



Dhimurru Aboriginal Corporation

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Dhimurru Vision Statement

(Adapted in 2013 following the declaration of extensive sea country estates to be included in the Dhimurru IPA).

Dhimurru's vision is guided by the wisdom of our elders who founded Dhimurru. They have inspired us in our work. They exhorted us to look after the land for those who will follow, to protect and maintain it. In 1990 on behalf of the elders Roy Dadayṅa Marika said, "Be firm and strong for the land, and the strength of your solidarity will sustain you in your cause."

"Our country (land and sea) will exist forever. It must be protected so that it will remain the same, so that it can be seen in the same way that the elders saw it in the past. Our vision and hope is that Yolṅu will continue to use our country for all the generations to come."

The elders said, "We the old people hope that Dhuwa and Yirritja country will continue to be looked after through the connection of yothu yindi.

"All our country is Yirritja and Dhuwa. Our songs, our law, our sacred art, our stories are embedded in our country, which is the foundation of our knowledge. That's how we see our country; that is what our Land Rights Act says.

"The decision-makers are the landowners, the clans that are connected through Yothu Yindi and Märi-Gutharra kinship. They have placed certain areas of our land in the hands of the Dhimurru Committee, which authorises the Dhimurru Rangers to manage and preserve, maintain and protect the areas designated for recreation use.

"The landowners put the recreation areas in Dhimurru's hands to manage. They envisage one committee, one voice, and one body under one umbrella, Dhimurru. Only Yolṅu will make decisions for this land, not government officials or any other person who is not a landowner.

"We envisage working together with the Parks and Wildlife Commission and other IPA collaborators; we need their help in making our vision a reality. With respect to the sea country in the IPA, we are committed to work together with all relevant agencies to ensure that our sea country remains healthy, our sites and their stories are protected, and our marine resources are used sustainably. But the only people who make decisions about the land are those who own the law, the people who own the creation stories, the people whose lives are governed by Yolṅu law and belief."