

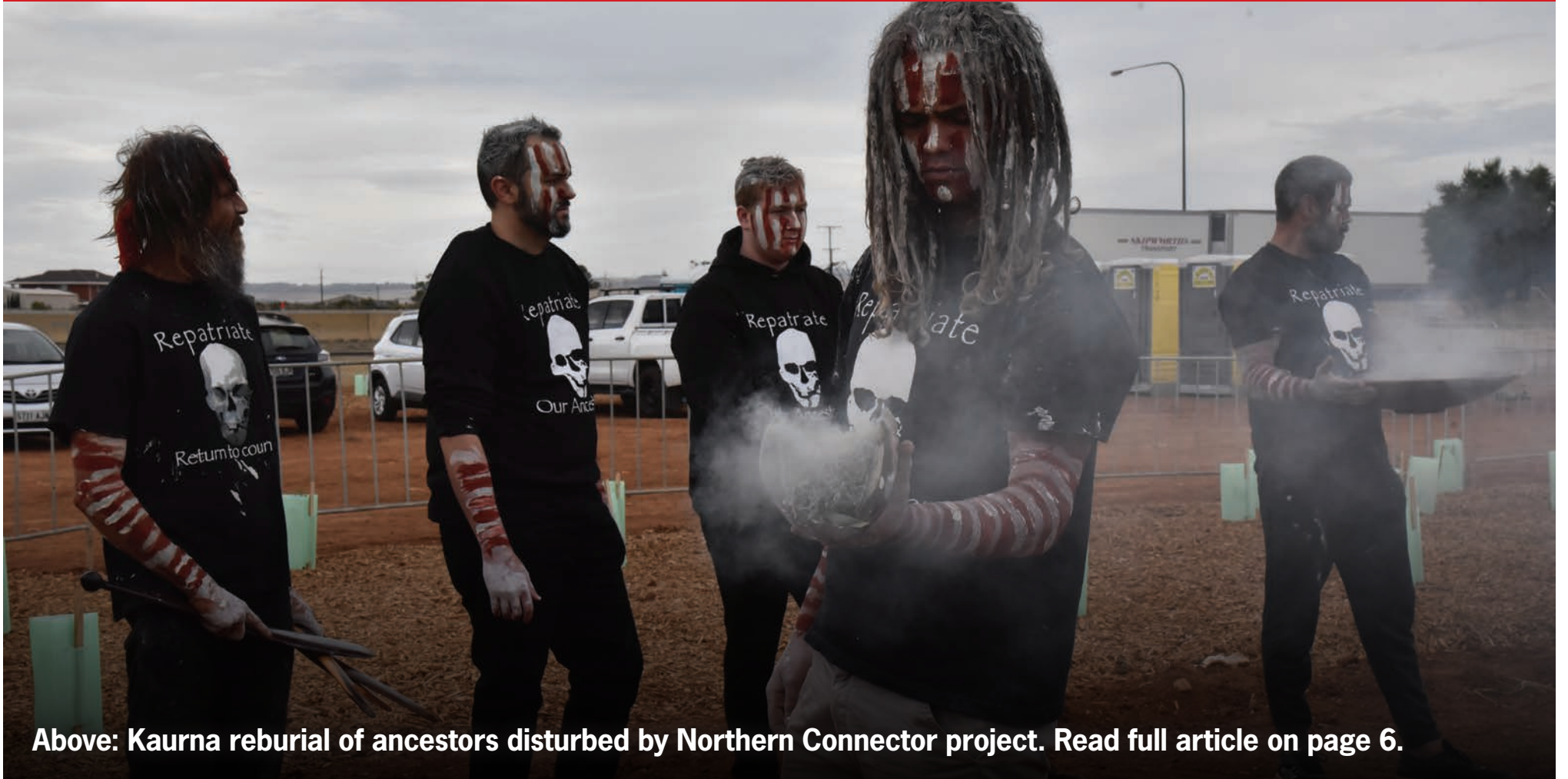


Aboriginal Way

www.nativetitlesa.org

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Above: Kurna reburial of ancestors disturbed by Northern Connector project. Read full article on page 6.

Communities lock out coronavirus

Across South Australia, Aboriginal communities have braced themselves against the deadly coronavirus (COVID-19), which has swept the world, by closing their doors to outside visitors.

The Premier of South Australia announced in March that movement into certain remote areas across South Australia was restricted. Arrangements for the shutdowns were supported and managed by the Federal Government, with the decision to close doors made by the communities themselves.

The Aboriginal communities of Anangu Pitjantjatjara Yankunytjatjara (APY) Lands, Davenport, Dunjiba Gerard, Point Pearce, Yalata and Yarlina have closed their townships to visitors, except for approved people providing essential services.

The closures mean that even residents of the communities cannot re-enter if they are sick, have travelled overseas recently or have had contact with someone with the virus. Even if community members are cleared to return, they need to self-isolate for 14 days before going back to the community and to their home.

Davenport Community Council explained that they took the action to protect their community members from the coronavirus.

"We acknowledge this is tough for all of us and it means huge changes to our lives.

"This decision was not taken lightly by the council however we believe we have given our community the best chance to protect us all and our loved ones" the Council said in a statement on Facebook.

The communities' decisions to shut their doors came after concern for the welfare of Aboriginal people, particularly people in remote areas grew following the announcement of the pandemic by the World Health Organisation.

According to the Federal Government, Aboriginal and Torres Strait Islander peoples and people living in remote communities are at greater risk from COVID-19.

This is because "there are higher rates of other health issues in these communities, it can be harder to access health care, people in the community are very mobile and travel often and people often rely more on outreach services in remote places".

APY Lands' Board acted early to close down access to their lands, introducing

strict new rules for entry into their community on 5 March.

The APY Art Centre Collective worked for some time to evacuate Elders from the lands, planning for older artists that wished to do so to relocate to a boarding house in Adelaide.

The collective, which represents artists from seven communities across the APY Lands, had warned that it would be "impossible to slow the spread of the virus on the APY Lands" according to the ABC.

However, the requests were denied by SA Health, with the South Australian Government saying it believes it is safer for Aboriginal people to remain in their communities.

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Kimba site for nuclear waste despite protest

The Federal Government has chosen a site near Kimba in South Australia to locate a national radioactive waste site.

On 1 February, then Resources Minister Matt Canavan announced that he was selecting Napandee near Kimba as the preferred site and the government intended to move ahead with legislation to enable the establishment of the site.

“I am satisfied a facility at Napandee will safely and securely manage radioactive waste and that the local community has shown broad community support for the project and economic benefits it will bring” Minister Canavan said.

The announcement came following the dismissal of an appeal by the Barngarla Determination Aboriginal Corporation (BDAC) against a decision of the Federal Court that ruled that native title holders were not unfairly excluded from a community ballot on the matter.

Traditional owners who do not live in the Kimba community were not given special consideration despite their native title interests, representatives of Barngarla people argued.

Lawyer Daniel O’Gorman SC, representing Barngarla, had argued that native title holders should have been allowed to participate regardless of whether they lived in the Kimba area.

“This was a ballot of the community, the Kimba community. They are the native title holders of the land surrounding the sites in question” he said.

“Therefore, we submit, they clearly had an interest in the ballot, they clearly had an interest in the dump and whether it goes ahead or not.

“Their mere standing as native title holders, warranted them being included as part of the community” he said.

The Full Federal Court however ruled “It is not correct to say that BDAC’s members were excluded from the ballot.”

The community ballot returned 62 percent support for the site by those local property owners and residents who voted. Barngarla conducted their own ballot which returned 100% of native title holders who voted opposing the facility.

The day after the announcement by the Minister, hundreds of people including Barngarla and Adnyamathanha traditional owners gathered in Kimba to rally against the facility.

According to the Eyre Tribune, speakers at the rally included farmers and politicians, with each speaker “sharing the sentiment that allowing a single landowner to volunteer a site before community consultation had been an inherently divisive and painful process”.

A bill to allow for the placement of the site at Napandee was introduced to Federal Parliament shortly after the Minister’s announcement.

However, a cross-party parliamentary committee has found ‘significant risk’ that traditional owners were not consulted about the facility to a standard required under international law.

A report by the Joint Committee on Human Rights stated that given Barngarla traditional owners unanimously opposed the proposed facility, the Federal Government’s decision to move ahead risked breaching their rights to culture and self-determination.

The bill remains before Federal parliament and will likely be delayed due to the coronavirus disruptions.



Kimba community members protesting against the possible construction of a radioactive waste site in their area.

Regional landscape boards invite members

South Australia's new system of landscape management has commenced and expressions of interest have been sought for people to become members of new boards for several regions in the state.

Nominations for this first round of new board members have now closed, with the Department and Minister considering placements.

With the restructuring of the state's natural resource management system, South Australia now has a range of regional landscape boards.

The new *Landscape South Australia Act 2019* will replace the *Natural Resources Management Act 2004* as the key framework for managing the state's land, water, pest plants and animals, and biodiversity across the state.

Eight new regional landscape boards will administer the new Act. A new entity, Green Adelaide, will bring an integrated approach to managing Adelaide's urban environment.

Presiding members have been appointed to lead each of the new regional landscape boards by the Minister for Environment and Water. They will also be responsible for administering the NRM Act and current regional services until 1 July 2020.

From 2022, communities and landholders will be given the power to elect some of the new members to each of the regional landscape boards.

The first elections were delayed to align with the next planned local government elections. Until then board members are being appointed by the Minister for Environment and Water.

From 2022, in regions where elections are to be held, communities and landholders will be able to take part in an election process to elect three of the seven new members to the regional landscape boards. The Minister will appoint four of the seven new members.

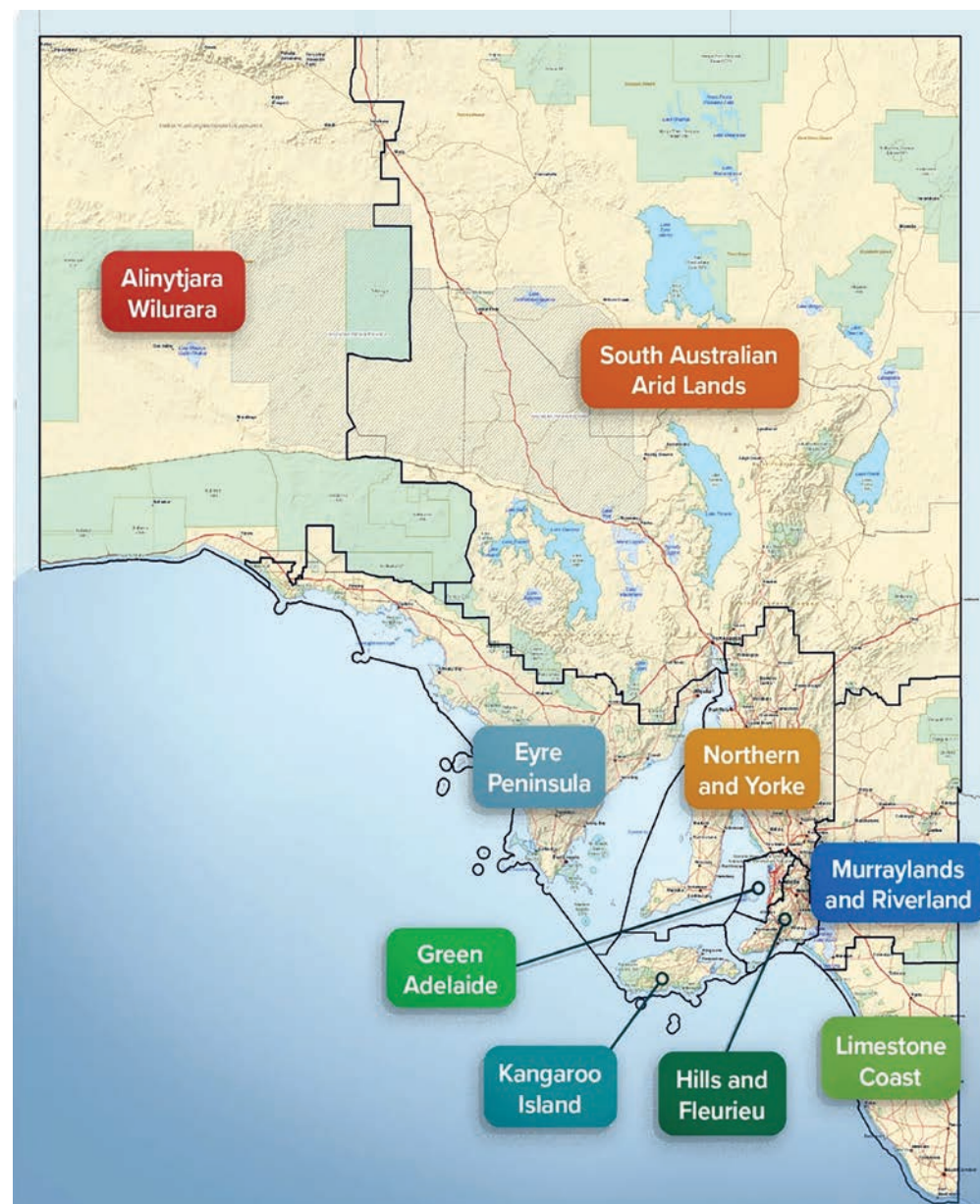
Some ongoing appointments have already been made, with presiding member appointments for each of the landscape boards being announced in February 2020.


Members of existing the Alinytjara Wilurara (AW) NRM Board remain in their roles in the new structure, they have been appointed as members of the new AW Landscape Board.

There will be no elections in the board to manage resource management in the metropolitan area, Green Adelaide. Instead, a process has begun to appoint the remaining board members with all appointments expected to be finalised by April 2020.

Reforms within the state's landscape management system will continue and any person interested in this area can stay up to date by checking the Landscapes SA and Your Say community consultation websites.

www.landscape.sa.gov.au
www.yoursay.sa.gov.au





NAIDOC Week 2020

NAIDOC Week 2020 has been postponed with the National NAIDOC Committee saying the decision was made “in the interest of safety for our communities” amid the developing Coronavirus crisis.

Stay strong, stay at home

The Aboriginal Health Council of South Australia (AHCSA) is keen to ensure people receive and understand information about how to best avoid contracting Coronavirus.

The AHCSA has developed resources about the virus including a video message that outlines:

- What is the coronavirus
- How does it spread
- What can you do to protect yourself
- What are the symptoms
- What do I do if I think I have the virus
- What is social distancing
- How to self-isolate

You can find the video and other information on coronavirus here:
<https://ahcsa.org.au/coronavirus-covid-19/>

Anniversary of the 2008 Apology remains a significant day for reflection and healing

2020 marks the 12th anniversary of the National Apology to the Stolen Generations.

In 2008, Australians across the country watched as Prime Minister Kevin Rudd said sorry for the pain and suffering inflicted on Aboriginal Peoples by government policy to remove children from their families.

In his national address, the Prime Minister acknowledged the generational trauma felt by Aboriginal families.

“For the pain, suffering and hurt of these stolen generations, their descendants and for their families left behind, we say sorry.

“To the mothers and the fathers, the brothers and the sisters, for the breaking up of families and communities, we say sorry.

“And for the indignity and degradation thus inflicted on a proud people and a proud culture, we say sorry” said Mr Rudd.

Twelve years on and the anniversary of the apology continues to be a significant date for Aboriginal and non-Aboriginal people to reflect on past wrongs and share in the healing.

Reconciliation SA held their annual breakfast at the Convention Centre in Adelaide with 1,800 attendees, keynote speakers, musicians, and a featured artist to commemorate the survival of the stolen generations and their children.

Shona Reid, Reconciliation SA Executive Director said coming together as a community each year is a significant part of the healing and reconciliation process.

“It is important that there is an opportunity for the wider community to engage in an event like this and to come together to respectfully acknowledge a very true part of Australia’s history.

“The breakfast provides a way for people to participate and learn from stolen generation survivors. It is a way for people to experience the emotion and to join in the commemoration.

It is also important for stolen generation survivors to know that they have the wider community behind them and for Aboriginal and non-Aboriginal people to come together for healing and growth

and understanding because that is what reconciliation is about” said Ms Reid.

Peramangk and Kaurna Elder, Ivan-Tiwu Copley, speaking at the Veale Gardens community event on the anniversary said the day is about not forgetting the past.

“It’s about honouring stolen generations and keeping a pathway open to say that we haven’t forgotten. Aboriginal and non-Aboriginal people, to say we haven’t forgotten. We know there’s still healing going on. That’s part of it. And a major part of it is giving a platform for those people to come together, to meet and show support.”

Mr Copley said it is important for people to understand the impact of forced removal of children from their families.

“There are massive numbers of people affected by the removal. It’s so important for that acknowledgement and the learning of the effects of those policies throughout the population. We’re talking third now fourth generations that are affected by it. People don’t realise how much it is.

“For me, when I come to this event here, I tend to think about what the mothers and fathers went through not seeing their children ever again.

“People need to understand the enormity of the removal” said Mr Copley.

In 2008, Mr Rudd closed the apology with a hope for an inclusive future for all Australians.

“A future based on mutual respect, mutual resolve and mutual responsibility.

“A future where all Australians, whatever their origins, are truly equal partners, with equal opportunities and with an equal stake in shaping the next chapter in the history of this great country, Australia” the Prime Minister said.

For Ivan-Tiwu Copley the anniversary is about acknowledging Australia’s history and shaping our future.

“It’s our history. We’ve got to acknowledge our history as Australians. Aboriginal and non-Aboriginal people, it’s our history. It’s been written. We can’t change it, but we sure can write the future” he said.





Kurna reburies ancestors

Many South Australians would have heard that a major new road project, the Northern Connector was completed recently.

Many may not be aware that construction on that project uncovered the remains of several Kurna people buried on their country before colonisation.

One morning in March, Kurna community members respectfully reburied the remains of these ancestors disturbed during the construction of the Northern Connector as well as other construction projects in the region.

Kurna Ngarrindjeri Yankunytjatjara man Allan Sumner was a part of that very careful and moving reburial ceremony. He says that the challenges of appropriately returning ancestors like this whose remains have been disturbed, as well as caring for the remains of old people who are being returned by institutions around the world is a large but crucial challenge for Kurna people and other South Australian Aboriginal nations.

Mr Sumner is a multi-skilled artist, designer, business operator and leader and he told *Aboriginal Way* about the Northern Connector repatriation at his studio in Aldinga shortly after the ceremony.

“We were told about our old people that were dug up. They came from three different areas of the suburbs. Out of the 13 old people that were disturbed, only parts of thier remains were actually taken from the earth.

“They come from different areas on Kurna country, our reburial was prepared to distunguish southern, western and northern. Out of the 13 old peoples remains we had a mixture of gender, male and female. As part of the collection we had young people, a baby and a group of older men” he said.

Great care was taken to lay the old people to rest appropriately, Mr Sumner explained.

“The remains of our old people were split up into three groups and then we worked with Lendlease to get an operator to be able to dig out the reburial.

“Aboriginal people operating the machinery and guiding the process was an important part of the reburial. The set up of the reburial was respectful to our old people as well as for the communités who attended on the day.”

Mr Sumner said that the whole reburial process took several hours as the Kurna people worked to make sure that the remains of their old people were laid out to rest appropriately and respectfully.

The reburial process was more than just the public ceremony, Mr Sumner explained.

“The process actually took two days and so we had people arrive a couple of days earlier to start setting up the camp, part of repatriation program is that we

camp out on country, we put a fire on the ground and we'd start to talk about the process together.

“This is a process we've never had to do. It's new to us and so it's important for us as Kurna people to sit around the fire, talk about the protocols and the processes and how we do it so that we're all in agreeance together and we support each other in doing that.”

While Kurna community members are striving to support each other through the process, it's a challenging time, said Mr Sumner.

“For many years, a lot of information has been lost, particularly around our traditional ways of living here on the Kurna Plains. Our landscape has changed phenomenally with the introduction of buildings and the development of Adelaide has had a rippling effect on our culture. We went through an assimilation process. We went through a White Australia policy. We've been through colonialism. We've survived on this country, but we've lost a lot of knowledge in doing so.”

Kurna people are reclaiming that knowledge, Mr Sumner said.

“So we've reading through the eyes of colonists back in those times who reported how our people were living on the country. The SA Museum holds a lot of documents through Tindale's records and so we're trying to piece together our cultural knowledges. As Kurna people on this country we're working out what knowledges people have so that we can piece all together, and look at the reclamation of our language and our cultural knowledges.

“Who does that is probably the biggest issue because we've lost that much, there is an onus on leaders and others that are coming through as cultural bearers to maintain that knowledge, but also to continue getting that knowledge wherever it may come from.

“For those that wanting to learn more about who they are, their identity, their culture, their language, where they come from, their roots, there's strength in that. It's not until we as Kurna community sees that there's more to life than living in the status quo and saying, 'Oh, well, our culture is gone. It's finished. What's the worth pursuing my language?' and things like that.

“We need to all come to the table and come to terms with what's happened on our country and to admit that not every person knows everything about who we are and where we come from, is that we're learning that process today” said Mr Sumner.

Uncovering remains of ancestors is a disturbing time but Kurna are working on processes to make sure that it is managed carefully and respectfully as the city is developed.



“Obviously, when we find our old people, it's upsetting for our community, for the Kurna community and, since the turn of the century, a lot of the remains of our people have been dug up or disturbed from their natural state.

“This country will still be developed, the city of Adelaide will continue to be developed, what we are trying to do as Kurna people is to be able to work with developers and to, obviously, maintain our rights as Aboriginal people in terms of cultural heritage.

“That means making sure that those who are involved in disturbing the remains of our old people work with us to make sure that if any developments are happening on those parts of the land is that Kurna people are there.

Kurna people act as important monitors for major infrastructure projects, Mr Sumner explained.

“We have our cultural heritage monitors, we have our archeologists, the anthropologists onsite and we make sure that we stop work accordingly, we make sure that we assess the area.

A dedicated keeping place for Kurna old people and to manage some of the many remains currently held by the SA Museum and other institutions is important, said Mr Sumner.

“We would like to have our own keeping place, a private keeping place. As opposed to, at the moment our keeping place is the South Australian Museum.

“What we need as Kurna people is a keeping place for ourselves.

“So as we are made aware of our old peoples remains being disturbed, we don't have to put them in the care of the South Australian Museum. We'll have our own keeping place where we have total control of where they go including all the information, the maps, the locations for us as Kurna people.

“That just makes the process a lot easier for us to start making informed decisions around how we do those reburials without having red tape to stop us from actually doing that” Mr Sumner said.

In the end, the work going into repatriation and reburial is not just for the older people but for the generations to come, said Mr Sumner.

“The reason why we do that is because we have our old people represented there, but we also have our younger generation represented there. To pass on these stories, to pass on those narratives, those cultural knowledges to our young people is very important, particularly in this process because we know that this is going to continue to happen. If we don't pass that on to our young people, those knowledges will be lost.

“It's a sad time for us as Kurna people. There's an ugliness about it, the fact that we were put in this position to be able to do this, but we know that it is the right thing to do.”



Allan Sumner (previous page top), Jack Buckskin (previous page bottom) and Jeffry Newchurch (this page, centre) address community attending reburial ceremony conducted by Kurna men.

Communities lock out coronavirus

Continued from page 1

The availability of virus testing for people in remote communities was a topic of concern, as this provides a crucial tool to manage the spread of the illness.

Following criticism about delays, the Federal Government announced improved testing facilities with Federal government funding for 83 new mobile testing sites.

Some remote areas have been waiting up to 10 days for results but the new project aims to cut waiting times to 45 minutes according to a Federal Government announcement.

Panic buying and food security, an issue across the world in the wake of the coronavirus pandemic, was another key challenge for remote and closed communities during these times.

In the Northern Territory, a coalition of 13 Aboriginal organisations called for the national cabinet to support and guarantee the supply of affordable food and other basics in for these communities.

Remote stores were struggling to supply basic goods, John Paterson, the CEO of the Aboriginal Medical Services Alliance of the NT said.

“Under COVID-19 travel restrictions small, community-owned stores must suddenly meet 100% of people’s needs across a much greater range of products. Some stores have had to triple their usual orders.”

In South Australia, community managers worked to make arrangements for delivery and collection of food to residents in closed communities, assisting them to register for priority distance shopping.

Communities also facilitated health services and provision of medicine for residents.

PUBLIC NOTICE

Under the authority of s. 477(1) of the Biosecurity Act 2015

Due to the Coronavirus (COVID-19) Pandemic from Thursday 26 March 2020 until further notice, **Davenport Community** is a designated community under the Biosecurity Act 2015.

DO NOT ENTER

unless authorised under the Biosecurity Act 2015.

Penalties for unauthorised entry of up to **5 years imprisonment or \$63,000 fine.**

Please direct enquiries to SA COVID-19 Information Line 1800 253 787 or the nearest police station at Port Augusta on (08) 8648 5020.

Portrait of Uncle Mickey



The community is embracing stories about Aboriginal culture and that's providing important opportunities for rediscovering and redefining identity says one Kurna Narungga leader.

Michael Kumatpi Marrutya O'Brien, or Uncle Mickey, is a passionate and active advocate for the recognition of Aboriginal culture, language and history.

Speaking to Dr Christina Hagger on the Adelaide City Council's *Adelaide Living* podcast recently, Uncle Mickey said that the non-Aboriginal community is showing a growing interest in Aboriginal heritage.

"It's giving opportunities for Aboriginal people to not only share that knowledge but be a part of those journeys that people are wanting to explore.

"I think, you know, that's what gives us all purpose, gives us all identity and really in some ways, a face to really be connected to and proud of a culture that sits in our backyard" he said.

Uncle Mickey shared his knowledge about the spiritual connection of the Kurna people with Adelaide, how the landscape of Adelaide tells the stories and history of the land and his hopes for greater recognition of Aboriginal people with Dr Hagger.

Uncle Mickey is known to many people across Adelaide for his Welcomes to Country, which he says is at the heart of sharing Kurna culture with the wider community.

"When we welcome people to our country, it's valuing the people that you welcome. And so therefore you're doing it with them, and not at them. And, that's really important.

"We say Niina Marni, which is a hello and how are you and, Ngai nari Kumatpi Marrutya... ngai wangkanthi marni naa pudni Kurna Yartaana... tarntanyangga so welcome!

"That's welcome to the lands of the Kurna people and my Aboriginal name is Kumatpi Marrutya, which means I'm the sixth born male of my family and as an ambassador of the Kurna people, and – as my Aboriginal name says – I'm known as 'the impatient one'."

Uncle Mickey is 'the impatient' son of respected Kurna Elder Lewis O'Brien.

Uncle Lewis has long been acknowledged for the ways he uses stories to powerfully blend Aboriginal and Western ways of knowing. Uncle Mickey is proud of his father's contributions.

"I think what's really important first is that you know, Dad is certainly – when you consider that he was a child that ended up in state care and was born on an Aboriginal mission – and, really had those struggles of disconnection of his culture and particularly his family.

"He, before he went into state care at the age of 12, was looking after six of his siblings, because his mother was poorly ill and sadly died.

"So, you know, Dad has always been on this journey and continues to be on that journey, even at the age of 89 now, that he's not only helped bring culture back to himself, but he's helped bring culture back to all of us: whether it be in the language, whether it be in the sharing of our philosophies and the cultural stories and knowledge and the wisdom of our people across this land" he said.

Uncle Mickey has absorbed and now shares the philosophies that his father taught him.

"One of his, I think, great philosophies is he talks about this word muka-muka being two halves, being the brain. Which really is about reciprocity and mutual benefit, which is about two-ness, which is about giving and receiving.

"Aboriginal people have worked on that philosophy of understanding, that everything is in balance and in harmony. And, so we look after things because we know that when our time comes, that we leave our body we travel to the spirit world and therefore we return back to, this world, whether it be, not in the human form, but it may be in the landscape, it may be in the animals, or in the skies.

Uncle Lewis was also an advocate for the revival of Kurna language and that language is key to understanding culture and people, Uncle Mickey told *Adelaide Living*.

"I mean, what's fascinating about our language I think, our people were visual, oral, and what you would say, 'doing' people. And it even is in our words.

"Adelaide itself is known as Tarntanyangga, being the dreaming place with the big red kangaroo. Well, it's telling you that the kangaroo was embedded into this landscape and the spirit of this place.

"Like when you look at Torrens River, it's known as a Karrawirra Pari, which means that it's the red gum forest river.

"So it's telling you, you can get wood, you can get water, you can get shelter and therefore you can have all the things necessary to live along that river.

The most important Kurna stories are embedded in the landscape, Uncle Mickey said.

"One of the most important stories of our landscape is the Tjilbruke story. That story itself starts from Mudlangga being the top of the peninsula being the nose – Mudlangga being the nose of the peninsula, which is around Outer Harbour.

"That story goes all the way along that coast right down to Cape Jervis. And so it talks about the story of how, the water springs that are found along there were formed, because sadly, when he was hunting emu, his nephew broke the law, and, though he gave his nephew the opportunity to be forgiven sadly, his nephew's brothers punished him by enforcing the law, not knowing that Tjilbruke had that conversation.

"And so, wherever he cried, the water springs arose. So therefore, we know that there's water along the coast along there. But also, it talks about how the landscape itself was formed. It also talks about how to hunt emus because when you go to Mudlangga, he used to force the emus into the nose of the peninsula because they had nowhere to run because the water would surround them.

"He was so saddened by the loss of his great nephew, he decided to not be a part of this earth again. And so, he took the feathers of another bird and he ended up turning himself into the glossy ibis."

Kurna knowledge and perspectives have links in our landscape today, Uncle Mickey said.

"We can go back to really those early days of Colonel Light who, was a great surveyor and mapped out the City of Adelaide.

"You know, he mapped out Adelaide, not just in the system of a grid system of a North, South, East, West, but also putting in the greenbelts.

"Mullawirraburka, one of the last of the full blood Kurna people worked with Colonel Light and told him the spirit of the land itself and told him about the fact that it's important to have greenbelts because it gives you safety in fires. It also enables people to have spaces to go."

There are further Kurna influences and echoes in the shape of the city of Adelaide, Uncle Mickey said.

"What some people don't even recognise is that Colonel Light actually shaped Adelaide in a kangaroo.

"So, there are the ears of the kangaroo, the tail, the hind leg, the chest, and the paw of the kangaroo. And if people take the outline of the city of Adelaide, they'll see that kangaroo embedded in the landscape."

The presence and value of Aboriginal culture is sadly invisible to many contemporary South Australians, Uncle Mickey said.

"We've got the oldest living culture on our doorstep. Many of us will travel to many places around the world to see these cultural icons, or knowledges, yet when it comes to the Aboriginal people and their knowledges... we ignore them. We see them as primitive. We don't see them in the aspect that they were philosophers, they were politicians, they were scientists, they were people that had great knowledge of plants and the landscape and how to maintain it and, and medicines. And many of our medicines have the elements and knowledges of Aboriginal peoples wisdom and we're using them in many modern medicines."

But that is changing due to work by writers and researchers like Bruce Pascoe, said Uncle Mickey.

Being willing to share culture is key, Uncle Mickey said.

"Our people believe that, you know, when you walk the land, you connect with the land and no one person holds all the knowledge and wisdom – it's shared. And so therefore, if people take that time to want to learn, we as Aboriginal people are happy to share that information and we can learn from each other. And more importantly, we can have what is really a place that embraces both the cultural world and the western world."

You can listen to this discussion in full on the Adelaide Living podcast here <https://living.cityofadelaide.com.au/uncle-mickey-podcast/>

Tandanya a hub for First Nations arts



To celebrate 30 years of operation, Tandanya National Aboriginal Cultural Institute hosted the inaugural 'First Nations Hub' during the Adelaide Fringe Festival in February.

The new event fit perfectly with the original concept for Tandanya, CEO Dennis Stokes told *Aboriginal Way*.

"Tandanya was formed in 1989 by a group of people who wanted to maintain

culture and highlight culture to the wider community and so they created an organisation to be able to perform and showcase Aboriginal and Torres Strait Islander culture to Australia" Mr Stokes said.

That makes the First Nations Hub a perfect event for Tandanya according to Mr Stokes.

"Look, it's the only institute of its kind in Australia. It's a First Nations institute. It is what we should be doing, and it's what we want to do, it's the place that we should be doing these sorts of things. We've got the facilities here, let's utilise that and let's bring in the community.

The Fringe program celebrated the relaunch the Tandanya café space as a home where artists from local, national and global communities felt welcome to gather together.

"We've utilised that café to make it a place that all the artists, whether they're performing at Tandanya or not, can come, First Nations people can come and just all be together, and mingle and network, and

just be a part of our culture" Mr Stokes said ahead of the event.

This year's unique Fringe program was completely dedicated to First Nations artists and creatives, with Tandanya presenting a line-up of high-calibre productions, including something for everyone across the genres of theatre, dance, cabaret, music, film, comedy and visual arts.

In 2020, Tandanya partnered with Adelaide Fringe to host their signature event, *Yabarra: Dreaming in Light*. In 2019, Yabarra lit up the banks of the River Torrens drawing huge crowds.

In 2020, and for all 31 days and nights of the Fringe, audiences were invited to experience Yabarra as a unique indoor cultural experience at Tandanya.

At the heart of the First Nations Hub experience were short runs of the theatrical productions *I Don't Wanna Play House* and *The Daly River Girl*.

I Don't Wanna Play House is Pakana woman Tammy Anderson's critically-

acclaimed one-woman show, 'a swirl of monologue, movement and song which relives the abuse she and her family endured'.

The Daly River Girl depicts writer/actor Tessa Rose's journey growing up with foster families, away from her natural mother, family and country. Read more about Tessa Rose's life and work below.

Each Saturday night of the Fringe, Blacklist Cabaret hosted a cabaret line-up of A-list First Nations artists of colour from across the festival, hosted and curated by 2020 Adelaide Fringe Ambassador – the formidable Fez Faanana.

Tandanya's First Nations Hub also included a line-up of comedians, the 2019 Adelaide Fringe Best Emerging Artist award winner *Spirit* performed by Yellaka, live music by artists including Melbourne based electronic dance duo The Merindas and Adelaide's very own Nathan May, an Indigenous contemporary dance masterclass, free film screenings and a weekly free cultural workshop series.

The Daly River comes to Adelaide



The powerful story of one Indigenous child growing up in non-Aboriginal foster families has been explored in a play presented at Tandanya during the Adelaide Fringe Festival.

Actor Tessa Rose wanted to speak about her personal experience growing up in foster homes and so she created her one-woman play, *The Daly River Girl*.

Ms Rose has regularly appeared on TV, film and theatre across Australia. She's had roles in *Top End Wedding*, *Redfern Now* and also with *Bangarra Dance Theatre*.

She wanted to tell her story to audiences around Australia to promote understanding for Aboriginal people and their experiences in the wider community.

"It's my personal story about growing up with non-Indigenous foster families, a long, long way from my community and from my home.

"Coming from Darwin where I live, there's daily, you see people's reactions of seeing

people that live in the long grass or just Indigenous people in general who come in from the communities and visit family that are staying in town. The racism is just rampant.

"I just wanted to say to those people, if you just stopped and maybe asked a few questions and listened, you might get an understanding of the plight of others, what their experience has been."

Ms Rose felt she was in a position to share her own story to promote that empathy.

"I wasn't from stolen generation, but I was a ward of the state and went through numerous foster families and it's traumatic. It takes many, many years to get past that and through that. So I just thought by sharing my story, people, audiences may be able to go away with a conversation or it might bring up a conversation, start a debate and talk about it" she said.

Ms Rose was not subject to abuse as a child, a sad reality for many displaced children, however she still felt loss and pain.

"Being a 4-year-old girl to a 12-year-old, I wanted to tell it in my own words in how I felt with growing up with different foster families, because it was traumatic. You're going from one foster family and then, you're with them for a certain amount of time so you fall in love with them and what not. And then, you're just disregarded and then, you've got to go to another foster family. It's very painful. It's very painful.

"I just wanted to say, 'This is how it made me feel.'" she said.

The families that Ms Rose was placed with held strong Christian beliefs and

she has found that challenging to deal with in later life.

"There's... the Seventh Day Adventist upbringing, which was extremely strict.

"It took so long to get over the guilt. 'That's the devil's music. Don't dress like that. You don't do this.' and what not, and just constantly. It was just feeling so guilty and terrible within yourself as a person, as a human being.

"To realise that no, you're not a horrible person, but just having that really strict Christianity took many years to get past and realise that we all have different beliefs and we're all individuals and it doesn't make you a bad person" she said.

Ms Rose said that the transition from acting to writing was not a natural one for her.

"This is my first play that I've written. A fellow actor suggested to me, 'You should write your story,' and I'm going, 'Don't be ridiculous. I've never written anything in my life.' He said 'No, you must! Write, write, write, write, write!'"

Ms Rose eventually took on the challenge, but found the process of writing such personal material for the stage difficult.

"It took four years to get to the first production, it took that long because I had to step away for sometimes three to six months at a time because it was bringing up all the pain and stuff that was all safely tucked away there somewhere" she said.

Despite the difficulty, Ms Rose found that writing the work did become easier as it progressed.

"It got a lot easier, I must admit, when I was looking at earlier drafts, it was just all my writing was just really angry.

And then without me even realising it as I went on to drafts, a lot of the anger subsided" she reflected.

Working with an experienced playwright and putting some distance between herself and her own character in her play was a breakthrough moment said Ms Rose.

"I was lucky enough to have Alana Valentine, who's a brilliant playwright as my dramaturge. And that was when I was still very early stages of writing and I was finding it really difficult, and then she just said to me one day, 'Give her a name'. And so once I did that, then I was writing about a character and it became so much easier for me to write."

Ms Rose is not planning on making a permanent transition from actor to writer despite completing this work, she said.

"I'm not in a hurry to write another one. It's very lonely because you've got a blank page, you're choosing what topics to write about or what to speak about. And you're just there for hours just alone writing.

While the play explores personal and sometimes painful stories, it is an entertaining and hopeful production according to Ms Rose

"When I first got into the rehearsal room with Alex Galeazzi, my director, I was just determined to have no happy ending.

"He just said, 'No, you can't just have all doom and gloom – for yourself and also, for the audience. We need to have some light and some shade and some laughter.'"

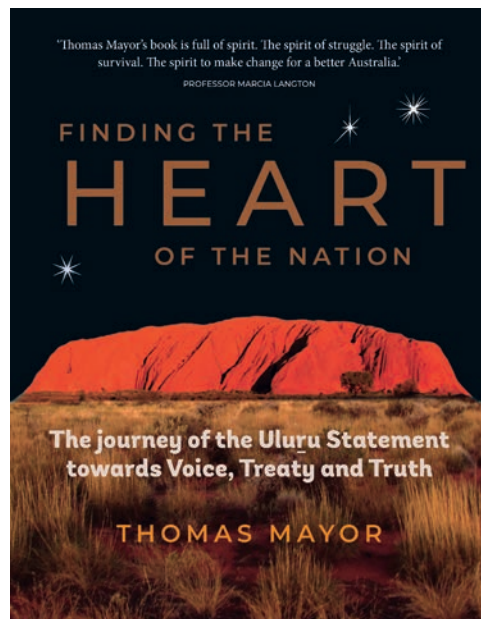
The Daly River Girl by Tessa Rose was performed at Tandanya in February and early March 2020.

Uluru Statement explored in Aldinga

Southern metropolitan community members have had an opportunity to learn more about the Uluru Statement from the Heart from prominent advocate for the reform Thomas Mayor.

On Friday 28 February, Torres Strait Islander man and signatory to the Uluru Statement Thomas Mayor visited Aldinga Library to speak about his new book, *Finding the Heart of the Nation*.

The book explains the evolution of the Statement, and the artwork on which it is presented. It also narrates the progress of the Statement in Aboriginal communities



nationally and how it reflects and engages with individual communities and their needs, story and aspirations.

Thomas Mayor was in conversation at the library with fellow statement signatory Elijah Bravington who works at Neporendi Aboriginal Forum Inc.

The two discussed their own journeys towards the Uluru Statement, which calls for a First Nations Voice enshrined in the Australian Constitution, and the establishment of a Makarrata Commission to manage a process of agreement-making with Australian governments.

Aldinga Library Librarian Eve Gregory said that Mr Mayor's main message on the night was one of hope, despite delays

and roadblocks to the implementation of the statement.

"He has not given up on the Uluru Statement, despite its dismissal by Prime Minister Malcom Turnbull in 2017" she said.

"He wants to educate the Australian public, who the Statement is addressed to, about the ways it will support Aboriginal and Torres Strait Islander peoples to have a voice in government decisions that affect their communities."

Around one hundred and forty people attended to participate in that education, with many offering positive feedback.

"What an inspiration, so wonderful to be here and share the passion. May we

walk hand-in-hand to a better Australia" said one attendee.

All members of the audience received a printed copy of the Uluru Statement *From the Heart*. At the end of the event, all attendees stood together with Mr Thomas to demand "Voice, Treaty, Truth".

Ms Gregory said that the local community and library were inspired to continue in their learning about Aboriginal peoples' perspectives.

"The vibe of the evening was one of positivity, motivation, and passion. Aldinga Library has had continuing success with events that focus on Aboriginal culture, stories and issues, and I'm so excited to keep exploring and educating in my role as a librarian and community member."



Above: *Finding the Heart of the Nation* book cover; Left to right: Librarian Sarah Roberts, Librarian Eve Gregory, Thomas Mayor, Librarian Susan Barratt and Elijah Bravington; Thomas Mayor and Elijah Bravington lead the call for "Voice, Treaty, Truth".

in
re
view

More kinship care for Aboriginal children

A two-year pilot program was announced earlier in the year to support new kinship carers to keep Aboriginal children and young people connected to culture and community, leading to better long-term outcomes.

The pilot was originally scheduled to begin in mid-2020 before the disruptions due to the coronavirus were known. It is planned to be provided by one or more Aboriginal community controlled organisations.

Currently all kinship carer support is provided through an internal Department for Child Protection program.

Department for Child Protection Deputy Chief Executive Fiona Ward said keeping children connected with culture not only benefits them individually, but also helps to break inter-generational contact with the child protection system.

"It is a fundamental right of Aboriginal children and young people in care to be connected to family, community and culture" Ms Ward said.

"More than half of Aboriginal children in care live with kinship carers, who play a critical role in developing and maintaining this connection.

"This is about children knowing who they are and where they come from, which helps them to form a strong identity and maintain critical lifelong connections."

Aboriginal community-controlled organisations will provide support to regional and remote carers of Aboriginal children.

The support offered will depend on the individual kinship carer's needs, and may include:

- using the organisation's existing networks and knowledge to connect carers with Aboriginal community and culture;
- connecting carers to practical support, services and networks, such as trauma specialists, education and health;
- assisting carers to manage the impacts of inter-generational trauma for children

and young people in their care;

- facilitating training, including on how to maintain cultural connections;
- advocating on behalf of the carers to resolve issues or access services; and
- providing advice and helping carers to understand and navigate the child protection system.

The pilot is based on a strong body of evidence following similar programs in the Northern Territory and Victoria.

"This pilot will help us to further embed the Aboriginal Child Placement Principle into our work and can have flow-on effects for the broader Aboriginal business sector" Ms Ward said.

"That is why we are committing to this pilot being delivered by Aboriginal community-controlled organisations.

The pilot program will be made available to new kinship carers of Aboriginal children and young people.



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Native Title Conference postponed

The Australian Institute of Aboriginal and Torres Strait Islander Studies (AIATSIS) and NTSCORP have postponed the 2020 National Native Title Conference as a result of the changing and widespread impacts of COVID-19.

The national event is currently scheduled for 18–21 October 2020. The conference will remain on Minjungbal Bundjalung Country in Tweed Heads with the ongoing support of the traditional owners.

NEW DATE: 18–21 October, 2020.



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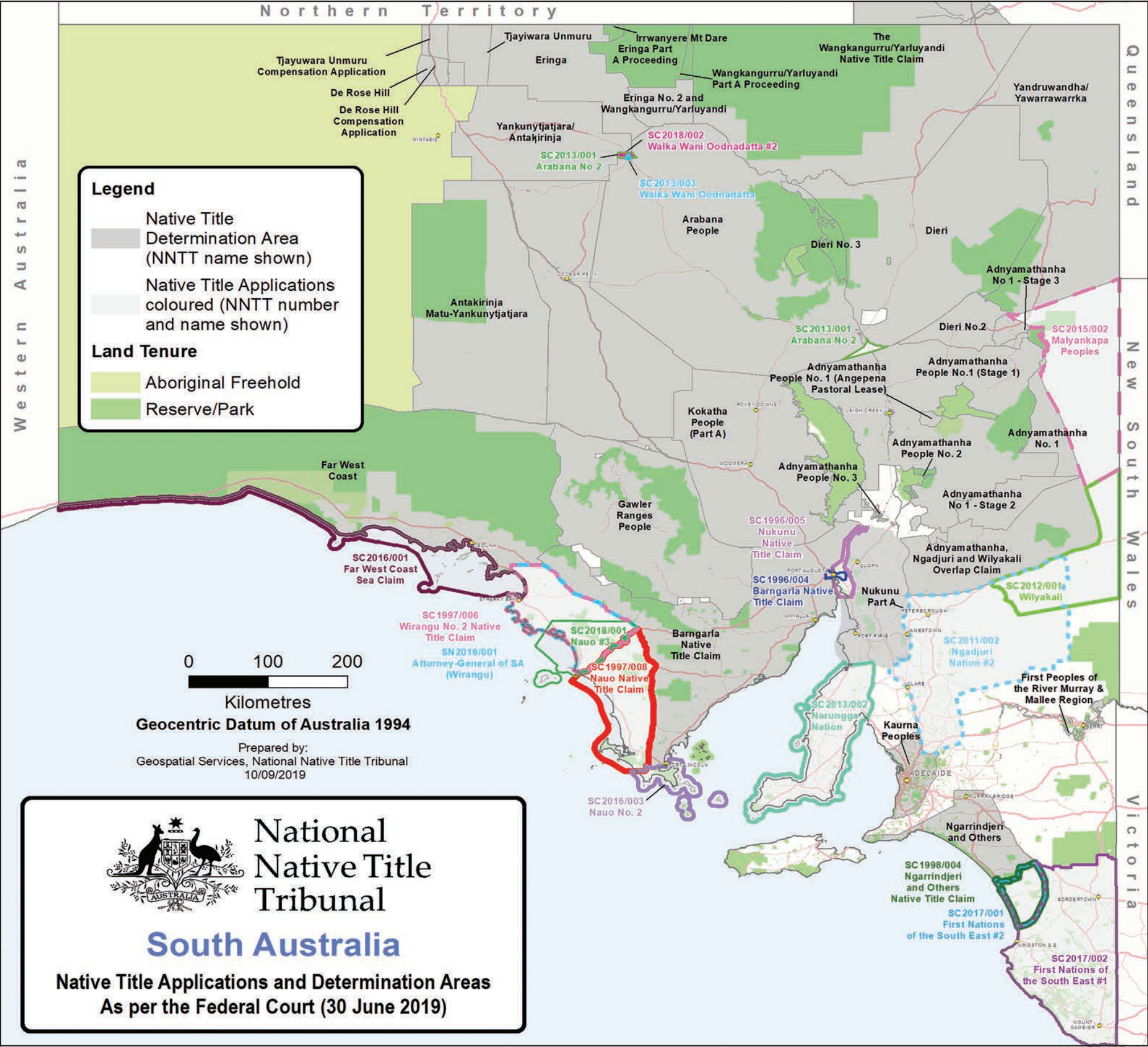
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