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GARMA FESTIVAL 2009

The Yothu Yindi Foundation's Garma Festival of Traditional Culture

Gulkula, via Nhulunbuy, Arnhem Land, Australia

7-11 August 2009

featuring,

8-10 August

Key Forum on 'Creative Industries'

Garma Miwatj Youth Forum

7-10 August - Bathala Bunggul

7-11 August - Indigenous Cultural Tourism Program

EXPO

Background Notes

(These notes are subject to change)

This document contains important information for all guests to Garma 2009.

Please read carefully.

To avoid disappointment the Garma Festival organisers advise you to make early bookings for flights and accommodation.

CONTENTS

INTRODUCTION	3
GULKULA: THE FESTIVAL SITE	4
CATEGORIES of ATTENDANCE	5
Key Forum Theme – Creative Industries.....	5
Indigenous Economic Development Stream (IEDS).....	5
Indigenous Cultural Tourism –Men's Program –Women's Program.....	5
Indigenous Students' Contemporary Music Training Program.....	6
Indigenous Students' Multimedia Training Program.....	6
Media.....	6
Youth Forum.....	6
Yidaki Masterclass NOT AVAILABLE FROM 2008-2012	6
ACCOMPANIED CHILDREN.....	7
THE DISABLED.....	7
FESTIVAL FEATURES	8
Evening Bathala Bunggul.....	8
EXPO.....	8
Lunchtime and nightly concerts.....	8
Evening presentations.....	8
Indigenous Film Program.....	8
Yolngu Information Hut.....	8
Garma Panel Collaborative Art Project.....	8
Gapan Gallery.....	8
Yirrkala Open Day.....	8
Garma Open Day.....	8
Authority to make a recording (including photos) of the Festival.....	9
Role of the media.....	9
Northern Land Council Permits to Enter Aboriginal Land.....	9
Alcohol and other drugs.....	10
Behaviour protocols.....	10
Camping.....	10
Toilets and Showers.....	11
Meals.....	11
Offsite accommodation.....	11
Flights and Charters to Nhulunbuy (Gove) Airport.....	11
Airport Transfers.....	12
Taxis.....	12
Hire Cars.....	12
Drive carefully.....	12
Climate.....	12
Crocodiles and sea wasps.....	13
Mosquitoes.....	13
Shopping.....	13
Medical First Aid.....	13
Local Arts.....	13
FREQUENTLY ASKED QUESTIONS	14
A SHORT HISTORY OF YOLŃU	15
YOTHU YINDI	15
YOTHU YINDI FOUNDATION (YYF)	15
YOTHU YINDI: THE BAND	16
YOLŃU MATHA: THE LANGUAGE	17
SOME COMMON YOLŃU TERMS	18
GENERAL AUTHORITY TO MAKE A RECORD OF THE GARMA FESTIVAL	19
GENERAL CONDITIONS FOR PERMITS	20

INTRODUCTION

The ancient sound of the *yidaki* (didjeridu) is a call to all people to come together in unity; to gather for the sharing of knowledge and culture; to learn from and listen to one another.

From Friday 7 to Tuesday 11 August 2009, that call will announce the 11th Garma Festival, the largest and most vibrant annual celebration of Yolngu (Aboriginal people of northeast Arnhem Land) culture and one of Australia's most significant cultural exchange events, and a model for authentic, insightful Indigenous tourism.

Garma is a colourful event with a greater, deeper purpose. Indigenous and non-Indigenous Australians experience and are directly involved in a spectacular yet substantive display of cultural practice and cross-cultural learning.

Garma is presented by the Yothu Yindi Foundation, a not-for-profit Aboriginal corporation with tax deductible status, and all Garma entry fees and other revenues go to the programs and projects of the Foundation and achievement of its aims.

- To provide contemporary environments and programs for the practice, preservation, maintenance and presentation of traditional knowledge systems and cultural traditions and practices, especially traditional dance (*bunggul*), song (*manikay*), art (*miny'tji*) and ceremony.
- To share knowledge and culture, thereby fostering greater understanding between Indigenous and non-Indigenous Australians.
- To develop economic opportunities for Yolngu through education, training, employment, and enterprise and community development.

More than 200 Yolngu are employed or trained at Garma each year.

Garma 2009 features a Key Forum on 'Creative Industries'. The Key Forum is now a nationally significant gathering discussing a rolling set of themes – Indigenous Health, Education, Indigenous Knowledge and Creative Industries, - with a parallel Indigenous Economic Development sub-theme held every year. The themes are revisited and outcomes reviewed every four years. The Key Forum attracts many community, corporate and governmental leaders, educators, students, and artists, and produces real and practical results.

Garma incorporates visual art, dance – including the famous nightly *bunggul* – and music, as well as other important forums and education and training programs relevant to cultural tourism, culture, craft and leadership - particularly youth leadership.

Of course, Garma will also feature the many regular programs such as the Cultural Tourism Program with men's and women's programs, an Indigenous youth program including contemporary music and multimedia training programs, health, personal development and seminars, including a major Youth Forum. Garma has also become a major gathering for Indigenous artists and Indigenous art collectors, and for art displays, presentations and projects, including the pre-eminent Garma Panel project.

Garma has twice been awarded the Northern Territory Government **Brolga Award** for the best Major Event. This followed the winning of the prestigious **Skal International Ecotourism Award** (Education program – Media category) and the Foundation being runner-up in the inaugural **Gnunkai National Indigenous Tourism Award** in 2005.

Yolngu culture in northeast Arnhem Land – a heartland of Aboriginal culture and land rights – is one of the oldest living cultures on earth, stretching back many thousands of years, and the Garma Festival is a celebration of that Yolngu cultural inheritance. Garma, held on Aboriginal land, will again this year attract many clan groups from northeast Arnhem Land, and representatives from clan groups and Aborigines peoples from Arnhem Land, Australia's Top End, and across the nation. The vision of the Yothu Yindi Foundation is for Yolngu and other Indigenous Australians to have the same level of wellbeing and life opportunities and choices as non-Indigenous Australians.

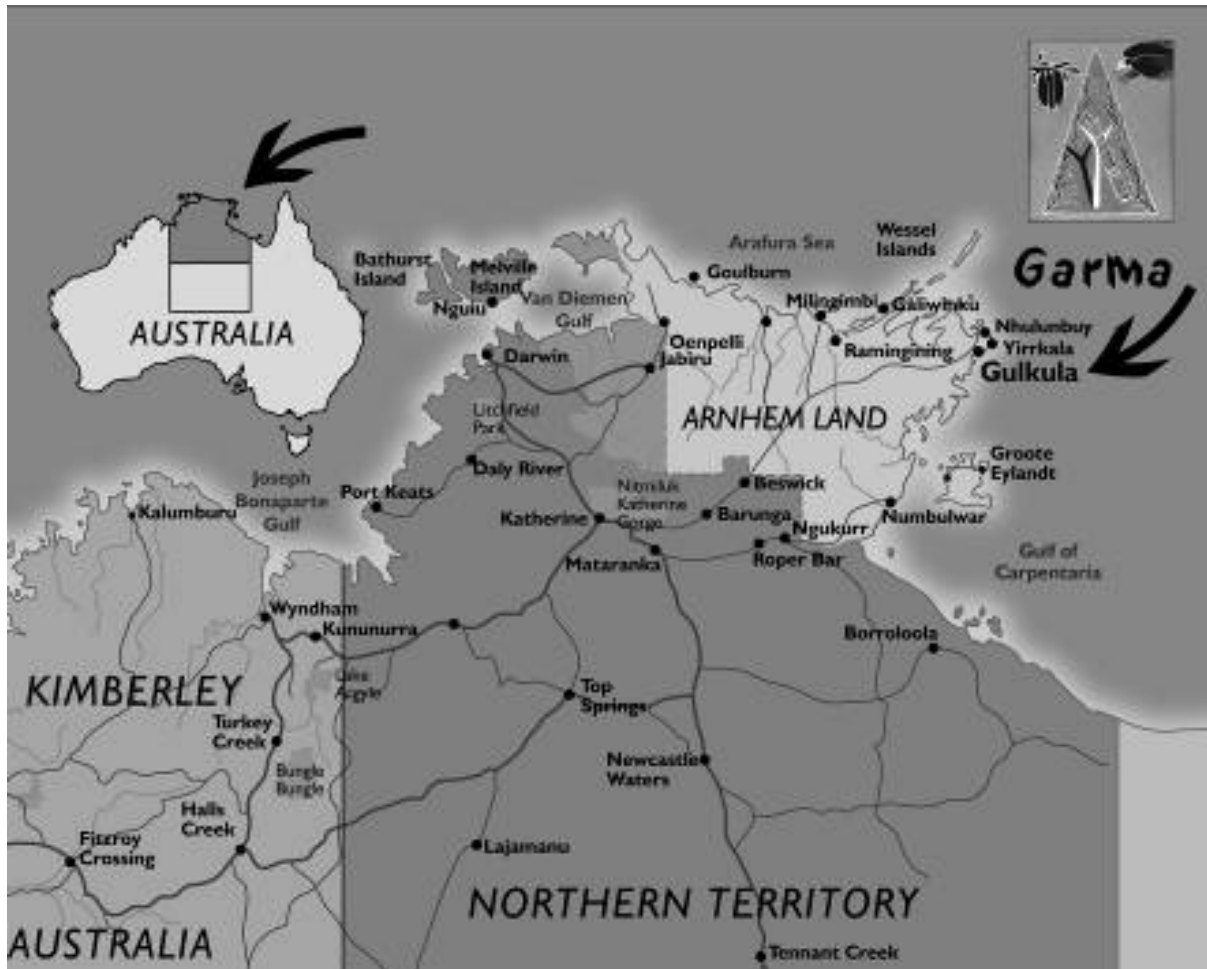
"Garma is a vital element of achieving that vision," says Mandawuy Yunupingu, founder of Garma and Deputy Chairman of the Foundation. "It is a vital part of our efforts to present, nurture and preserve traditional Yolngu culture.

"Art, language, the mountain of Yolngu knowledge – including in healing and wellbeing – the spirituality, much of it borne of the land, is disappearing. Cultural traditions and practices of

traditional dance, song, ceremony – our social rituals and belief expressions – are being lost, not passed on to the next generation. The bonds, the ties are being broken. This cultural structure is vital for social cohesion, for holding communities and clans and families together and therefore for community development – and that includes economic development and even economic opportunities through that culture – and community wellbeing”.

GULKULA: THE FESTIVAL SITE

The festival site at Gulkula, set in a stringy bark forest with views to the Gulf of Carpentaria, is approximately 40 kilometres from the township of Nhulunbuy, and about 15 kilometres south-east of Nhulunbuy (Gove) airport. The Garma ceremonial ground at Gulkula is the focus of the festival. Gulkula has profound meaning for Yolngu, as Gulkula is where the ancestor Ganbulabula brought the yidaki (didjeridu) into being among the Gumatj people.



PLEASE NOTE: Garma has limited capacity and the various categories of attendance are regularly sold out long before the Festival commencement date. For the Key Forum, priority is given to applicants with specific or professional qualifications, expertise or interest in the Key Forum theme or who are working, studying, training academically or actively involved in a field relevant to the Key Forum theme. Other programs are filled on a ‘first come first served basis’.

CATEGORIES of ATTENDANCE

To attend Garma, you need to [complete an online Expression of Interest \(EOI\) form](#). This form includes nominating an attendance category from the list below. Read the list carefully so you can select the appropriate category when you are completing your EOI.

Key Forum: 2009 theme - **Creative Industries**
Indigenous Cultural Tourism – Men’s and Women’s programs.
Yidaki Masterclass **Not available from 2008 to 2012**

For more information download:

- Key Forum flyer – [More about Key Forum](#)



Key Forum

Theme – Creative Industries

Registration is open to participants with specific or professional qualifications, expertise or interest in the theme of the Key Forum. Persons working, studying, training or academically involved are invited to submit an Expression of Interest to attend.

Key Forum registration includes Gove Airport ground transfers and meals. Camping accommodation hire is additional (if your EOI is accepted you will be given camping equipment hire options during your online registration).

Student registration, at a discounted rate, is open to students enrolled in recognised Indigenous studies subjects, courses or programs at colleges or universities. You will need to provide details of your course in the EOI.

Key Forum flyer – [More about Key Forum](#)

Indigenous Economic Development Stream (IEDS)



The IED stream of the forum will consist of sessions and presentations on exciting topics featuring international and local industry and sector experts, business innovators, professionals, Indigenous organisations, and Indigenous knowledge holders.

The style of this stream will be uniquely engaging, presenting a unique opportunity, to be experienced in a uniquely Yolngu setting.

Registration includes permits, Gove Airport ground transfers and meals. Camping accommodation hire is additional (if your EOI is accepted you will be given camping equipment hire options during your online registration).

Indigenous Cultural Tourism

–Men’s Program

–Women’s Program

Registration is available to members of the general public to attend Garma through a 5-day special Indigenous Cultural Tourism program with Indigenous and non-Indigenous professional guides.



Following the success of recent years, we have further developed the Indigenous Cultural Tourism program, increasing the direct involvement of Yolngu guides and cultural leaders, and tailoring the Garma programs into a unique Indigenous Cultural Tourism program which delivers superb experiences, specially organised for men and women. But in order to retain the intimate and substantive essence and ambience of the program, we are continuing to strictly limit the number of places available.

The Indigenous Cultural Tourism program is designed to be compatible with Yolngu culture. So those privileged to come to Garma on the program will split for much of the time into tailored separate women’s and men’s groups, with appropriate Yolngu guides and presenters, but come together as one group for such special sessions and other features as a Cultural Induction session; the famous nightly bunggul (dance ceremony); and presentations on

language, flora and fauna, and interpretation of dance and song.

Garma provides a unique cultural immersion experience – Yolngu culture on Yolngu terms on Yolngu land. It is an award-winning model for insightful, intimate Indigenous tourism. The unique line-up of entertainment, education and real cultural interaction includes a spectacular celebration of cultural traditions and practices – dance, song, music and art – which is truly authentic. And all proceeds go to the operation of Yothu Yindi Foundation social, cultural and economic programs.

Indigenous Cultural Tourism registration includes permits, Gove Airport ground transfers, meals and camping accommodation.

Indigenous Students' Contemporary Music Training Program

For NT based Indigenous VET music students.

submit an Expression of Interest

Each year at Garma, the NT School of Music and Charles Darwin University run VET music training for Northern Territory-based Indigenous musicians and songwriters at the Festival site, Gulkula, culminating in live performances – lunchtime and evening concerts. The training program focuses on improving industry and performance skills and techniques and recording original music and includes training and mentoring by NT School of Music and YYF staff, volunteers, professional musicians and other industry professionals.

Indigenous Students' Multimedia Training Program

For enrolled NT Indigenous VET multimedia students.

submit an Expression of Interest

Each year at Garma, the Northern Territory Open Education Centre runs VET multimedia training for Northern Territory-based Indigenous students at the Festival site, Gulkula, culminating in a range of industry-based experiences. The training program focuses on improving industry and production skills and includes training and mentoring by NTOEC and YYF staff and volunteers and other industry professionals. This program is a vital element of the work of the Yothu Yindi Foundation's **Indigenous Recording and Multimedia Training Program**, providing Yolngu youth with skills enabling them to record and document important cultural traditions and practices, working with elders, in local communities.

Media

For approved professional working media representatives.

submit an Expression of Interest

Garma enjoys widespread national and international media coverage across a range of themes and is now one of Australia's highest profile Indigenous, cultural exchange and tourism events, with the Key Forum in particular attracting national news coverage. Media please note: the Foundation has professional photographers recording all aspects of Garma, and photos are available at no cost for publication by media outlets. All media representatives are required to sign the Authority to Record as are all other Garma attendees.

Youth Forum

At Garma 2009, we will also be further developing the very successful Garma Miwatj Youth Forum, and Indigenous Youth Community Leadership programs. The Youth Forum features a vast array of substantive activities, entertainment, performances and presentations. We will continue to bring together young Indigenous Australians to nurture leadership, work and life-skills – to develop community leaders and assist in sharing and protecting culture and knowledge, in bringing Australians together and in creating economic opportunities and real outcomes. Enquiries garmafest@bigpond.com

Yidaki Masterclass **NOT AVAILABLE FROM 2008-2012**

At its 2007 annual general meeting, the board of the Yothu Yindi Foundation decided that the Garma Festival's Yidaki Masterclass would be cancelled for five years following the death of

the Masterclass co-convenor.

This decision was taken after a request from the immediate family and as a matter of respect in accordance with Yolngu cultural tradition. The next Yidaki Masterclass will be at the Garma Festival of 2013.

Djalu Gurruwiwi will continue to teach yidaki but not at the Festival. Any Yidaki Masterclass enquiries will be forwarded to his management.

ACCOMPANIED CHILDREN

While the organisers will do everything in their power to make the site child-friendly, the responsibility for the care and well-being of children lies entirely with parent/s or guardian/s. Children under 5 years of age accompanied by parent/s or guardian/s may attend Garma free of charge.

PLEASE NOTE: Garma does not provide child-minding facilities.

In the Indigenous Cultural Tourism category:

- Children 12-17 years of age accompanied by parent/s or guardian/s registered in Indigenous Cultural Tourism may attend at a discounted rate – 66% of the full fee for that category
- Children 5-11 years of age accompanied by parent/s or guardian/s registered in Indigenous Cultural Tourism may attend at a discounted rate – 50% of the full fee for that category.
- Children under 5 years of age accompanied by parent/s or guardian/s may attend Garma free of charge.

In the Key Forum category:

- Children 12-17 years of age accompanied by parent/s or guardian/s registered in Key Forum may attend Garma at the discounted Key Forum Student rate.
- Children 5-11 years of age accompanied by parent/s or guardian/ registered in Key Forum may attend Garma at 50% of the discounted Key Forum Student rate.
- Children under 5 years of age accompanied by parent/s or guardian/s may attend Garma free of charge.

THE DISABLED

Garma is held in a remote bush location and does not have special facilities for disabled people.

FESTIVAL FEATURES

Evening Bathala Bunggul

Traditional ceremony performed each day of the Festival from 4pm to sunset.

In these very significant, traditional ceremonies, men, women and children perform bungguls (dances), with manikay (song). The bungguls are a spectacular nightly (4 pm to sunset) feature of Garma, with special bungguls and ceremonial exchanges often being presented by combinations of performers from various communities and clan groups.

EXPO

At Garma 2009, we will again present the very successful EXPO, providing opportunities for organisations to set up information booths addressing the theme and/or local issues. Organisations wishing to set up information booths/displays as part of EXPO 2009 should email inquiries to garmafest@bigpond.com

Lunchtime and nightly concerts

Presented by young Indigenous bands participating in the Indigenous Students' Contemporary Music Training Program.

Evening presentations

At Garma 2009, we will again present the very successful Platform sessions, providing opportunities for evening presentations focused on the Forum Theme.

Indigenous Film Program

Evening screenings including multimedia students' documentaries, short films and stills photography.

Yolngu Information Hut

Charles Darwin University provides information about Yolngu culture and Yolngu studies at CDU.

Garma Panel Collaborative Art Project

In a unique collaborative art project, leading Indigenous artists attending Garma are invited to create a print. Limited edition prints are produced of each work, and a very small number of prints of the Garma Panel are created. Prints and panels are for sale at the on-site exhibition. The exhibition is open to all at Garma.

Gapan Gallery

The Gapan Gallery is a gallery of limited edition prints within a grove of stringy bark trees adjacent to the Garma Festival ground. 2009 will be the eighth Gapan Gallery exhibition. This year's exhibition will feature the prints leading Yolngu artists, including Gulumbu Yunupingu editioned at Buku-Larrnggay Mulka Centre (Yirrkala arts centre).

Yirrkala Open Day

On Friday 7 August there will be an Open day at Yirrkala Community Education Centre and the Buku-Larrnggay Mulka Art Centre at Yirrkala. Garma attendees will have the opportunity to see and purchase magnificent works by local Indigenous printmakers, artists and craftsmen at the famous Art Centre, winner of several export awards in recent years.

Garma Open Day

Between 4pm and 10pm on Sunday 9 August, Nhulunbuy residents are invited to the Garma 2009 Open Day.

CANCELLATION POLICY

Registrants cancelling before 30 June 2009 will receive a 50% refund. Registrants cancelling after 30 June 2009 will not receive a refund. Registrants cancelling with appropriate medical documentation will receive a full refund. We are sorry to have to adopt this policy, but our resources are limited and we need to establish, for operational purposes, the number of visitors well before the festival commences.

PROTOCOLS

Authority to make a recording (including photos) of the Festival

ALL Garma participants are required to read and electronically sign (by ticking a box during the online registration process) the *General Authority to make a Record of the Garma Festival*. By completing your online registration, you will have electronically agreed to the conditions outlined on the *General Authority to Make a Record of the Garma Festival*. A copy can be found on page 19 of these notes and at www.garma.telstra.com

Role of the media

The Yolngu want Garma, with its purpose and aims, to be a universal message for the world. The camera crews and various media representatives documenting the festival are working for, or at the invitation of, the Yothu Yindi Foundation. All media are required to sign the *General Authority to make a Record of the Festival*. And as that Authority states, YYF may use a copy of recorded material at its discretion – including for fundraising and publicity purposes – provided it credits the Recorder in an appropriate manner. The *General Authority to make a Record of the Garma Festival* form enables the Yothu Yindi Foundation to maintain control, for protocol and cultural sensitivity reasons, of the public use of images, eg not publishing images of deceased persons.

Northern Land Council Permits to Enter Aboriginal Land

The Yolngu are the traditional owners of northeast Arnhem Land. They are also recognised as owners of this land under Australian law through the Aboriginal Land Rights Act (NT) 1976. Permits are required to enter Aboriginal land.

Through a unique arrangement with the Northern Land Council who administer the permit system, your completed Official Garma Festival Registration becomes your official permit.

Your completed Official Garma Festival Registration is:

1. Your confirmation email from the registration team.
2. Your registration summary (this will have the details you provided during your online registration) and will be emailed to you.
3. The *General Authority to Make a Record of the Garma Festival* and the *General Conditions for Permits* that you have electronically signed when registering. (You will receive a copy of these two documents with your confirmation email.)
4. Your tax invoice/receipt of payment (paying participants). Please Note: the Garma Registration Team will have a record of your payment.

Keep a **printed copy of these documents** with you at all times.

If you intend to drive to Garma on the Central Arnhem Highway, **your fully paid for and completed Official Garma Festival Registration** only permits you to drive directly to the festival, the township of Nhulunbuy and to attend the Festival, and all other normal **permit conditions** apply. (See *General Conditions for Permits*, page 20 of these *Notes*.)

NO SIDE TRIPS ARE PERMITTED.

PLEASE NOTE: The Northern Land Council has advised that permission will NOT be granted to travel via the Ramingining Road in 2009.

Your completed and paid-for Official Garma Festival Registration (see above) is required as evidence that you are an approved Garma participant, should you be asked at any time to show a Permit while travelling through Arnhem Land. Please keep a **printed copy** of these documents with you at all times when travelling

in Arnhem Land.

Gulkula and surrounding areas is an Indigenous Protected Area (IPA), managed by Dhimurru Land Management Aboriginal Corporation. Declared in March 2001 as the first IPA in the Northern Territory, the Dhimurru IPA is a part of the Australian National Reserve System of protected areas.

If you wish to visit other sites in the area, permits are required. Inquiries should be made to the Dhimurru Aboriginal Corporation in Nhulunbuy.

T: 08 8987 3992

F: 08 8987 3224

E: dhimurruinfo@dhimurru.com.au

Please take care when driving, as many roads are unsealed and there are some difficult river crossings. A 4-wheel drive vehicle is highly recommended.

Alcohol and other drugs

Alcohol and drugs are not permitted at the site of the Garma Festival. Alcohol is also banned at Yirrkala and the Yirrnga Music Studio. Penalties for taking alcohol into restricted areas can be severe.

Behaviour protocols

At the Garma Festival, you are requested to observe and work within Yolngu protocols.

- Remember you are on Yolngu land and entering Yolngu time.
- Yolngu perceptions, priorities and preoccupations are different from those of mainstream Australia. Be patient, and try to leave at home your expectations of how things are learnt, and how events should run.
- Traditionally Yolngu learn by observation, by looking and listening. Asking too many questions can be inappropriate. So, when you have questions, choose them carefully and thoughtfully.
- Respect Yolngu people's personal space, particularly in the camping areas
- Avoid strolling around and visiting Yolngu campsites unless specifically invited and accompanied by Yolngu.
- Please exercise courtesy and sensitivity when taking photographs – seek the permission of the subjects if taking close-ups, or photographs of small groups, particularly in the women's programs and men's programs cultural and health sessions.
- Visitors should NOT leave the Gulkula site on their own and should only walk along specifically marked Festival trails. This is about showing respect for land and is also a safety issue. Please ensure someone knows your travel plans.
- Treat the old people with the greatest of respect – they hold the knowledge and the power.
- Please be conscious that dress standards may often vary from what is considered acceptable at your home. By dressing conservatively you will avoid the possibility of causing offence.

ACCOMMODATION AND MEALS

Camping

The Garma Festival is intended to be a camping experience and the Festival site at Gulkula is well set up for camping. We encourage you to camp with us during your stay.

By staying on site at Gulkula, you will have a greater opportunity to experience Garma, and its special character, purpose and essence.

The registration fees for the Cultural Tourism category include camping equipment. For those categories where equipment is not included, camping equipment (tent, air mattress, sleeping bag) is available for hire and should be booked when finalising your registration. (Check pages 5-6 for more information.)

Please bring your own:

- towel
- pillow and sheets
- torch and batteries
- toiletries
- sunblock
- hat

- mosquito repellent
- shoes
- small backpack
- drink bottle

Toilets and Showers

There are toilets and showers on site.

Meals

Garma is fully catered, with three main meals a day. There are two kitchen/dining areas at Garma. Paying registered guests are catered for at the main kitchen/dining area on the southern side of the Festival site, and a kitchen/dining area, on the northern side of the *bunggul* ground caters for non-paying guests, volunteers, workers and Yolngu participants. On arrival, reception staff will issue you with your Garma Festival ID and the appropriate meal pass.

During your online registration, you will be asked to provide details of the days you will be attending Garma. We use this information for catering purposes.

Offsite accommodation

Garma does not take responsibility for travel or accommodation arrangements for participants who elect to stay offsite.

Accommodation facilities in Nhulunbuy are very limited.

Gove Peninsula

T: 08 8987 0700

F: 08 8987 0770

Walkabout Lodge

T: 08 8987 1777

F: 08 8997 2322

Aboriginal Hostel

T: 08 8987 2553

TRAVEL AND TRANSFERS

Flights and Charters to Nhulunbuy (Gove) Airport

Please note that there are limited flights in and out of Nhulunbuy (Gove) and schedules vary.

If you experience difficulty booking your travel arrangements, please don't give up! Previous experience has shown that a fully booked flight today may have seats available in a week's time.

If you require assistance, contact the official Garma travel agent.

Brad Thomas

PO Box 439 Strawberry Hills NSW 2012

T: +61 (0)2 9280 3767

F: +61 (0)2 9212 6524

E: brad@travelmanagers.com.au

Please be sure, during the online registration process to advise the registration office of your arrival details so a representative from the Yothu Yindi Foundation can meet you at the airport and transfer you to the site at Gulkula.

Ground transfers to and from the Festival site are provided free of charge to registered Festival participants for all regular airline arrivals and departures.

GROUND TRANSPORT

Airport Transfers

Airport transfers are provided at no charge to all registered Garma participants and attendees.

Taxis

T: 131 008 for 12-passenger mini bus taxi or 4-passenger taxi operating between the Garma site at Gulkula and the Nhulunbuy (Gove) township.

T: 08 8987 1537 for 4-passenger taxi operating between the Garma site at Gulkula and the Nhulunbuy (Gove) township.

Hire Cars

- **Thrifty**
T: 136 139
- **Kansas**
T: 08 8987 2872
- **Gove Rentals**
4X4s & Cars
T: 08 8987 1700
- **Manny's Car Rentals**
T: 08 8987 2300

Drive carefully

- Please take care when driving, as roads are unsealed and there are some difficult river crossings.
- A 4-wheel drive vehicle is highly recommended.
- Do not speed – single vehicle rollovers are far too common on Territory roads.
- Be particularly careful at night – buffaloes and other animals can stray on to the road.
- It is illegal in the Northern Territory to carry passengers in the back of a ute.

FESTIVAL SITE ACCESS

When making your travel arrangements please note:

- **The Garma Festival commences on the morning of Friday 7 August and ends on the night of Tuesday 11 August 2009.**
- The Festival site at Gulkula opens at 4pm on Thursday 6 August. **Do not arrive before then as the site is under construction. Catering is not available before the evening meal.**
- The Festival site closes at 10am on Wednesday 12 August. **All festival participants must leave the site before this time.**
- Limited meals are available on the evening of Thursday 6 August and on the morning of Wednesday 12 August.

PRACTICAL ADVICE

Climate

Generally speaking, it is fine, rain-free and sunny. The days are quite warm (tops of around 31°C) and evenings can be cooler (down to around 15°C). It is essential to keep up a high fluid intake (plain water is best) to avoid dehydration (particularly important if you are coming from the southern states) and advisable to wear a broad-brimmed hat and guard against sunburn. As Gulkula is near the coast, there are occasional rain showers. Remember to close your tent properly when leaving it, to avoid a wet bed from the occasional rain shower.

Crocodiles and sea wasps

Crocodiles (*baru*) inhabit the waters of Arnhem Land. They are not a threat at the Garma site which is atop an escarpment 100 metres above sea level. But care should be taken if venturing near water. Sea wasps (box jelly fish) and other stingers exist in the ocean (although Garma does not take place in stinger season). It is highly recommended that you only enter the sea in the company and supervision of official Garma guides.

Mosquitoes

To avoid mosquitoes, wear repellents and cover up at dusk. Generally speaking, there are not many mosquitoes but you may wish to bring a mosquito net, as individual reactions to bites vary.

Shopping

General goods (water, soft drinks, and some toiletry items) and Garma merchandise will be available for sale onsite at the Garma Shop. Nhulunbuy has supermarkets and a variety of shops and facilities.

Medical First Aid

A first aid service is available onsite. Any serious conditions will need to be taken to Nhulunbuy Hospital. Please advise the organisers if you have special needs or conditions.

We recommend that you bring sun block, mosquito repellent, shoes, hat, toiletries, towel, torch, small backpack, and drink bottle.

NOTE: There are no clothes washing facilities onsite.

Local Arts

Buku-Larrnggay Mulka Arts Centre

The Arts Centre at Yirrkala is open 8am-4.30pm Monday to Friday and 9am-12pm Saturday. Special opening times may apply during Garma. Enquire at Garma reception.
T: 08 8987 1701 (Yirrkala Arts Centre).

FREQUENTLY ASKED QUESTIONS

Can I take photographs at the Garma Festival?

Yes, but ALL participants must electronically sign a **General Authority to make a Record of the Garma Festival** (see page 19).

NOTE: During the online registration process you ticked a box agreeing to the conditions of this Authority.

How can I learn more about Yolngu languages and culture?

Go to <http://learnline.edu.edu.au/yolngustudies>.

Is the Key Forum at the same place as the Festival?

Yes, the Key Forum is an integral part of the Festival. The Forum will run for three days from Saturday 8 to Monday 10 August 2009 at the Garma Festival site at Gulkula. Garma will run for five days from Friday 7 to Tuesday 11 August 2009.

What is my Official Garma Festival Registration?

Your completed Official Garma Festival Registration is:

1. Your confirmation email from the registration team.
2. Your registration summary (this will have the details you provided during your online registration) and will be emailed to you.
3. The *General Authority to Make a Record of the Garma Festival* and the *General Conditions for Permits* that you have **electronically** signed when registering. (You will receive a copy of these two documents with your confirmation email.)
4. Your tax invoice/receipt of payment (paying participants). Please Note: the Garma Registration Team will have a record of your payment.

Keep a **printed copy of these documents** with you at all times.

Do I need a permit to enter Aboriginal land?

Yes. Your fully paid and completed Official Garma Festival Registration (see previous question) is your permit to enter Aboriginal land. Read permits conditions carefully so you understand the restrictions. See also page 20 for *General Conditions for Permits*.

What happens when we fly in? How do we get to the site? Do we need a car?

Ground transfers to and from the Festival site **are provided free of charge** to registered Festival participants **for all regular airline arrivals and departures**.

If you are arriving by private Charter, transfer will be provided if you give 48 hours notice of arrival times and the number of passengers.

Where to stay?

We encourage you to camp with us during your stay. By staying on site at Gulkula, you will have a greater opportunity to experience Garma, and its special character, purpose and essence.

PLEASE NOTE: Camping equipment is available for hire and should be booked when finalising your registration.

NB: Camping accommodation is included in the Indigenous Cultural Tourism registration fee.

A SHORT HISTORY OF YOLŊU

Only since 1935 have the Yolngu people of the region had sustained contact with the *ngapaki* (Europeans): firstly through Methodist missions, then through contact with service personnel during World War Two and, more recently, with the establishment of a major bauxite mine on their lands.

Yolngu people speak a dozen dialects of a language group known as Yolngu *matha*. English is very much a second (or thirteenth) language.

Since the 1960s, Yolngu leaders have been conspicuous in the struggle for Aboriginal land rights. In 1963, provoked by a unilateral government decision to excise a part of their land for a bauxite mine, Yolngu people at Yirrkala in northeast Arnhem Land sent to the House of Representatives a petition on bark (the traditional medium for visual art representation). The bark petition attracted national and international attention and now hangs in the national parliament as a testament to the Yolngu role in the birth of the land rights movement. The bark petition precipitated a government inquiry and then litigation by the Yolngu to defend their sacred lands and prevent their desecration.

In what is now regarded as the first native title case, Justice Blackburn acknowledged:

The evidence shows a subtle and elaborate system highly adapted to the country in which the people led their lives, which provided a stable order of society and was remarkably free from the vagaries of personal whim or influence. If ever a system could be called 'a government of laws and not of men', it is that shown in the evidence before me. *Milirrpum v Nabalco (1971) 17 FLR 141, p267*

However, he decided that only (non-Aborigines') statutory title existed, and no native title – title based on traditional tenure by Aborigines – and the mine went ahead. It was not until 1992 that the High Court of Australia, in the Mabo ruling, recognised Indigenous property rights under common law (native title rights), effectively ruling against the notion of *terra nullius* (empty land, or land belonging to no-one).

Yolngu people have continued to be active in the land rights struggle. The Chairman of the Yothu Yindi Foundation is Galarrwuy Yunupingu. He acted as the court interpreter in the Milirrpum case and is now widely regarded as an elder statesman of Indigenous leaders nationally. He was the Chairman of the influential Northern Land Council from 1983 to 2004, was honoured as Australian of the Year in 1978. In 1985, he was awarded the Member of the Order of Australia (AM) for his services to the Aboriginal community and is currently listed as one of Australia's 100 National Living Treasures.

Yolngu artists and performers have been at the forefront of global recognition of Aboriginal and Torres Strait Islander culture. Yolngu artists, renowned for their fine cross-hatching paintings on bark, have international reputations and Yolngu traditional dancers and musicians have performed widely throughout the world and had profound influence on contemporary Indigenous performance troupes nationally.

YOTHU YINDI

Yothu Yindi is the main kinship term Yolngu people use to describe the cultural glue that binds their society. Its literal meaning is 'child and mother'. The Yolngu concept of Yothu Yindi recognises duality and fosters balance where there is difference. It encompasses the two sides of a world in which balance is maintained: a balance between people and land that has ensured their survival for tens of thousands of years.

YOTHU YINDI FOUNDATION (YYF)

An initiative of Mandawuy Yunupingu, founder and leader of the Yothu Yindi band, YYF (a not-for-profit Aboriginal corporation with tax deductible status) was established in 1990 by elders from five of the Yolngu clans (Gumatj, Rirratjingu, Djapu, Galpu and Wangurri).

The mission of the Foundation is for Yolngu and other Indigenous Australians to have the same level of wellbeing, life opportunities and choices as non-Indigenous Australians.

The goals and outcomes of the Foundation and its major programs are:

- Facilitating the sharing of knowledge and culture, thereby fostering greater understanding between Indigenous and non-Indigenous Australians. ‘Garma’ is a Yolngu word meaning ‘both ways learning’ implying balance and negotiation.
- Providing contemporary environments and programs for the practice, preservation, maintenance and presentation of traditional knowledge systems and cultural traditions and practices, especially traditional dance (*bunggul*), song (*manikay*), art (*miny’tji*) and ceremony. This is vital for social cohesion, cultural identity, and community development and the maximising of sustainable economic opportunities for Yolngu and other Indigenous Australians.
- Developing economic opportunities for Yolngu through education, training, employment, and enterprise, personal and community development: Garma, and associated projects and programs feature several employment and training programs for Yolngu. Community Leadership development is also a priority. Each year, more than 170 Yolngu are directly employed or trained at Garma.

Currently, the Foundation is primarily achieving those goals through Garma and several other major programs, which provide or support the maintenance of and sustainable improvement in social, cultural and economic wellbeing:

- **The annual Garma Festival of Traditional Culture (including the Key Forum)**
- **The Wellbeing Program comprising a series of strategies including:**
 - **Dilthan Yolngunha -The Healing Place**
 - **Alcohol and Substance Abuse: Education, Diversionary and Rehabilitation Program**
- **The Indigenous Recording and Multimedia Training Program**

YYF programs and operations have achieved **major, real outcomes** in regard to economic opportunities; education and training; employment; reconciliation; public policy and tourism.

Our programs also provide models and lessons for other parts of Australia, and beyond.

The Foundation recognises that Yolngu people, communities and organisations should be resourced and equipped to create businesses that are sustainable from a community and environmental perspective, will maintain cultural practices and traditions, and will boost the spirit and livelihood opportunities of the community.

Northeast Arnhem Land is home to an array of talented Indigenous artists, entertainers, artisans, storytellers, philosophers and academics of traditional knowledge. By developing mechanisms that allow development to occur in a manner appropriate to Yolngu wellbeing and the wellbeing of Yolngu country, the Foundation promotes Yolngu self-empowerment and self-governance. The Foundation can provide the community with support in creating, marketing, protecting and maintaining their intellectual property, culture and country whilst engaging in the broader economic sphere. In this way, financially sustainable businesses can be created in the community, using local assets and culturally appropriate practices.

For detailed information on the Foundation and its programs, visit www.garma.telstra.com.

YOTHU YINDI: THE BAND

Yothu Yindi is the name taken by Australia’s most successful Indigenous band. Formed in 1986 by Mandawuy Yunupingu, Yothu Yindi was recognised from its earliest stages as a unique band, combining Indigenous and non-Indigenous musicians, and marrying the instrumentation of western rock ‘n’ roll with songs and performance from the ancient song cycles of northeast Arnhem Land. Mandawuy is the founder of the Yothu Yindi Foundation and the current Deputy Chairman and Secretary.

Yothu Yindi has released six albums, toured widely throughout the world, performed at the Seoul, Atlanta and Sydney Olympics and won numerous Australian and international song writing and video awards.

The band is widely regarded as a role model for the success and creative talent of Yolngu people. Lead singer and songwriter, Mandawuy Yunupingu, is one of Australia's highest profile Indigenous artists and was 1992 Australian of the Year. He was also presented with an Honorary Doctorate from Queensland University of Technology in 1998.

For further information, see the Yothu Yindi Band website www.yothuyindi.com

YOLŊU MATHA: THE LANGUAGE

Yolŋu Matha means Yolŋu language. It refers to Yolŋu languages in general. There are over 40 Yolŋu languages. Most Yolŋu speak multiple Yolŋu languages.

The following explanation may help you to pronounce the words.

Vowels: There are three pairs of vowels.

Short vowels

Long vowels

a as in about

ä as in father

i as in bin
bin

e no equivalent in English - try lengthening the i in

u as in put

o as in pore

Consonants

b, g, k, l, p, m, n, t, w, y are like the English equivalents

dh, th, nh pronounced with the tongue between the teeth

d, t, n, l, r pronounced with the tongue curled back

dj as with jug

tj somewhat similar to the ch in church

ny as with news

ŋ as in sung

If you want to learn more about Yolŋu language and culture, go to learnline.cdu.edu.au/yolngustudies

Note: This section of the background notes uses Yolŋu Matha sans serif font which can be downloaded from learnline.cdu.edu.au/yolngustudies/resources_fonts.htm

SOME COMMON YOLŪU TERMS

Bāpi Snake

Bāru Crocodile

Bathi Dilly bag

Bayŋu None, I don't have any

Bilma Rhythm sticks (clap sticks)

Buŋgawa Boss, leader (can be a derogatory term)

Buŋgul Dance not necessarily Traditional ceremony (corroboree)

Buŋgul djāma Ceremony business or work is considered important work in Yolŋu society

Burrkuwurrku Headband

Dhuwa, Yirritja Everything in the world belongs to one of these two named social moieties or categories. Yolngu marry into their opposite moiety.

D̄irramu Man, male

Djāma Work, business

Ga' Give it here! Thank you

Galpu Spear launcher

Gara Spear

Gapaŋ White clay used for ceremony purposes, dancing and painting.

Gapu Water

Gurtha Fire, lighter, match, firewood

Gu' Let's go

Ma Okay! Do it!

Manymak Good, okay

Miyalk Female

Miwatj Region You are in Miwatj or sunrise country

Nānitji or **Manha** Alcohol

Napaki Non-Yolŋu person, white person. (Balanda not currently used due to deceased person having same or similar name. Avoidance protocol in place but word often appears in publications and documentaries.)

Narali Tobacco, cigarette

Njatha Food (not meat)

Nhāmirrinhe How are you?

Nhulunbuy The hill around which the township is located.

Rupiya Money (Macassan introduced word)

Wāwa Brother

Wurrwa Armband

Yaka No

Yaka manymak I am not good

Yalala Later

Yapa Sister (it's common to refer to a female you don't know as yapa (eg) excuse me yapa.

Yatj Bad

Yidaki Didjeridu (The Miwatj region is recognised as the home of yidaki you are on yidaki country)

Yolŋu The peoples of the northeast Arnhem Land region call themselves Yolŋu. Different from other tribes around Australia Koori, Noongah, Murri for example

Yo Yes

Yo manymak Yes, good, thanks. A positive response or acknowledgement

Yolŋu matha A general term for the more than forty Yolŋu languages of northeast Arnhem Land

Clan names

Djapu

Galpu

Gumatj

Rirratjinju

Common family names

Gurruwiwi

Marika

Munungurr

Yunupinju

GENERAL AUTHORITY TO MAKE A RECORD OF THE GARMA FESTIVAL

BETWEEN: Yothu Yindi Foundation Aboriginal Corporation, GPO Box 2727, Darwin NT Australia 0801

AND: _____

A. Definitions:

In this document:

‘**Festival**’ means the Garma Festival, the Yirrkala School Campus and the Yirrnnga Music Development Centre, Events held at Gulkula, Gunyangara, and other locations in northeast Arnhem Land in the Northern Territory of Australia during the month of August 2009 and includes all of the events and images comprising the Festival.

‘**Record**’ includes any photographic, film, video or audio recording, whether permanent or not and the creation of any literary, dramatic, artistic or musical work which embodies an image or sound which was made available to the recorder by virtue of this agreement and their subsequent presence at the Festival.

‘**Recorder**’ means a person who is authorised by this document to make a record of the Festival.

‘**YYF**’ means the Yothu Yindi Foundation Aboriginal Corporation.

‘**Traditional Aboriginal Owners**’ mean the Yolngu people who have the rights to perform, create, reproduce and control the reproduction of any aspects of the subject matter of the Festival.

‘**Subject Matter**’ includes all things done at the Festival by any Traditional Aboriginal Owners including the things comprising their corpus of ritual knowledge held or owned by them under their Aboriginal law and custom and includes the confidential information, words, stories, songs, dances, images and paintings, disclosed or revealed, spoken, sung, performed, exposed or created at the Festival.

‘**YY**’ means the musical group known as Yothu Yindi.

‘**Publish**’ has the meaning given to the word in section 29 of the Copyright Act and includes any disclosure of the Record made of the Festival to a person who was not present at the Festival or not authorised by the Festival, the relevant Traditional Aboriginal Owners to have the Record disclosed to them.

B. Whereas:

The Recorder wishes to make a Record of the Festival.

The Festival is prepared to authorise and has the power to authorise the Recorder to have access to the Festival to make such a Record.

C. It is hereby agreed that the Recorder is so authorised on the following conditions:

The Recorder is only authorised to make a record of the Festival for their personal use and any publication of the Record is not authorised unless written permission is granted by YYF. **FOR THE AVOIDANCE OF DOUBT THIS AGREEMENT DOES NOT PERMIT THE RECORDER TO PUBLISH ANY RECORD ON THE INTERNET INCLUDING ON WEBSITES SUCH AS FLICKR, FACEBOOK, MYSPACE OR ANY OTHER WEBSITE (REGARDLESS OF WHETHER THE RECORDER HAS SET THE WEBSITE SET TO “PRIVATE SECURITY”). SHOULD THE RECORDER WISH TO UPLOAD ANY RECORD TO A WEBSITE THEREBY MAKING A RECORD AVAILABLE ON THE INTERNET, THE RECORDER MUST SEEK PRIOR WRITTEN APPROVAL FROM YYF.**

The things comprising the Subject Matter are incidents of the Traditional Aboriginal Owners rights arising from their ownership of certain land inherited by them from their ancestors, including their creator ancestors and may only be used by them in a manner consistent with their law and custom and in particular for the purpose of maintaining the integrity of their law and custom.

Any copyright or other intellectual property rights arising by virtue of this authorisation to make a Record of the Subject Matter of the Festival are held by YYF for the benefit of the Traditional Aboriginal Owners of that Subject Matter.

No Record of the Festival may be used in any way whatsoever without the prior written approval of YYF except in the circumstances set out below.

The Recorder shall at all times during the period of the Festival follow the directions of YYF including any persons authorised to give such directions by YYF and/or YY.

The Recorder shall provide to YYF as soon as possible after the completion of the Festival a high quality copy of all or any Record made during the Festival.

YYF may use the copy of the Record provided to it by the Recorder in its absolute discretion – including for fundraising and publicity purposes - provided that it credits the Recorder in an appropriate manner.

The Recorder shall not use a Record whether authorisation or permission is granted or not in a manner that is detrimental to the Traditional Aboriginal Owners, their rights in land, or their corpus of ritual knowledge or in any manner whatsoever inconsistent with Aboriginal law and custom.

The Recorder will not seek to obtain any authorisation, agreement or permission from any Traditional Aboriginal Owner in relation to any matter whatsoever other than through or with the consent of YYF.

The Recorder acknowledges that this agreement does not allow the Recorder to make any record of YY without further written permission of YY.

Signed: _____

Signed: _____

The Recorder: _____

YYF: _____

Date: _____

Date: _____

Witness: _____

Witness: _____

Electronic acceptance of your registration and attending Garma means that you accept the terms of this agreement.

GENERAL CONDITIONS FOR PERMITS

IMPORTANT: THESE PERMIT CONDITIONS APPLY TO ALL GARMA FESTIVAL ATTENDEES

1. This permit is only valid for persons with a **completed Official Garma Festival Registration**
2. This permit only entitles Officially Registered Garma guests to travel directly to and from Garma festival sites and camp at the site for the duration of the Festival. **NO SIDE TRIPS ARE PERMITTED.**
3. Staff and volunteers are required to have completed the Official Garma Registration and obtained this permit for the times required.
4. This permit may be revoked at short notice during road closures for ceremonial and/or cultural maintenance activities.
5. This permit does not authorise entry to any buildings, dwellings, living areas or camps, unless with the consent of the occupier of such buildings, dwellings, living areas or camps.
6. This permit may be revoked at any time in accordance with sections 5 or 6 of the **Aboriginal Land Act**.
7. This issue of this permit does not serve as notice to traditional owners and residents of the areas of Aboriginal land to be visited. The permit holder is responsible for ensuring that all relevant communities are informed of his/her intention to visit.
8. This permit is valid only for visiting Aboriginal land or for the purposes stated herein. Unless otherwise stated in the permit, work or commercial activities or business negotiations of any kind are not to be carried out on Aboriginal land.
9. This permit must be carried at all times by the holder whilst on Aboriginal land or seas adjoining, or produced for inspection on demand by a member of the NT Police, officer of the Land Council and traditional Aboriginal owners of the land.
10. The carrying and consumption of alcohol may be prohibited in some areas under Part VII of the **Liquor Act**. It is the responsibility of the permit holder to ascertain whether alcohol is prohibited in the areas he is to travel through and visit.
11. This permit does not entitle the holder to enter or remain on any Aboriginal sacred site or site of significance. Art and/or archaeological sites must not be disturbed or interfered with.
12. Motor vehicles and boats must be in a satisfactory condition and reasonable spare parts, food, fuel and water must be carried.
13. Permit holders must travel directly to their destination and not divert. No new tracks are to be created.
14. All rubbish and litter is to be disposed of in places provided expressly for that purpose (if any) or removed from Aboriginal land (prior to disposal).
15. The permit holder must take all reasonable precautions to prevent the introduction or spread of exotic fauna (such as cane toads) and exotic flora, including cleaning vehicles and equipment prior to and when traveling within Aboriginal land.
16. This permit does not authorise the taking of (wild or domestic) animals onto Aboriginal land.
17. This permit does not authorise the cutting of trees or removal of flora from Aboriginal land; or disturbance to the environment, including to wildlife, vegetation, water and soils.
18. This permit does not authorise fishing, hunting or swimming or the use of boats on inland waters or closed seas.
19. The permit holder shall not carry any firearms, nor shoot nor discharge firearms.
20. In respecting the right to privacy of traditional owners, photography, cinematography, video or sound recording for commercial purposes is prohibited, unless authorised by a further permit/film agreement with the Northern Land Council. In respecting traditional ownership of imagery, the permit holder is prohibited from photographing or otherwise recording traditional imagery, songs, stories or other cultural material.
21. Mustering or BTEC operations may be in progress over area traveled through or visited. The permit holder must observe all signs carrying warnings and must comply with reasonable directions of Land Council or DPIF officer in respect of entry into those areas.
22. Gates are to be left opened or closed as found.
23. The permit holder must comply with all laws in force in the Northern Territory of Australia at all times.
24. The permit holder enters Aboriginal land at his or her own risk and agrees to undertake and bear all risk.
25. The permit holder agrees that the Northern Land Council and the relevant Aboriginal Land Trust shall not be under any liability of any kind to the permit holder whether in negligence, under statute or otherwise, in respect of death, injury, loss or damage of any kind whatsoever and howsoever arising and which occurs during or as a result of entry upon the said land.

Signed: _____ Signed: _____

Name: _____ YYF: _____

Date: _____ Date: _____

Witness: _____ Witness: _____

Electronic acceptance of your registration and attending Garma means that you accept the terms of this agreement