

solicitor, Dr Haneef's first record of interview. I was convinced that it was a proper thing to do but I knew there were some risks associated with it. I thought it would have a dramatic effect in shifting the debate from political spin to the facts of the case which, at the time, I thought strongly favoured Dr Haneef.

I did not foresee the way in which my action would backfire. Mr Keelty of the AFP went on radio and said he was authorised by the editor of the Australian newspaper to say that the release did not come from the AFP. The Prime Minister and the Attorney-General attacked the persons who leaked the document (code for Dr Haneef's lawyers) for being very bad people. The messenger was being shot and the debate went off the rails.

My Lord Jim moment, therefore, was to correct the disaster I had created. I really had no choice. There was no life boat to jump in to. I put out a press release and held a news conference taking responsibility for releasing the document and defended my actions. It seemed to go okay. The debate got back

on the rails. I had survived the moment.

Each of you will have your Lord Jim moments. There is no knowing when they will come or any fail-safe way of preparing for them. It's just a matter of having enough self belief and courage to do what you think is right at the time.

In the novel, Jim has an opportunity for redemption and he takes it. He was given a posting in Malaya by Stein, a friend of Marlowe, the narrator of the novel. He did great things for the people of that area and restored his happiness and self-respect. It was here that he became the Lord Jim of the title. Then, through no fault of his, disaster struck and the people who had trusted him suffered a great loss.

He had convinced the local ruler (who was also his great friend) to allow a group of brigands to leave the area, despite their having attacked and killed some locals. He sought to avoid a needless battle and the loss of more lives.

Helped by a disgruntled local, however, the brigands used a backwater of the creek to launch

a surprise attack, killing a large number of the local people including the only son of the ruler. Jim knew that he must repay for the great sadness that his misjudgment had caused. He went to see his friend. He stood there facing his friend who shot him in the heart. Jim had faced and died a courageous death. Redemption had been earned.

CONCLUSION

While, hopefully, none of us will be called upon to pay for our mistakes at such cost, the point of all this is that literature really does hold up a mirror to our lives. Elizabeth Bennett's rejection of Mr D'Arcy's condescending marriage proposal in Jane Austen's *Pride and Prejudice* may indeed reflect the next pay rise or work offer that one of us gets. It may have to be politely rejected, with the same panache that Lizzie was able to achieve.

Our lives do, indeed, throw up challenges, and it is for us to meet them in the best way we can. Frequently, there is no road map, and it is to our inner strength we must look to get those decisions right.

Warumungu and Warlipiri DVD on legal rights launched in Tennant Creek

Over 200 people attended the launch of a legal rights film in Tennant Creek on 4 June.

The launch, held at the Nyinkka Nyunyu Aboriginal Art and Culture Centre, marked the end of a collaborative process between local community members and organisations, legal services and government services such as courts, police and FaCS.

The DVD, entitled 'Family Problems: Your

Rights When Things Go Wrong' is part of the NT Legal Aid Commission's Indigenous Families Project. The DVD has been developed and filmed in Tennant Creek over 18 months, with local actors, filmmakers and interpreters. Territory filmmaker David Nixon was also a major contributor to the project. The DVD includes three distinct stories which provide information about the legal process and implications of



A legal rights film was launched in Tennant Creek in June

restraining orders and Warlipiri, with child protection. Each English subtitles. story is separately translated into Warumungu

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it's a safer environment to live in"

"It's not good to kill people on purpose"

"It means that if you kill someone you will get punished to the extent of how you killed them"

"If it was really brutal or lots of people you will have a longer sentence same as if you endanger a life. Also if you steal something you should have to return it, and also have a sentence to which the extent is how much they stole"

"I think it means that if you have been hurt or attacked then you can go to a safe place maybe that's what it means"

"I am only eight years old i don't know what law in society means to me"

"Law society meaning to help me by control myself from crime"

"Law in society is the law that applies to persons in their everyday life, and is composed of the formal law ie. legislation and regulations, and the informal accepted customs and practices and rules like, not mowing lawns before 10am on a

weekday"

"Law in society is a way of controlling a functioning society. If we did not have laws society would be a chaotic place like it is illustrated in the book Lord of flies"

"Law is like a big boundary of a town or city. So if someone breaches those boundaries the government will have call for a trial and let the jury decide if they will let the offender go, or give he/she time in a recreational holding center or be given community service"

"The law means you can't walk around on the streets at night in a gang or the police will pick you up and steal a car. If you break the law you get a fair trial"

"It's a way the Government can control us"

"Laws in society mean a lot to me. I would like to become a police officer when I grow up to keep people safe and uphold the law!"

Warumungu and Warlipiri DVD on legal rights launched in Tennant Creek...cont.

The Indigenous Families Project is being undertaken territory-wide with films completed in Arnhem Land, Tiwi islands and the Barkly Region.

The principles sustaining the project is the need for cross-cultural education in regards to family and law issues, and that people within the communities and language group concerned are best placed to conceive the appropriate resources for their region and people.

The process consists of a series of meetings with local law men and women, heads of organisations and service providers working on the ground in the area of family

services and law. If the community is interested in being part of the project, workshops are planned where the local law experts and service providers can interact and work together to determine the priorities for the community in terms of legal education.

The workshops provide an opportunity to educate the service providers about the existing Aboriginal legal systems, and educate them on working with interpreters.

When the content is determined, the local multimedia team, and a group of creative people, local law experts and interpreters work at developing the script.

The video is then shot with local actors, interpreters and technical crew. In the process, all involved can access professional training and develop their skills as well as expand their professional horizons.

The launch opened with food and drinks, and addresses by Elder Ross Williams, Lawyer Russell Goldflam and Federal Magistrate Terry and interpreted by Sandra Morrison. The speeches were then followed by an evening outdoor screening of the film in the grounds of Nyinkka Nyunyu.

For more information about the Project, please contact Fiona Hussin at the NT Legal Aid Commission on 8999 3000.