’IPA Warlu Jilajaa Jumu, Karrayili Adult Education Centre, 9 mai 2006
- Réunion de préparation du documentaire sur l’ethnographe suédois Mjöberg, ‘Dark Science », KALACC, 10 mai 2006
- Réunion avec la représentante Nyoongar de la Rottnest Island Authority à propos d’un projet de mémorial auquel les Aborigènes du Kimberley sont invités à participer, KALACC, 11 mai 2006
- Réunion du comité exécutif de KALACC, Lakeside Resort, Kununurra, 17-19 mai 2006,
- Derby Youth Forum, Bidyadangah, 25-28 mai 2006
- Réunion avec les représentants du Department of Transport And Regional Services, Halls Creek, 14 juin 2006
- Réunion à propos de l’entretien de la McLarty track, Djugerardi, 18 juin 2006
- Mowanjum cultural festival 3-6 juillet 2006
- Réunion des Conseillers Culturels de Yiriman pour le Plan de développement d’équipes de Rangers, Jarlmadangah, 17 – 20 juillet 2006
- Réunion avec la député Shelley Archer à propos des financements de KALACC, KALACC, 27 juillet 2006
- Réunion avec l’Australia Council for the Arts, Broome, 31 juillet 2006
- Réunion du groupe des jeunes de Fitzroy Crossing, atelier Fitzroy Works, 2 août 2006
- Réunion avec le ministre responsable des Correctional Services, KALACC, 11 août 2006
- Réunions des groupes de plaignants du Native Title Gooniyandi, Bunuba et Kurungal, Karrayili, 29, 30 et 31 août, 2006
- Warlu jilajaa Jumu IPA meeting, Karayili, 17 août 2006
- Ngurralpa Native Title claim meeting, Wirrimanu (Balgo), 6 septembre 2006
- Assemblées générales conjointes de KLC, KALACC et KLRC, Yirramalayi, 22-25 septembre 2006
- Réunion entre les coordinateurs du programme Yiriman, les membres de la Land and Sea Management Unit du KLC et les Services de Quarantaine australiens (AQIS), Derby, 16 novembre 2006
- Réunion avec la police de la ville à propos d’un incident survenu sur la route de Kurlku (menaces avec arme à feu contre propriétaires traditionnels), 20 novembre 2006
- Assemblée générale annuelle de Mangkaja, Karayili, 29 novembre 2006
- Réunion avec un galeriste voulant vendre les coiffes de la danse Kurtal, KALACC, 29 novembre 2006
- Meeting de gestion du programme Yiriman, KALACC, 1er décembre 2006
- Réunion avec les représentants du Department of Community Development (WA), KALACC, 4 décembre 2006
- Réunion de la Kimberley Aboriginal Pastoralist Association, KALACC, 4 décembre 2006
- Lancement de *New Legend*, Broome, 7 décembre 2006
- Réunion du comité exécutif de KALACC, Broome, 8 décembre 2006
- Réunion à propos des funérailles de Huey Bent et de son héritage, KALACC, 18 décembre 2006
- Fitzroy Futures meeting, Karrayili, 5 septembre 2007
- Réunion à propos d’un moratoire sur la vente d’alcool à emporter à Fitzroy Crossing, 13 septembre 2007
- Réunion avec la représentante du Christensen Fund, KALACC, 16 septembre 2007
- Gooniyandi Native Title meeting, KALACC, 17 septembre 2007
- Rencontre entre le groupe de jeunes de Fitzroy Crossing et les représentants de la Foundation for Young Australians, KALACC, 17 septembre 2007
- Réunion préparatoire à l’enquête du State Coroner sur les suicides aborigènes dans la vallée du Fitzroy, KALACC, 18 septembre 2007
- Ngurrara Native Title meeting, Karrayili, 20-21 septembre 2007
- Réunion entre les artistes de Mangkaja et les représentants d’ANKAA, Karrayili, 25 septembre 2007
- Assemblées Générales annuelles de KLC, KALACC et KLRC, Jarlmadangah, 30 septembre – 3 octobre 2007
- Festival Garnduwa, Fitzroy Crossing 4-10 octobre 2007

2. Interview de Joe Brown, *Chairman de KALACC, août 2006*

   THIS INTERVIEW HAS BEEN REMOVED AT AUTHOR'S REQUEST
3. Interview de Wes Morris, Coordinateur de KALACC août 2007

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