

"Be firm and strong for the land, and the strength of your solidarity will sustain you in your cause. The land 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" Roy Dadanga Marika



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"The land will
exist forever"

VISION

Our vision and hope is that Yolngu will continue to use the land for all the generations to come. '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 Land Management.

Only Yolngu 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; we need their help in making our vision a reality. 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 Yolngu law and belief.'

MISSION

Dhimurru Land Management uses a both ways approach, working closely with organisations like the NT Parks and Wildlife Commission as well as drawing on Ngapaki expertise to inform Yolngu management practice. Dhimurru's vision will be achieved by educating people in the Yolngu way of "taking just enough not too much".

KEY OBJECTIVES

The main strategic objectives of Dhimurru are to:

- Aid the protection, conservation and sustainable management of natural and cultural resources, especially those used for recreation.
- Manage natural and cultural resources based on Yolngu control and a community-based approach to planning.
- Promote and foster Yolngu ecological and cultural knowledge and practice.

The objects of the Association qualify as charitable - assisting the members of the Clans in the management of Aboriginal land and sea in the Region and to promote the employment and training of members of the Clans in land and sea management.

An important goal of Dhimurru is to look at ways to use western science-based management practice within a traditional resource management framework. Dhimurru believes that this will help maintain both the environmental and cultural integrity of Yolngu lands and seas.



Our Logo

The Yolngu universe is divided into two halves or sections, called Yirritja and Dhuwa. This includes people, plants, animals, land everything. On the Dhimurru logo, the black cockatoo represents the Dhuwa moiety and the white cockatoo the Yirritja moiety. They are encircled by a stem of a coastal ground creeping plant known as rowu (Goats Foot, Morning Glory or Purple Beach Convolvulus: *Ipomoea pes-caprae*). This plant represents the unity of the clan groups working together.

Our Vision; Our Mission; Our Objectives; Our Logo

"Just enough
not too much"

All Yolngu people in north eastern Arnhem Land belong to one of two basic divisions, or moieties, called Dhuwa and Yirritja. Everything in the Yolngu universe - Spirit Beings, plant and animal species, clan groups, areas of land and water are either Dhuwa or Yirritja. The Djang'kawu Sisters, the morning star, the water goanna, the stringy bark tree, and the land in and around Yirrkala are Dhuwa, while the evening star, stingray, cycad palm, and members of the Manggalili clan are all Yirritja. Within each moiety, people belong to smaller groups called clans, each having its own language. In the Gove Peninsula and the surrounding area, most Yolngu belong to one of sixteen clans, of which eight are Dhuwa and eight are Yirritja. Clan members own areas of land and waters in common.

This relationship is much more complex than just 'owning', or even 'caring for', the land. Yolngu often say that they 'come from' the land, or that they 'are the land' - a difficult concept for non-Aboriginal people to grasp.

The land and waters of each clan were bestowed on the forebears of living clan members long ago in Wangarr Time, which Yolngu may refer to in English as 'Creation Time'; or sometimes they just say long ago. A clan's land and waters were bestowed on it by one or a particular set of the many sacred and powerful Wangarr Beings who traveled across the landscape during this time of creation. 'Spirit man', or 'Spirit woman', 'ancestor', 'totem', or various combinations of these, are some of the English terms used by both Yolngu and non-Yolngu speakers attempting to explain

"Be firm and strong for the land"

Flora

The flora of the area is rich and diverse. Species have a range of potential uses. Some are the source of food, some of medicines, and some of material for the manufacture of tools. A number of species also function as 'bio-indicators', i.e. flowering signals the availability of desirable seasonal resources such as Djinydjalma (Mud Crabs) or Guku (sugarbag, wild honey). Plants play an important role in ceremonial and ritual aspects of Yolngu life. Plant names and uses were bestowed by ancestral creation figures.

Fauna

The wildlife of the region is notable for its intactness. Most of the area has been little modified by European influence. A total of 13 frog, 76 reptile, 207 bird and 35 mammal species (including 8 feral) have been recorded in the Manydjarrarrnga-Wanuwuy area, or nearby mainland locations. A range of fauna have been recorded as 'species of conservation concern': 4 species of birds, 9 species of reptiles and 3 mammal species.

"Protect the
land for future
generations"



"Our map is
whole not flat"



The Gove Peninsula is located within the Arnhem Coast Bioregion and has significant natural and cultural features and strong and continuing Aboriginal culture and land management practices.

Dhimurru was formed by Yolgnu estate owners in response to the impact bauxite mining operations in North East Arnhem Land has had on the local Yolgnu lifestyle and culture and the land owned by these people. Dhimurru is a vehicle for enabling Yolgnu to exercise their land and sea management responsibilities and assists individual Yolgnu land-owners, homeland centres, and local Yolgnu community organisations with the development and implementation of culturally and environmentally appropriate resource management strategies.

Dhimurru manages the Dhimurru Indigenous Protected Area (IPA). This covers approximately 101,000ha of the Gove Peninsula and includes some 8,000 hectares of marine estate. The IPA encompasses the estates of 14 Yolgnu clans with most of the 1,500 estate owners living on the Peninsula. Major community areas include Yirrkala and Guninyarra. Dhimurru has 16 staff, 12 of whom are traditional owners and members of the Clans. The IPA Program supports Aboriginal Land management for conservation purposes, while at the same time allowing for sustainable economic development and traditional resource use. The program recognises the natural and cultural value of the area Dhimurru manages and includes incorporation of the area in Australia's National Reserve Estate. Dhimurru is attracting increasing national and international attention as an indigenous natural and cultural resource management agency.

Our Purpose



Dhimurru provide many services focusing on Yolngu capacity and activity in the region while preserving environmental and cultural values and support services including:

- Environmental monitoring and service agreements with industry;
- Heritage assessment and management;
- Expanding species and habitat management and protection;
- Promoting and developing sustainable tourism activities;
- Promoting and creating employment opportunities; and
- Extending public interpretation and education activities.

Dhimurru issues Recreation Permits for access to designated areas, monitors compliance with access conditions, and develops culturally appropriate resource management plans.

All functions undertaken by Dhimurru are in accord with the wishes of relevant traditional land-owners and follow one of the two underlying sets of guidelines - the Terrestrial Plan or the Sea Country plan:

The Terrestrial plan details zoning, values, management goals, priority issues, permitted uses and priority management actions for each location in the Indigenous Protected Area (IPA)

The Sea Country plan details values, management methods, management issues and the roles and responsibilities of stakeholders for the sea country.

Our Strategies

"We will
be back"

Structure

Dhimurru is an Australian Aboriginal Community based organisation incorporated under the CATSI Act (1976). Incorporation occurred in September 2016. Dhimurru's incorporation number is 1558.



Governance

Dhimurru operates on Aboriginal Land in the Northern Territory of Australia.

Dhimurru's role and function is 'the landowners' preferred land and sea management agency', made official in an agreement between the Northern Territory Government, the Commonwealth Government, Dhimurru, and the Northern Land Council.

Dhimurru's constitution requires the election of its board from amongst its members at the Annual General Meeting. Each clan must have two representatives elected to the board. Representation relates to the relative interests each clan has in the area Dhimurru manages. The board can appoint directors to the board to fill any vacancies during its term. The board must have a quorum of 5 directors in order to pass resolutions. The quorum must contain representatives from the main land owning clans and both Duwa and Yirritja moities must be present. The committee is assisted by the Dhimurru Advisory Group which includes representatives from the Northern Land Council, the Northern Territory Parks and Wildlife Commission, and the Commonwealth Department of Environment and Water Resources.

Management

Dhimurru's operations are lead by Managing Director Djawa Yunupingu - a senior Yolngu traditional owner. The Director relies on a team of senior Rangers to manage and supervise the operational aspects of Dhimurru's work. The Director relies on his Executive Officer Steve Roeger and administration officer to manage the administrative aspects of the organisation. Administrative arrangements are further supported with the services of an independent auditor and accountant.

Structure; Governance, Management

"For future generations"

People

Djawa Yunupingu	Managing Director
Mawalan Marika	Senior Cultural Adviser
Mandaka Marika	Senior Ranger Special Projects
Banula Marika	Senior Ranger Operations
Djambatj (Arian) Pearce	Ranger Galkal
Balupalu Yunupingu	Senior Ranger Sea Country
Daryl Lacey	Senior Ranger Galkal
Mawuka Marika	Permits Officer
Djawulu (Deon) Mununggurr	Ranger Sea Country CDEP (Dhanbul)
Butjarri (Craig) Mununggiritj	Ranger CDEP (Dhanbul)
Waykarr Gurrawiwi	Ranger CDEP (Dhanbul)
Patrick White	Ranger Sea Country CDEP(Dhanbul)
Dhuru Yunupingu	Ranger CDEP (Maringarr)
Steve Roeger	Executive Officer
Angela Cashion	Permits and Accounts Officer
Larrpan Concu	Project Facilitator - Ghost Nets/Dhimurru
Vanessa Walsh	Project Facilitator - Sea Country



Capacity

Dhimurru provides a range of on the job training programs including:

- Literacy and numeracy
- Law enforcement
- First aid
- Tour operating
- Coxswains
- Business administration; and
- Indigenous leadership.

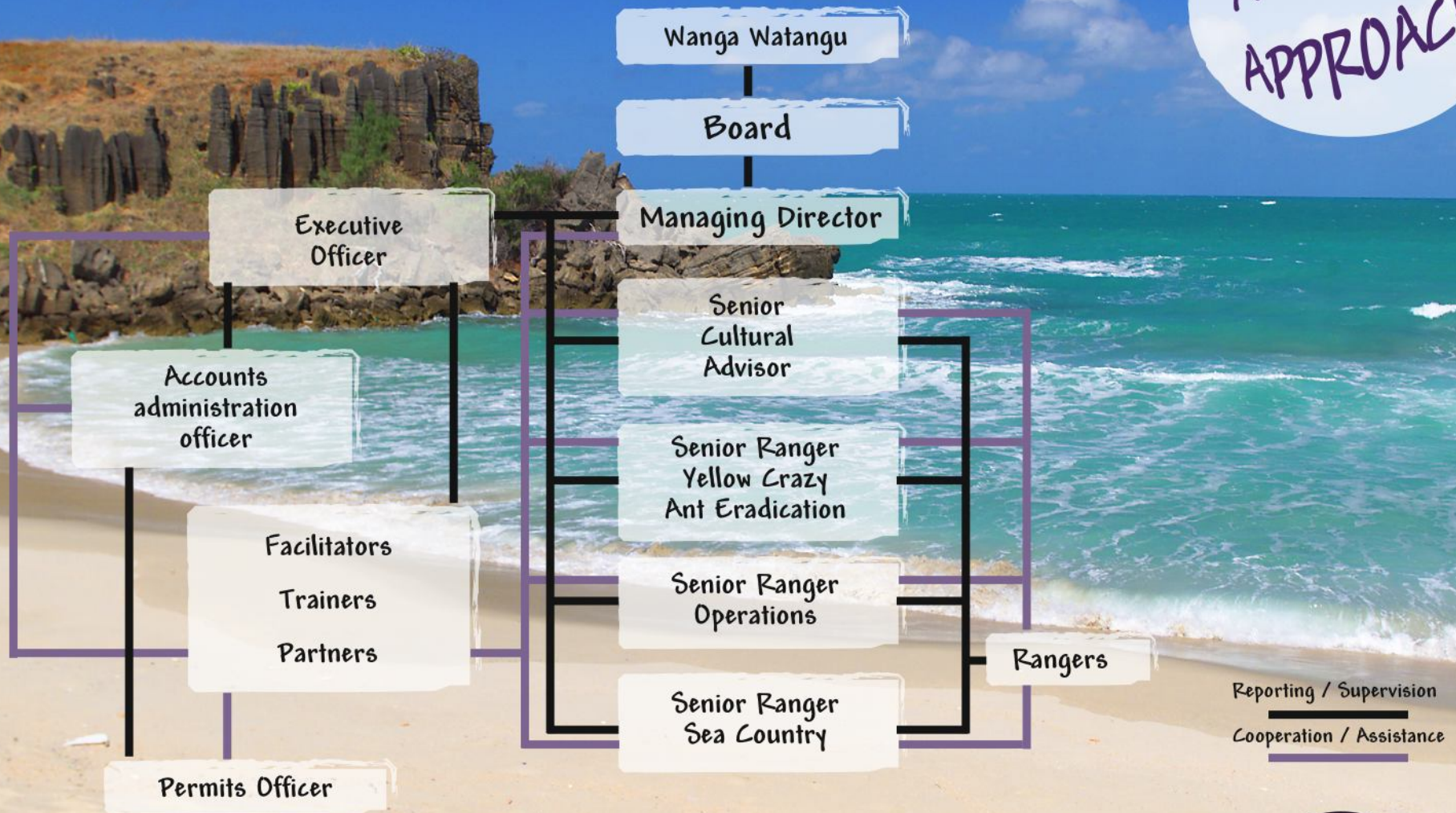
These activities provide rangers with a range of skills relevant to their employment and lifestyle. Capacity building increases confidence in representing Yolngu interests in a variety of forms and have developed respect from both the Yolngu and non-Yolngu community.

People; capacity building

REAL
EMPLOYMENT

Dhimurru Management Structure

A TEAM
APPROACH



Organisational Chart



STRENGTHS

- o Teamwork
- o Cultural Knowledge
- o Experience
- o Spirit - alive, excitement
- o Vision
- o Land & water Knowledge
- o Seasons
- o History
- o Respect - want to do right thing
- o Good, dedicated staff
- o Well organised
- o Good communications
- o Commitment to work - no work no pay
- o Getting results/outcomes
- o Family support - help, teach, respect, loyal
- o Strong management structure - good communications, Knowledge - ego left at door
- o Transparent & honest
- o Ownership & pride of organisation
- o Traditional owners are Organisation - cultural match
- o Strong leadership & vision of owners
- o Authority - confidence
- o Respect/profile/awareness - internationally/nationally and locally
- o Life balance - safe haven
- o Flexibility
- o Holistic approach
- o Diverse income streams - different contracts from different Organisations
- o Good English skills

WEAKNESSES

- o Constitution
- o Lack of infrastructure - office space
- o Grant based income reliance
- o No plan going forward
- o Training
- o Need more \$
- o Need to know what \$ used for
- o Needs to be documented
- o Govt - Indian giver
- o 17 contracts - time consuming, administration burden
- o Short term vs recurring funding
- o People not turning up for work
- o Language - interpretation in training, govt etc
- o Min. of 2 languages at work
- o Size of job - area and people
- o Complicated & involved communication required with stakeholders

OPPORTUNITIES

- o Rework constitution
- o Obtain new office - more space
- o Create strategic plan
- o Increase self generating income
- o Investment
- o Explore new ways of making money
- o More training
- o Philanthropic
- o Tourism
- o Women rangers
- o CDEP ceasing - get paid for providing services

THREATS

- o Financial problems
- o Lack of funding
- o Community problems
- o Workers not working - staff
- o Staff levels
- o Not moving with times
- o Govt intervention
- o Vulnerable to Govt policy changes

"Protect
and sustain"

S.W.O.T.

