



Aboriginal Way

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Issue 74, Autumn 2019

A publication of South Australian Native Title Services



Above: Members of SA Stolen Generations and others, pictured after the tabling of the Independent Assessor's Report on the SA Stolen Generations Reparations Scheme (SGRS). Names and full story on page 4.

High Court rules on Native Title Compensation

The High Court in Canberra has handed down a decision on a native title compensation claim that will provide clarity for traditional owners seeking payment for the loss of their native title rights.

The court has ordered the Northern Territory Government make a once off payment of \$2.53m in compensation to the Ngaliwurru and Nungali people for loss of native title rights on a part of their determination area where public works had been undertaken.

Mr Jamie Lowe, Chairperson of the National Native Title Council, the peak body for Australia's native title

organisations says that the decision is significant and welcome.

"Today's decision constitutes an important step in the struggle for land justice for Australia's traditional owners. There remains though much work to do in bringing applications, in accordance with the principles clarified by the Court, to deliver just compensation for native title holders whose lands have been taken since 1975 and to attempt to achieve justice for those lands taken before then."

In a judgement on an appeal against the previous outcomes of the claim around the town of Timber Creek in the Northern Territory, the High Court ruled on three

components of calculating compensation for loss of native title rights.

Those components are the freehold value of the land in question, the interest due on that land and the non-economic loss from having the land used for other purposes.

The High Court has ruled that in this case where that the Ngaliwurru and Nungali people held non-exclusive native title rights, a rate of 50% of the estimated freehold value of the land was a reasonable figure to use.

It decided that in calculating interest due on that land, simple interest calculation should be the basis.

Significantly, the High Court upheld the estimation of the original trial judge, now retired Justice Mansfield in calculating non-economic, spiritual loss. Justice Mansfield determined that \$1.3 million was fair compensation for the distress, anxiety and hurt caused to the Ngaliwurru and Nungali people by the loss of connection to their land.

Lead plaintiff, now deceased Ngaliwurru representative Mr Griffiths, had told the court that works were done without consultation, and had disrupted a sacred dingo dreaming site. He also spoke about his responsibility to look after the land.

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High Court rules on Native Title Compensation

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"I got all those sites, all that Dreaming, I have to make sure people don't make a mess of it," he told the court, according to NITV.

"That's how I look after country. My grandpa, Lamparangana, taught me to look after country and now I teach my kids. My kids follow me for country."

Justice Mansfield recognised the connection of the claimants to their land in his original decision.

"The issue before the Court was how to quantify the essentially spiritual relationship which Aboriginal people, and particularly the Ngaliwurru-Nungali People, have with country and to translate the spiritual or religious hurt into compensation" he said.

The High Court decision endorsed the approach taken in the original trial concerning non-economic or cultural and spiritual loss.

"His Honour had the substantial benefit of hearing, and seeing, first-hand the evidence from the Claim Group of their connection to the land; the effects, under their laws and customs, when country is harmed; and, then, the effects of the compensable acts on their connection to and relationship with country. That is reflected in the trial judge's detailed treatment of that evidence" the High Court judgement stated.

Mr Lowe called on all Australian governments to work cooperatively

with traditional owners in this task of assessing compensation in each claim.

"Today's decision means that each compensation application will have to be assessed on its individual merits: the value of the land; the acts that were done to it; and, the sense of cultural loss that flowed from those acts.

"This is an important clarification, but it does mean that there are many years of work left in resolving the large number of compensation applications that will come."

Northern Land Council lawyer Tamara Cole, who has been overseeing the case with the claim group for almost a decade

told the ABC that the decision was long awaited by traditional owners nationally.

"Native title holders around Australia have been waiting for the High Court to deliver its decision in Timber Creek, so they can get on with their negotiations with state and territory governments to arrive at fair amounts of compensation."



Timber Creek mob outside the High Court. Photo courtesy Northern Land Council.

Reconciliation on the rise but racism remains

A national survey by Reconciliation Australia has found an increase in support for Aboriginal and Torres Strait Islander Peoples to have control over matters that affect them.

The Reconciliation Barometer Survey is conducted every two years by Reconciliation Australia to measure the progress of reconciliation between Aboriginal and Torres Strait Islander people and non-Indigenous Australians.

Key findings for the 2018 survey included that 95 percent of Australians believe it is important for Aboriginal and Torres Strait Islander people to have their say in matters that affect them and most Australians feel there is a need for truth telling in relation to Australia's history.

Reconciliation CEO, Karen Mundine said that this latest Barometer once again showed a steady strengthening of the indicators for reconciliation and improved relationships between Aboriginal and Torres Strait Islander people and other Australians.

"More Australians than ever before feel a sense of pride for Aboriginal and Torres Strait Islander cultures; this has risen to

62% from 50% in 2008 when the first barometer was conducted" she said

Social Justice Commissioner June Oscar AO said the results are encouraging, particularly the levels of support for truth telling, healing and self-determination.

"I'm pleased to see that the majority of Australians agree that we must be making the decisions that determine our futures and that more needs to be done to close the gap" Commissioner Oscar said.

In contrast, the survey also found that racism remains steady in Australia.

"Disturbingly the barometer found that 33% of Aboriginal and Torres Strait Islander people have experienced at least one form of verbal racial abuse in the last six months" said Ms Mundine.

The Race Discrimination Commissioner Chin Tan said the figures were disappointing.

"This report is evidence that we have a lot of work to do. Racism in any form is unacceptable and we must continue to strive for an Australia where people are not treated differently because of the colour of their skin.

"This year, I'm looking forward to travelling and working with my colleague June Oscar, to raise awareness about the Racial Discrimination Act and to combat racism at every turn" Commissioner Tan said.

Ms Mundine said that there were a number of actions that should be taken to further improve the situation for Australia's First Nations and take the next steps towards a reconciled nation. These include:

- Developing a deeper reconciliation process through truth, justice and healing, including supporting a process of truth telling, the establishment of a national healing centre, formal hearings to capture stories and bear witness, reform to the school curriculum, and exploration of archives and other records to map massacre sites and understand the magnitude of the many past wrongs;
- Support for addressing unresolved issues of national reconciliation including through legislation setting out the timeframe and process for advancing the issues proposed in the Uluru Statement from the Heart;

- Supporting the national representative body for Aboriginal and Torres Strait Islander people – the National Congress of Australia's First Peoples – and these efforts must be underpinned by the principles of the United Nations Declaration of the Rights of Indigenous Peoples, particularly the right to self-determination;
- Recommitting to the Council of Australian Government's (COAG) Closing the Gap framework that involves renewing and increasing investments and national, state/territory and regional agreements to meet expanded Closing the Gap targets that are co-designed with Aboriginal and Torres Strait Islander people;
- Investing in, and supporting, anti-racism campaigns and resources including maintaining strong legislative protections against racial discrimination and taking leadership to promote a zero-tolerance approach to racism and discrimination.

You can read the full report at the Reconciliation Australia website www.reconciliation.org.au

Valuing Indigenous languages

Australian Indigenous languages are in a 'dire' situation, with one language expert predicting that "we won't have any Australian languages that are strong within the next five years".

Professor Jaky Troy, Director of Aboriginal and Torres Strait Islander Research at the University of Sydney made the comments after the launch of Australia's newest coin at Tandanya Aboriginal Cultural Institute in Adelaide.

The coin was developed in collaboration with the Australian Institute of Aboriginal and Torres Strait Islander Studies (AIATSIS) with a design featuring languages from 14 Indigenous communities, to mark the United Nations General Assembly's proclamation that 2019 is the International Year of Indigenous Languages.

The 50-cent piece incorporates translations for 'coin' from some of the many Indigenous languages in Australia. The design was developed in consultation with language groups from around Australia, including Kurna and Yankunytjatjara people.

The coins were unveiled by AIATSIS CEO and Co-Chair of the UNESCO International Year of Indigenous Languages Steering Committee, Craig Ritchie, Director of Aboriginal and Torres Strait Islander Research at the University of Sydney, Professor Jaky Troy, Kurna man, Jack Buckskin with his children and Royal Australian Mint CEO, Ross MacDiarmid.

"These coins are a celebration of Australia's unique and diverse Indigenous languages, we hope the coins will serve as a tangible reminder of the important efforts being undertaken to preserve, protect and revitalise Indigenous languages in Australia" Mr MacDiarmid said at the launch.

Languages are central to the identity of Indigenous Australians and the second National Indigenous Languages Survey conducted in 2014 by AIATSIS recognised that remaining connected to language strengthens well-being and self-esteem in Indigenous communities Mr Ritchie said.

"Indigenous languages carry more meaning than the words themselves, so too does currency carry meaning beyond its monetary value. The release of these coins is another milestone in recognising the diverse cultures that shape our national story of over 60,000 years" said Mr Ritchie.

Speaking after the launch, Professor Troy said that she welcomed the release of the coin to raise awareness about Australian languages.

"I think one of the great things about this coin is that it's going to put out into circulation, literally, 14 words from Australian languages.

"These are languages that are strong languages, some of them, that are still spoken on a daily basis and other languages which are in a revival mode or a renewal mode.

"Some of the words on the coin, for money, actually go across several languages.

"So by looking at this coin you can learn a lot about Australian languages, and about the connectedness of the people who speak the languages" she said.

Despite the work that many communities have been doing to revive and strengthen their language, the future for Australian Indigenous languages is not looking promising Professor Troy said.

"The trajectory for Australian Indigenous languages is poor at the moment" she said.

The last published National Indigenous Languages Survey in 2014 identified 13 Australian languages as strong. The previous survey in 2005 had identified 18 strong languages in use.

"So in a space of nine years, we lost five languages" Professor Troy said.

"If we've got 13 that are still strong now and we're losing five languages roughly every decade, we won't have any Australian languages that are strong within the next 20 years.



"So it's pretty dire what's going on" she concluded.

She said that one factor that is not often considered is the role that maintaining language can play in understanding and protecting the natural environment.

"I think one of the biggest issues worldwide is that the languages are not seen to be useful. That somehow speaking English is more useful. That you can get out there and do everything you need to do in your life on English.

"Well you actually can't.

"If you don't speak the language of the country that the language belongs to, you lose all the knowledge and information about that country and also how to survive in it.

"If you want to talk about, for example, this environment here we're in in Adelaide, you want to understand the salt water, the ocean, the bird life, the plants, the trees, the water, you really do need to understand it in Kurna, not in English, because the Kurna have been curating this area now for tens and tens of thousands of years.

"English in itself does not give you any information about this area here. It can only, at best, do a poor translation of whatever might've been shared by the local Indigenous people."

Professor Troy said that communities need support to speak and maintain their language.

"We need a really concerted effort across Australia to celebrate and actually use our Indigenous languages.

"The whole country really has a responsibility to do that. All people, Aboriginal or not Torres Strait Islander or not.

"The Commonwealth government really does need to put a huge amount of funding into this so that there can be materials out there in our languages. Everything significant that the government does should be translated into language as well. So that's my feeling" she said.

To see the new 50c coin including information on the languages, go to: www.ramint.gov.au/2019-50c-international-year-indigenous-languages



Left to right, from top: Jack Buckskin with his children; Professor Jaky Troy; Craig Ritchie.

Stolen Generations Reparations scheme finalised

Three hundred and twelve people have been compensated under South Australia's Stolen Generations Reparations Scheme and the state's history of forced removal of Aboriginal children has been documented and acknowledged in Parliament.

The final report of the Stolen Generations Reparations Scheme was tabled in SA Parliament on 12 February 2019, with the Premier Mr Steven Marshall presenting the summary of the scheme by Independent Assessor Mr John Hill.

The scheme invited applications for Aboriginal individuals seeking compensation for being forcibly removed from their families as children, as well as funding some projects to support community healing.

Over a two-year period, Assessor Mr Hill heard the stories of around 400 people about their experience of forced removal and the subsequent trauma and loss of family connection and culture.

Mr Hill also investigated and documented South Australia's legislative and administrative practices that impacted on decisions to take Aboriginal children from their families and place them in often abusive and deprived situations.

Stolen Generations survivors were present to see the tabling of the report in Parliament and hear the Premier acknowledge the past and the resilience of the survivors.

"Mr Hill has found that, while many stolen generation survivors have a sense of grief after enduring physical and mental torture, he observes that most of them also have a generosity of spirit. This speaks eloquently of the resilience of Aboriginal people" Mr Marshall told the Parliament.

"They remain a very proud people despite some of the harrowing episodes in our shared history for which no amount of reparations can ever compensate" he said.

Mr Marshall recommended that "all members of this parliament and the wider community" read the report, in which Mr Hill says:

"There is much for government and society, in general, to reflect on and learn in relation to the policies and practices that produced the Stolen Generations."

Mr Marshall emphasised that the scheme to compensate stolen generations survivors was a bipartisan project.

"We cannot undo the wrongs of the past, but we can do the right thing now and recognise what was done then, and this parliament has done that. In dealing with this issue, the parliament has worked at its bipartisan best to acknowledge an historic wrong.

Arrente woman, Stolen Generations survivor and academic at the University of Adelaide Dr Jennifer Caruso welcomed the conclusion of the scheme.

Dr Caruso had joined other community members in providing advice to Mr Hill throughout the process. She recalls the emotion for Stolen Generations survivors when the scheme was first announced.

"It was emotional because the fact that there was a process also meant that the trauma and the grief rose again. It wasn't revisiting it because it never, ever leaves us, but it gave rise to it coming to the surface again" Dr Caruso said.

Mr Hill told Aboriginal Way the scheme was initiated by the South Australian Government after national inaction over compensation.

"The Apologies had been made in South Australia a long time ago and at the national level 10 years ago, but there'd been no action taken.

"I think a lot of people thought the Commonwealth should set up a scheme, but it didn't look like it was ever going to.

"Various committees were established to look at what sort of a scheme could be established in South Australia. The minister Kyam Maher then determined that government would do it by administrative arrangement" Mr Hill explained.

The final report of the scheme emphasises the stories of some of the four hundred survivors who applied for some recognition of their pain and losses. Dr Caruso said it was a powerful approach for the report to take.

"I was speaking to some people who are the children of Stolen Generations yesterday, and they said that reading John Hill's report, and they couldn't actually get through that first story.

"The feedback that I had from those people was that it was really, really effective and that children of Stolen Generations and Stolen Generations people feel that their histories have not been subsumed within government rhetoric and reporting rhetoric. It was also an indication that John Hill did really engage with the stories" Dr Caruso said.

Mr Hill reflected on the commonalities in the stories he heard during the scheme.

"I suppose when I first started I had a fairly simplistic view of what may have happened and that there was a kind of a regular kind of process in place where white officials would go out and collect children. But it was much more varied than that. Each individual story was unique.

"Some of the institutions they were put in were very harsh and some of them are just places where they were systematically abused sexually and in other ways.

"If they spoke language, they'd often have their mouth washed out with soap or they'd be denied food or they'd be made to sleep in wet bed, a whole lot of things, which were just horrific."

The stories Mr Hill heard demonstrated that trauma went beyond physical deprivation and abuse he said.

"Many of the people who I interviewed or who I met would say is they never experienced love, so it was very difficult for them when they had their own children to demonstrate that love, to say to their children, 'I love you' to hug them, to feel that they were part of a family.

After hearing these stories, Mr Hill reflected on the public reasons behind the removal, "the moral argument that the white community made that we'd given them a better life".

"They put these kids in so many cases in circumstances which were far worse from the ones that they'd been removed from.

"They were put in with individual families, put into foster care where there was no cultural awareness or knowledge, there was no language available, there was no connection with family,

"I think the argument just failed completely" Mr Hill said.

The original terms of reference of the scheme required Mr Hill to determine the degree of harm done to individuals and make payments according to that harm. However, that criteria was removed during the process. Mr Hill explained the complexity of such a decision made it impossible.

"In the end it became a little bit difficult to think through, is a baby who's removed at birth and never even knows they're Aboriginal, worse or better off than a child of six or seven who's met their parents and removed?

"How do you compare those harms? It's just a philosophical question, which is almost impossible to work out."

"In the end, I put the recommendation, which came from the Stolen Generation Corporation, we gave them all the same amount and everybody seemed happy with that."

Under the original terms of the scheme, people were not eligible for compensation if they had been removed under a court order.

Mr Hill explained the change to this condition also took place after advocacy from the Stolen Generations Survivors Corporation.

Mr Hill says that reading existing documentation about the experiences of Stolen Generations people, such as the Bringing Them Home report, showed that a court process was not a guarantee of a fair process.

"It was clear that even though there may have been a court process and magistrate in a Court out in the bush somewhere with a white police officers or a white doctor a white teacher, even if the parents were there and we're not sure that they always were, they possibly didn't really have a clear understanding of what was going on or have the kind of the tools to properly access the legal system in a fair way."

In tabling the report in parliament, the Premier announced that an additional \$10,000 dollars originally set aside for community projects would instead be paid to those stolen generations survivors who were found to be eligible. This final announcement about the scheme took the total payment to each individual to \$30,000

"The government believes this is the fairest way to allocate the remaining funding" Mr Marshall said.

I have a diary entry dated 3/5/60 which states child placed at Kate Cox Babies Home. So I was removed from mother's home – age 16 months. I was removed with my sister and I was told they returned the next day and took the 2 week old baby – so my mother was breast feeding at the time.

My mother told me she was bullied into relinquishing her youngest 3 children under the threat of losing the four older ones. When my mother was stolen her mother was similarly told "Give us the girls and we will let you keep the two boys."

My birth mother informed me that she requested many times to visit me at Kate Cox Babies Home but permission was never granted.

One story told by a Stolen Generations Survivor to South Australia's Stolen Generations Reparations scheme Commissioner.

You can read the Final Report of the Stolen Generations Reparation Scheme here: <https://www.dpc.sa.gov.au/responsibilities/aboriginal-affairs-and-reconciliation/stolen-generations-reparations-scheme>

Front cover image, left to right: Brendan Moran, Journey of Healing SA Chair John Browne, Sarah Avey, Keryn Maloney, SA Premier Steven Marshall, Commissioner Roger Thomas, SGRS Independent Assessor the Hon John Hill, Christine Doolan of the SA Circle of Hope, Blackwood Reconciliation Group Chair Allen Edwards, Brian Butler, Lou Turner of the Healing Foundation (SA), Stephanie Gollan, Dr Jenni Caruso of the SA Stolen Generations Aboriginal Corporation, Nerida Saunders, Martha Watts, Kim Morey, Marc Bowden, Maria Atkins and SA Opposition Leader Peter Malinauskas.

Social Justice Commissioner begins term with vital project – Wiyi Yani Thangani (women’s voices)

Aboriginal and Torres Strait Islander Social Justice Commissioner, June Oscar AO has spent the start of her term leading a project that highlights the voices of Aboriginal and Torres Strait Islander women and girls.

The project, called ‘Wiyi Yani U Thangani’ (Women’s Voices) is the first government led initiative to report on Aboriginal and Torres Strait Islander women’s lives since The Women’s Business Report was tabled in Parliament 32 years ago.

As the first woman in the role as Aboriginal and Torres Strait Islander Social Justice Commissioner at the Human Rights Commission, Commissioner Oscar said she felt it was important to meet and speak with Aboriginal and Torres Strait Islander women and girls.

“I felt as an Aboriginal woman and, in this role, I could use it to speak to women about their rights, their human rights and gather information” she said.

Commissioner Oscar said it has been too long since women’s views had been composed in this way.

“It has been such a long time for such an engagement but that’s not to say that women haven’t been contributing to the big issues. Women said that they have been having these conversations for a long time and that is why it is important to gather these opinions in a way that can be turned into action” she said.

The Commissioner said the project was designed for women to speak freely about their lives.

“During 2018, we had the privilege of meeting with 2,294 women and girls in 50 locations across the country, to hear about their strengths, challenges”.



The engagement was an opportunity focused entirely on them. We did not engage with women with any pre-arranged or set agenda. We simply let them talk about their lives, their lived experiences and what they would like to see change,” said Commissioner Oscar.

The Commissioner said she was grateful to hear from women and girls of all ages and backgrounds.

“We had young women and girls who are still at high school. Those who are attending tertiary level education and those who are in professional jobs, whether they’re lawyers or teachers or managers.

“We also spoke with mothers, with young mums and we were able to speak with the grandmothers and great grandmothers. We had the opportunity

of hearing the issues that are unique to a variety of women and girls. To hear their strength and positivity and what their roles are and how they are committed to making a better future, it was truly humbling” said the Commissioner.

Commissioner Oscar said the Wiyi Yani U Thangani project report will be presented to Parliament later this year. The Commissioner said she would like to see action being taken on the issues raised in the report.

“My team and I are currently drafting the report and once completed it will be presented to Parliament. We will then be focused on the need for action based on the report’s recommendations” she said.

In early March, The Federal Minister for Indigenous Affairs Nigel Scullion

announced \$1.7 million to support the second stage of the project, as part of the Fourth Action Plan of the National Plan to Reduce Violence Against Women and their Children.

“Stage Two will focus on how First Nations women and girls will use our final Report and its recommendations, as a tool for continuing their incredible work within their communities.

“We want to build on the existing strengths of Aboriginal and Torres Strait Islander women and girls, so that they can work with their communities to lead and negotiate community-led solutions in partnership with government and non-government partners” said Commissioner Oscar.

The Aboriginal and Torres Strait Islander Social Justice Commissioner has been invited to provide an additional proposal to the Federal government for funding to hold a National Summit in 2020.

The National Summit would bring together representatives from the Commonwealth, States and Territories and Aboriginal and Torres Strait Islander peak bodies to work with First Nations women and girls.

Commissioner Oscar said the National Summit would be instrumental in bringing together all participants that have a role in activating the Report’s recommendations and set in motion the development of implementation plans.

Wiyi Yani U Thangani (Women’s Voices), comes from the Bunuba language from around Fitzroy Crossing, the language of Commissioner Oscar’s mother and grandmother.

For more information visit humanrights.gov.au

Honouring the Stolen Generations

On Wednesday 13 February 2019, a community event held at Veale Gardens honoured the Stolen Generations on the 11th anniversary of the National apology.



Above, from left: Eddie Peters and Astor Wanganeen; Left to right: Ebony Frankle, Gloria Sumner, Jennie Lelotski, Sharon Rigney, Martha Watts and Jyotsana C; Left to right: Andrea Fraser, Jo Willmot and Jeffrey Cooper; Stephanie Gollan.

Health Services come together for Closing the Gap Day

Sonder, South Australia's integrated health service, hosted this year's Closing the Gap Day at the Adelaide Show Grounds, bringing together health services and community under one roof.

The day was an opportunity for local businesses and South Australia's peak indigenous health bodies to encourage community to take care of their health.

Sageran Naidoo, Sonder CEO said the event was important as it highlighted what health services are available for Aboriginal and Torres Strait Islander people and how to access them.

"Today's event is an opportunity to bring together 65 stallholders, together with our partners, SA Health's Watto Purrinna, the Adelaide Primary Health

Network and Nunkuwarrin Yunti to showcase what services are out there so that people may realise they are not alone. It is a day to promote early intervention and educate Aboriginal and Torres Strait Islander people about the range of health initiatives that they can access."

Mr Naidoo said information about services is not always easy to find.

"This idea of having the Closing the Gap Day event comes from the broad notion that there are so many players out there that some of the services get missed. Some of the providers themselves don't even know what is out there, and this must be doubly confusing for the community" he said.

On the day, people were able to have their general health checks, which often get missed by community members.



Left to right, from top: Segeran Naidoo, Sonder CEO; Immanuel College students Michael O'Loughlin; Vonda Last; Graham Rigney and Cynthia Fielding; Valor Thad and Joshua Warrior; Amanda Richards and Schania Czygan; Martha Watts; Fred Agius, Geoffery Pryor and Pete Thomas; Janice Rigney and Joyce Mostyn; Serena Cruscanti, Matt Farrell and Eloise Wittkonsky; Liz, Gabrelle and Jaye from Centacare; Richards Willetts and Sheryl Tongerie.

Schania Czygan, Indigenous Health Project officer at Sonder and the Closing the Gap health program said health checks are the key to early intervention.

“The day was a great way for families to come along to talk about their health. People need to be aware of how important it is to have a health check once a year. People don’t always get to a GP and they will miss their check-up, and this check-up could help to identify illness and disease early on.”

Miss Cuzgan said that chatting about health in a social setting is a good way to break down barriers.

“It is my job to help people feel culturally safe to talk about their health issues and what can be done for them. The Closing the Gap Day was a way to highlight the support we have in the community and to think about ways to prevent chronic diseases and to keep us healthy.

“This is important because as we know, Aboriginal and Torres Strait Islander people are expected to live 17 to 20 years less than the non-indigenous population. So, the government has put in place these measures for us to utilise, to support our community and to stay out of hospital so more time is spent practicing culture and with family” said Ms Czygan.

The Government’s Closing the Gap report has found there has been little progress with just two of the seven targets on track. The two being educational targets.

In December 2018, The Council of Australian Governments committed to

forming a partnership approach to the Closing the Gap Campaign as part of the Closing the Gap refresh.

A formal Partnership Agreement between COAG and Aboriginal and Torres Strait Islander Peak Organisations (Coalition of Peaks) came into effect in March 2019.

Mr Naidoo said partnership is the key to better health services.

“There are several ways in which the Commonwealth Government wishes to close that gap. There is employment, educational opportunities and so on, but for us at Sonder, we focus on health and wellbeing. One way in which we do this is by recognising that no single agency can close the gap in any one of those fields without thinking about the other and we believe that a partnership approach is a must”.

“It is overwhelming to see this in action today with all the stallholders and people getting together. Last year we had close to 1000 people and today we have over 3000. This shows people are wanting to learn and they are asking for change.

“We have created a website, ClosingTheGapDay.net and what we want to do is enable people beyond today to find out who are the stallholders and how they can help. It’s about changing the culture of how we work together, it’s about promoting a culture of love and that way we will continue to make a difference” said Mr Naidoo.

For more information go to sonder.net.au



Above, from top: Watto Purrunna Health Care Service staff and stall; Tammy-Jo Sutton and Major Moogy Sumner; Emma Leek; Life without Barriers and Mind staff.

First Nations SA Aboriginal Corporation appoints office bearers

The First Nations of SA Aboriginal Corporation (FNSA), the peak body for First Nations across South Australia held a Directors meeting on Kurna land at the Living Kurna Cultural Centre on 24 & 25 March 2019.

The Corporation was incorporated in November after a lengthy process involving more than twenty Aboriginal Nations through their native title groups and organisations.

On Sunday 24 March the representatives present discussed business to enable the group to represent, advocate and progress the collective interests of all South Australian Aboriginal Nations.

The Corporation appointed the following office bearers:

Co-Chair – Kurna representative Garth Agius

Co-Chair – Arabana representative Lorraine Merrick

Treasurer and spokesperson – Yandruwandha Yawarrawarrka representative Joshua Haynes



First Nations SA representatives left to right: Lorraine Merrick (Co-Chair), Steven Ed, Bernadette Lawson (SANTS), Travis Thomas, Joshua Haynes (Treasurer & Spokesperson), Lizzie Poole and Garth Agius (Co-Chair).

The meeting discussed strategic and communication plans for the Corporation to work towards achieving its vision of “a peak body with a united voice for the benefit of all First Nations across South Australia”.

The meeting approved official membership applications from several First Nations corporations and continues to welcome further membership applications from Prescribed Bodies Corporate (PBCs), native title groups

and other First Nations groups from across the state.

The meeting discussed the state’s current Heritage Guidelines and correspondence from the SA Attorney General on the current operation of the system. The members present discussed the new Landscapes SA Bill which is currently before the SA parliament.

On Monday 25 March FNSA participated in an initial consultation conducted by Price Waterhouse Coopers on behalf of the state government about a proposed National Gallery for Aboriginal Art and Cultures.

For more information on the proposed new Centre see article on page 13.

All First Nations groups in South Australia, including PBCs and native title groups are invited to become members of First Nations SA and contribute to the group’s future directions.

For further information: Bernadette Lawson bernadettel@nativitlesa.org

Aboriginal Veterans and Artists come together in unique project

Aboriginal veterans and artists have worked together to create a new exhibition that showcases the previously untold stories of Aboriginal South Australia Veterans of the Vietnam War.

VIETNAM – ONE IN, ALL IN is the third instalment of the creative Aboriginal Diggers program by Country Arts SA that focusses on the experiences of Aboriginal veterans.

Sam Yates, Executive Producer of the Aboriginal Diggers Program told *Aboriginal Way* that all the projects have uncovered personal stories and the harsh reality of Aboriginal people not being recognised for their service.

“With all of the three projects, we went through a consultation stage with the community to find what are the stories that they’d like to have told, and what are the gems that we could actually capture and share with community to help people understand the importance of Aboriginal soldiers, and the commitment and the sacrifices they’ve made, all the while coming back, say from war with no acknowledgement of what they’ve done” she said.

For the third project in the series, Country Arts SA, led by creative producer Lee-Anne Tjunypa Buckskin consulted with community and the Aboriginal Veterans of South Australia Committee to find out what stories should be told and who is willing to share their personal experiences.

Exhibition curator, Jessica Clarke joined Ms Buckskin to visit veterans across South Australia.

Ms Clarke, along with Ms Buckskin, travelled the state to engage with Aboriginal veterans and ask them to share their experiences.

Ms Clarke said it was inspirational to hear their stories.

“It was a really powerful, and challenging experience, especially hearing some of the things that they shared with us through the conversations. I mean, you’re sitting across the table from a veteran who’s served and who’s dedicated their lives to community after coming home. They were just so incredibly generous with their time and what they told, what they shared” said Ms Clarke.

After the stories were collected, Country Arts SA put a call out to South Australian Aboriginal artists to collaborate with veterans to create an artwork that reflects the veteran’s experience.

Ten artists were selected and paired with one veteran.

Those pairings were carefully considered Ms Clarke explained.

“The next conversation was thinking about the pairings, and which artists,



Beaver Lennon, *Indigenous Return, Vietnam Veteran* (2019), impasto and acrylic on canvas, 81 x 136cm. Photo Chris Herzfeld.

where they’re from, where their country is, personality types or connections – personal connections some of them may have had and pairing them up in a way that would work.

“Each artist was then given the transcript of the Veteran’s story and was asked to creatively respond to that in the form of a contemporary work that would acknowledge the veteran’s story and sacrifice and celebrate their life beyond that service” said Ms Clarke.

Country Arts SA hosted an event late last year which brought all veterans and artists together.

“It was a bit of speed dating for everybody to get to know each other and it was important for the artists and the veterans to have time to go off and have their own conversations and just start that connection” said Ms Yates.

Ms Clarke said a long-lost connection was made on the day when two veterans recognised each other from training before their service in Vietnam.

“They went to the Vietnam War at different times and came back, and they had not seen each other until the meeting last year” Ms Clarke said.

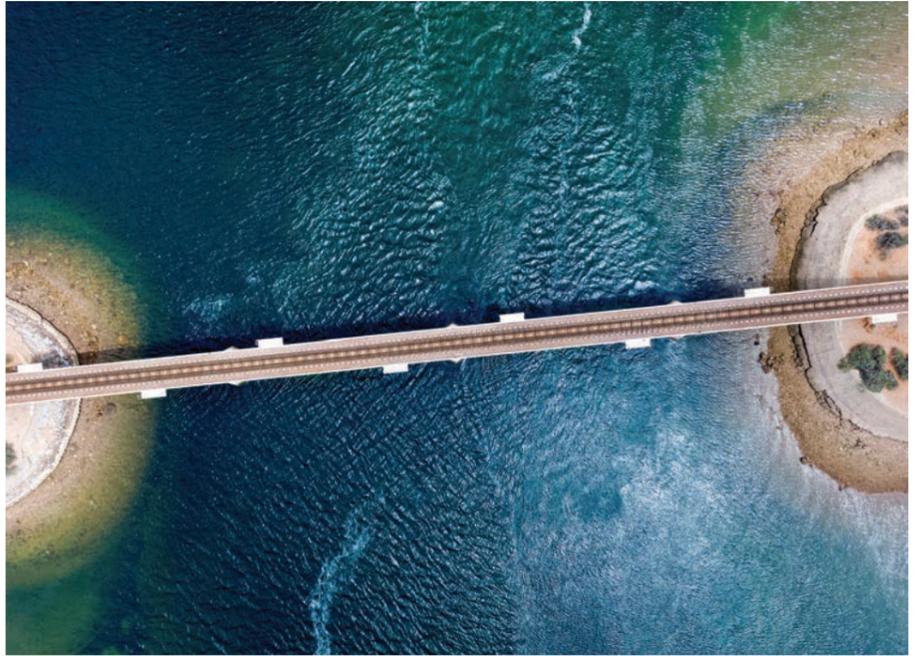
There are thirteen works in the show, with ten works that respond to the Veterans stories and three additional commissions.

Kaurna Ngarrindjeri elder Uncle Moogy Sumner was asked to create an honour role to acknowledge Vietnam Veterans from South Australia both living and passed. The result is a Ngarrindjeri shield cast in glass.

Artist Raymond Zada also contributed a social commentary piece that engages with the things that were going on at the time of the Vietnam War.



Damien Shen, *All I want to say* (2019), acrylic on canvas, 150 x 120cm. Photo Chris Herzfeld.



Damien Shen, *One In, All In* (2019), acrylic on canvas, 150 x 120cm. Photo Chris Herzfeld.

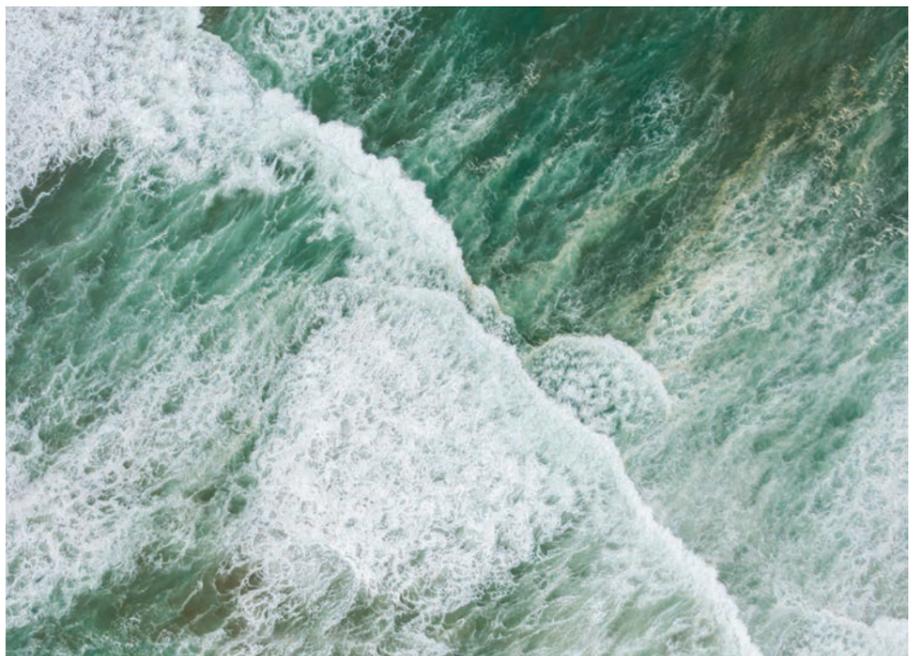
It is “an incredibly powerful video, which speaks to the effects of PTSD” said Ms Yates.

Photographer Colleen Strangways was commissioned to create portraits of all the veterans involved.

Ms Clarke said because of the diverse stories and artists who created them, the result is an interdisciplinary show.

“There’s traditional weaving, a collection of spears that are dedicated to each of the veterans, which is super powerful. We’ve got video on a TV screen, there’s lots of paintings and mixed media, and a wall hanging. So, it’s quite diverse” she said.

The VIETNAM – ONE IN ALL IN exhibition is on show at Tandayna through April and May. It then tours to Port Lincoln and Port Augusta.



Raymond Zada, *Human. Nature* (2019), HD video 3'03", 12mins 11sec. Courtesy of the artist.

Mambali a long way from home at WOMAD



Photo by Morgan Sette.

When WOMADelaide 2019 took over Adelaide's Botanic Park in March, it welcomed artists from all around the world.

For one Australian band, the journey to bring their music and culture to WOMAD audiences was a big one.

Mambali are a nine-piece band from the small community of Numbulwar in Eastern Arnhem land in the Northern Territory. They've been together for over ten years, but the visit marked their first time out of the Northern Territory for many of the band members.

Singer Bradley Bara spoke to Aboriginal Way ahead of their performance.

"All the boys are excited and for a few, this is actually their first time jumping on a big plane, on a flight down south.

"Especially coming out from a small community. The furthest the boys have been as far as only Darwin but that's it, never been out of Northern Territory so this is the first time and very exciting" he said.

Mambali sing traditional songs about their culture Mr Bara explained.

"We sing in a language called Nunggubuyu, from Numbulwar, and few parts of Anindilyakwa from Groote, and] and a bit of English as well" Mr Bara said

"We sing about our culture, our song lines and the Dhumbul Dance, that's our song line, the Dhumbul Dance means the Devil Dance. We represent as well is the morning star" Mr Bara said.

They also combine rock with the traditional music and dancing.

"In our community, we have two sorts of musics; we have the modern music, that you play music, and you sing and you make your own stuff, and we have the traditional songs that you sing with a didge and the tapping sticks, and Mambali decided we'll try to put our traditional songs and our ancient chants into modern music, mix them together, and we'll play that" Mr Bara said.

The combination was well received at WOMAD, with an inspiring energy on stage leading audience members to jump up and try the dance moves.

"It's very exciting for us performing our traditional songs, showing the audience and it's very exciting and it's very powerful as well sharing our culture to other people to understanding our culture.

"We do it so that the younger generation can understand the traditional music and the modern music to understand where they're from just to pass on to the next generation to understand where they're from and where their language is and where the song lines from" Mr Bara said.



Photo by Jack Fenby.



Photo by Morgan Sette.

Storm Boy cast welcomed by Ngarrindjeri People



Mantawu Ngawiri

Ngarrindjeri people welcomed the cast and crew of a film production of the well-known and loved story of Storm Boy to their country.

Storm Boy follows the unbreakable bond between a young boy Michael Kingley and his pelican friend, Mr Percival. The story is set on the Coorong, which is within the traditional lands and waters of the Ngarrindjeri people.

Now available on DVD, the latest film production of Storm Boy sees Michael (Finn Little) raise three rescued pelican chicks with the assistance of his father Hideaway Tom (Jai Courtney) and Fingerbone Bill (Trevor Jamieson). Many years later, Michael Kingley (Geoffrey Rush) retells the adventurous and emotional story of Mr Percival to his Granddaughter Maddie (Morgana Davies).

The Storm Boy film captures the beauty and power of the Coorong on Ngarrindjeri country. The word "Coorong" comes from the Ngarrindjeri word "Kurrangk" which means long neck of water. The Storm Boy film features Ngarrindjeri language, such as "no:ri", pelican and "nga:tji" totem.

When the crew came to the Coorong, Rita Lindsay, Michael Lindsay and the Rritjarukar (Willy Wagtails) dancers performed a Ngarrindjeri Welcome to Country and smoking ceremony for the director, producers, cast and crew of Storm Boy on location at Godfreys Landing, Coorong National Park.

The Rritjarukar, Willy Wagtails, is an intergenerational dance group who perform songs and dances entirely in the Ngarrindjeri language.

Ngarrindjeri language consultant, Rita Lindsay, provided Ngarrindjeri language for the Storm Boy film. Rita also provided the Ngarrindjeri name for Storm Boy, Mantawu Ngawiri. Mantawu meaning "Storm" and Ngawiri meaning "Boy".

It is estimated that there were approximately 500 Aboriginal languages. Today, there are less than 250 languages. The Ngarrindjeri language

is currently considered an Endangered Aboriginal language. The sound of the language has survived. Ngarrindjeri Elders have led the way and have been instrumental in the ongoing efforts to maintain the Ngarrindjeri language.

The Ngarrindjeri language is embedded within the lands, waters, sky, spirit world and all living things. It is our cultural responsibility to assist in the maintenance and continuity of our languages and culture. We also have a cultural responsibility to care for country and to respect all living things for the benefit of future generations.

The Rritjarukar (Willy Wagtails) would like to thank the following: Director Shawn Seet, Producer Matthew Street, Producer Michael Boughen, Cast and Crew of Storm Boy, Stormy Productions, SA Location Manager, Mark Evans, Associate Producer Kylie Mascord, Home Entertainment, Neha Lokesh, Liquid Ideas, Ngarrindjeri Elders and community, Coorong National Park Department of Environment Water and Natural Resources Ranger Tim Hartman, Heritage Specialist Candice Love, Grant Rigney, the Spirit of the Coorong, friends and family of Rritjarukar.



Above, from top: The director, producers and cast and crew of Storm Boy gather for the Ngarrindjeri Welcome to Country and smoking ceremony on location, Godfreys Landing, Coorong National Park. Photograph courtesy of Mark Evans; Rritjarukar (Willy Wagtails) perform the No:rar (Pelicans) dance. Photograph courtesy of Mark Evans; On filming location, Godfreys Landing, Coorong National Park. Photograph courtesy of Rita Lindsay; Rritjarukar (Willy Wagtails) with Jai Courtney, Finn Little and Trevor Jamieson. Photograph courtesy of Jeremy Pearson.

Call for a new voice for Aboriginal children

A community meeting held in Adelaide has heard that Aboriginal views must be included in child protection reforms through the creation of a new peak body for Aboriginal children.

The Aboriginal Legal Rights Movement (ALRM) hosted the community meeting in February to hear Aboriginal perspectives on changes that are happening in child protection in the state.

The organisation been supporting an Aboriginal Leadership Reference Group (ALRG) to provide Aboriginal voices in this area for the past year, and the lobbying of that group has played a part in the appointment of a new Commissioner for Aboriginal Children and Young People.

Now the ALRG has proposed the establishment of a South Australian peak body for the development and wellbeing of Aboriginal children.

At the community meeting Melissa Clarke from ALRM detailed the need for the new agency.

She explained that in June 2018, South Australia had 3,695 children cared for by the Guardianship Board in the state, with 1,333 of those Aboriginal and Torres Strait Islander young people.

“What we know is that if nothing changes that that is going to blow out, SNAICC have done some robust analysis that indicates that within a generation the number of our kids that are in care will triple” Ms Clarke said.

“We’ve had report after report and enquiry after enquiry where there’s been so many recommendations about our mob in regards to child protection, youth justice, incarceration rates, health outcomes, yet we know that many of those recommendations that are going to have the outcomes for our community have been shelved and they’ve collected dust” she said.

Significantly in this area, the Nyland Royal Commission into Child Protection Systems report was released August 2016 and an Aboriginal community engagement strategy was created following that report.

The strategy was finalised in June 2017 “and still hasn’t been implemented” Ms Clarke told those present at the meeting.

Ms Clarke said that a new peak body would have a range of functions, including:

- to be an Aboriginal representative body for children and families and provide support and increase capacity for Aboriginal controlled organisations;

- to support and collaborate with the National Family Matters campaign;
- to provide independent advice to the community and sector and Commissioner for Children and Young People;
- strategy development that focusses on the needs of Aboriginal children and families;
- sector training particularly relating to cultural competence in care for Aboriginal children.

Courtney Hunter-Hebberman was at the meeting to share her family’s experience of the child protection system and spoke of the personal anguish associated with child removal.

“For multiple generations now, my family have been victims of state government policies, and child protection department, with the forced removal of our children, and my grandmother and my mother, into, basically white homes. We have suffered great trauma because of this.

“For Aboriginal people, I think that we need community control. We need to be empowered to make decisions for our own children, because the history of child protection in this state has quite evidently proven that it cannot make decisions for Aboriginal children, that’s in their best interest” she said.

Ms Hebberman’s grandson was recently unexpectedly removed from his home by authorities, and then returned after the family pursued the case.

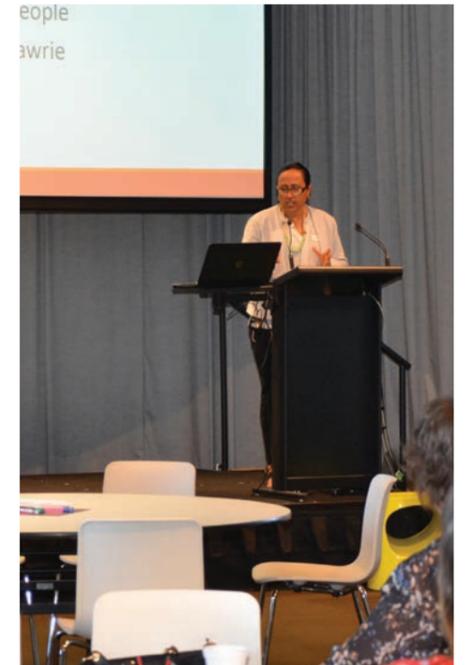
“You know, I think it’s really important to note that my grandson in my family’s case, is actually not a standalone case. This is a universal problem, especially here in this state of South Australia.

“Across Australia, you know, child protection has embedded that much fear into our communities, and it perpetuates the fear of the forced removal of our children” Ms Hebberman said.

ALRM CEO Cheryl Axleby says that the ALRG has been doing its best to represent the interests of Aboriginal families, but now a further step is needed.

“ALRG have been really striving to hold the child protection system to account. There have been some inroads, at least there’s been dialogue but its very disappointing that we’re nearly two years into the process and we still haven’t seen any of our recommendations being taken on board.

“We need to have an independent body that leads the conversation and leads the journey in regards to these reforms” she told the meeting.



Left to right, from top: Melissa Clarke, Sandra Miller and Dea Delaney-Thiele; Commissioner for Aboriginal Children & Young People April Lawrie; ALRM CEO Cheryl Axleby; Community meeting at SAHMRI.

Aboriginal Cultures Centre under discussion

Discussions have begun between South Australian Aboriginal people, the SA Museum and the State Government about a new Centre to celebrate Aboriginal arts and cultures proposed for the old Royal Adelaide Hospital site, now called Lot 14.

Late in March, Prime Minister Scott Morrison announced the Federal Government would contribute up to \$85 million to build a new Indigenous Centre at the site. The funds came as part of the wider Adelaide City Deal, a decade long partnership between Federal State and Local governments that aims to boost economic growth, tourism and innovation in Adelaide.

The Premier Steven Marshall has supported the concept since campaigning for government last year. The state budget also included \$60 million towards the project and a more immediate \$200,000 for a scoping study to inform the 'visions and key recommendations' of the Centre.

Premier Steven Marshall said on announcing the scoping study that "the consultations will allow the government to deliver a gallery which proudly showcases Indigenous art from both local and national Aboriginal artists".

"This engagement with the South Australian Aboriginal community and other key stakeholders will allow our government to deliver a gallery which will make Adelaide the centre for Indigenous art and culture nation-wide" said Premier Marshall.

"We've already engaged in discussions with the relevant parties since the announcement of the policy and this scoping study will progress those to the next level.

"At the end of this, we will have a clear vision of the scope and size of the project, and how we as a government can best collaborate with the Indigenous community after the completion of the gallery, to ensure its ongoing success.

"This gallery will be the first of its kind in Australia and will allow us to properly recognise and celebrate the oldest living cultural history, which will attract both national and international attention" Mr Marshall said.

Price Waterhouse Coopers has been appointed to undertake the scoping study for the new Centre.

The new peak body for native title groups, the First Nations SA Aboriginal Corporation (FNSA) has been a part of the discussions.



Travis Thomas, Steven Ed, Premier Steven Marshall, Lizzie Poole, Garth Agius, Lorraine Merrick and Joshua Haynes.

The body supports a collaborative approach to developing the concept said spokesperson for FNSA Joshua Haynes.

"We welcome an opportunity to participate in planning for this significant new institution. As representatives of First Nations groups across the state we are able to provide important perspectives on how this gallery might best operate to both showcase Aboriginal cultures and respect the ongoing connection and ownership that each nation holds over that culture.

"The Aboriginal cultural collections held by the SA museum are priceless and part of South Australian Aboriginal nations

identity, kinship, culture and country. They belong to Aboriginal nations from which these cultural materials were taken. Those Aboriginal nations remain the owners and decision makers about these artefacts.

"Consultation and engagement about this proposal is welcome, however it needs to ensure that the ancient Aboriginal protocols established over 50,000 years ago are adhered to and upheld.

On Monday 15 April, representatives of members of FNSA met with Premier Steven Marshall to discuss the ongoing process towards the concept of the Centre in Adelaide.



Above, from top: Melissa Clarke, Sandra Miller, Dea Delaney-Thiele Frances Jacobson and Brian Butler; Frank Lampard, David Rathman and Brian Butler.

Community brings harmony to Gumeracha

Communities met in Gumeracha on 23 March 2019 for the annual Hills Harmony Picnic.

Now in its third year, the Hills Harmony Picnic is one of over 77,000 Harmony Day events held across Australia since 1999, and is growing stronger every year.

Peramangk Kurna elder, Turkindi Chairperson and Reconciliation SA Board member Uncle Ivan-Tiwu Copley conducted a smoking ceremony at the event with the welcome assistance of his granddaughter Isabella.



Our column **in review** features reviews and stories on Aboriginal writers, artists and musicians. We welcome your feedback and suggestions. So if you know of a new work about to be published or an artist or musician please contact us on (08) 8110 2800.

IN REVIEW

Barka, the Forgotten River

The Barkindji people of the Murray river have been taking action to raise awareness of the terrible state of the river.

Now an exhibition showing at Tandanya expresses some of the pain that has been caused by the damage to the lifeblood of this ancient culture.

The exhibition combines the work of established artist Badger Bates with projects that non-Indigenous artist Justine Muller has developed in collaboration with people of the Barkandji community.

Ineke Dane, curator of 'Barka, The Forgotten River' says that Aboriginal knowledge of country sits in contrast with the current dire state of the Barka.

"Indigenous peoples across the globe looked after their environment in a

sustained manner for thousands of years; nowhere was a system so sophisticated than with the First Peoples of Australia.

Within seconds relative to history, colonisation has brought with it, among other atrocities, a resource devastation that we now know to be cataclysmic – a tragedy of the commons.

Motivated by a deep concern for the collapse and near-disappearance of the Barka-Darling River, something that will have ripple effects Australia wide – works in the exhibition by Badger span the past two decades combined with Muller's more recent responses to the region and its people the curator explains

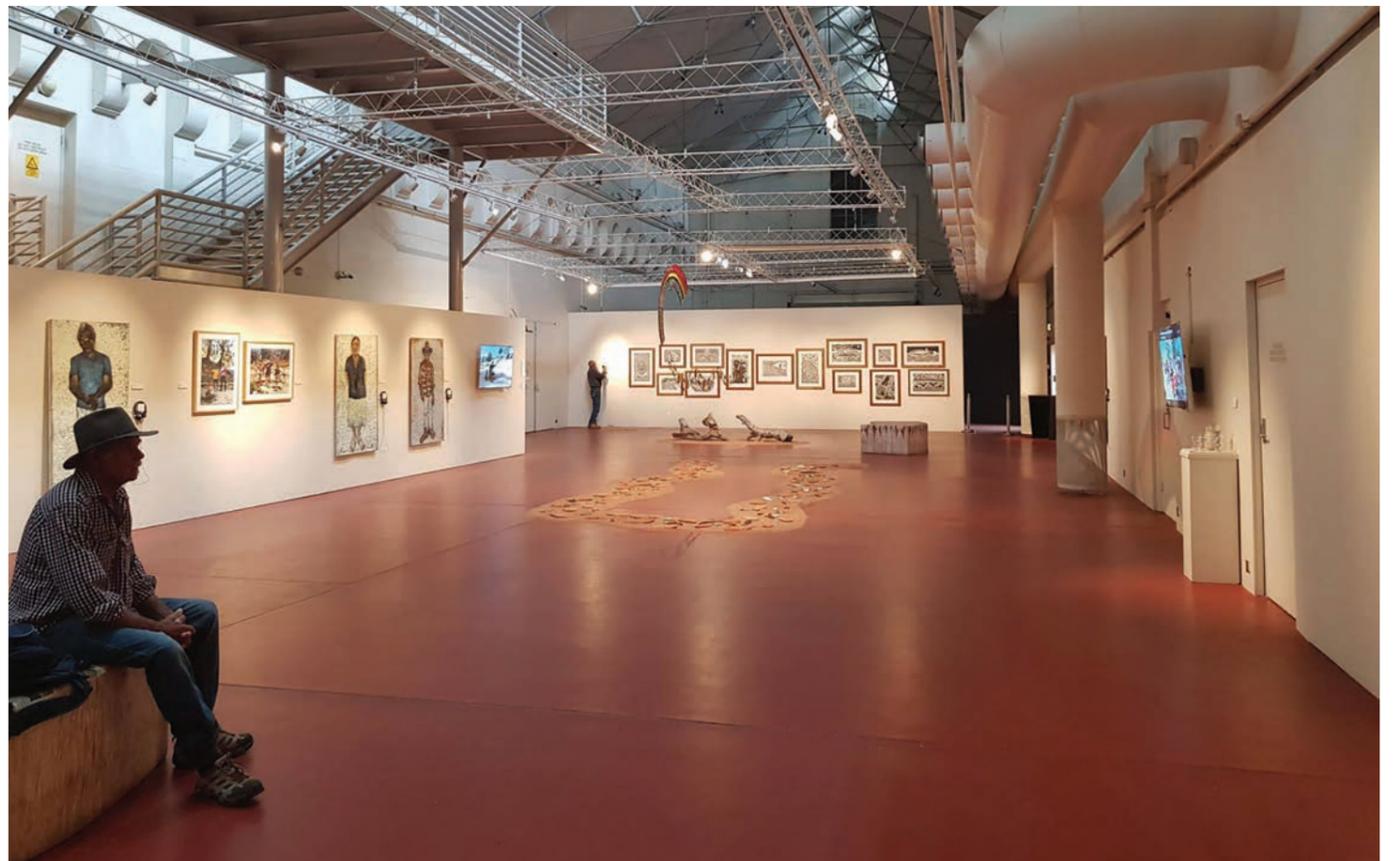
Badger Bates was born on the Darling River at Wilcannia. With his grandmother he travelled the country learning about the language history and culture of the Barkandji people from the Barka.

He has long used the mediums of linocut print, wood, emu egg and stone carving as well as metalwork to reflect the landscape and stories of Barkandji country and the Barka.

"His art is an extension of a living oral tradition and is an important way of interpreting, renewing and handing on that tradition" says Ms Dane.

Justine Muller developed her works in collaboration with the Barkandji community, painting vibrant portraits of individuals on corrugated iron canvases, and took the footprints of around 200 Wilcannia residents using clay from the Barka River bed in a powerful creative display of connection to country.

Barka, The Forgotten River is on show at Tandanya until 15 May 2019



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Do you want to spread the word about your community's news? *Aboriginal Way* radio is a great platform, we'd be happy to discuss how best to get your story out there.

Just get in touch. Call (08) 8110 2800 and speak to Lucy or Kaliah or email editor@nativetitlesa.org

You can listen to *Aboriginal Way* radio across SA, live on FM or online via these stations:

Radio Adelaide 101.5FM – Adelaide
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<https://www.umeewarramedia.com>
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You can listen later and read more about each program and story on the *Aboriginal Way* news webpage: www.nativetitlesa.org/aboriginal-way

Aboriginal Way radio is produced by Kaliah Alice and Lucy Kingston at the Radio Adelaide studios and at South Australian Native Title Services.

Contact us on (08) 8110 2800 for more information.



Native Title Conference at MCG

The National Native Title Council, the Peak Body for Australia's Native Title Organisations and the Federation of Victorian Traditional Corporations have announced that they will jointly be hosting the 2019 Native Title Conference: Land, Rights and Recognition.

The Conference will be held at the Melbourne Cricket Ground on Monday and Tuesday 3 and 4 June.

It will bring together Australia's native title and land rights leaders with a primary aim of developing strategies to integrate the land rights and native title movement with the development of First Nations Treaties and Constitutional Recognition.



The conference will feature prominent speakers, including Professor Meagan Davis, Senator Patrick Dodson, Professor Marcia Langton and Gail Mabo, who will address the key issues of the role of

land rights and land rights organisations in a National Indigenous Voice to the Parliament and state-based initiatives.

For more information:
<https://nativetitleconference.com.au/>

What role for Native Title Service Providers into the future?

Twenty-seven years on from the conclusion of the Mabo case, native title has gone some way in fulfilling the promise of that momentous decision, but still has obstacles to achieve healing and self-determination for Indigenous people.

The National Native Title Council (NNTC) has examined some of the hurdles currently challenging positive outcomes for native title holders, in an era where many parts of Australia are now subject to native title determinations.

One crucial part of the system is providing support for Native Title Representative Bodies (NTRB) and Native Title Service Providers (NTSP) like SANTS, they say in a newly-released position paper 'Realising the promise of Native Title'.

"Native Title Representative bodies and service providers are crucial to the effective functioning of the native title system now and into the future.

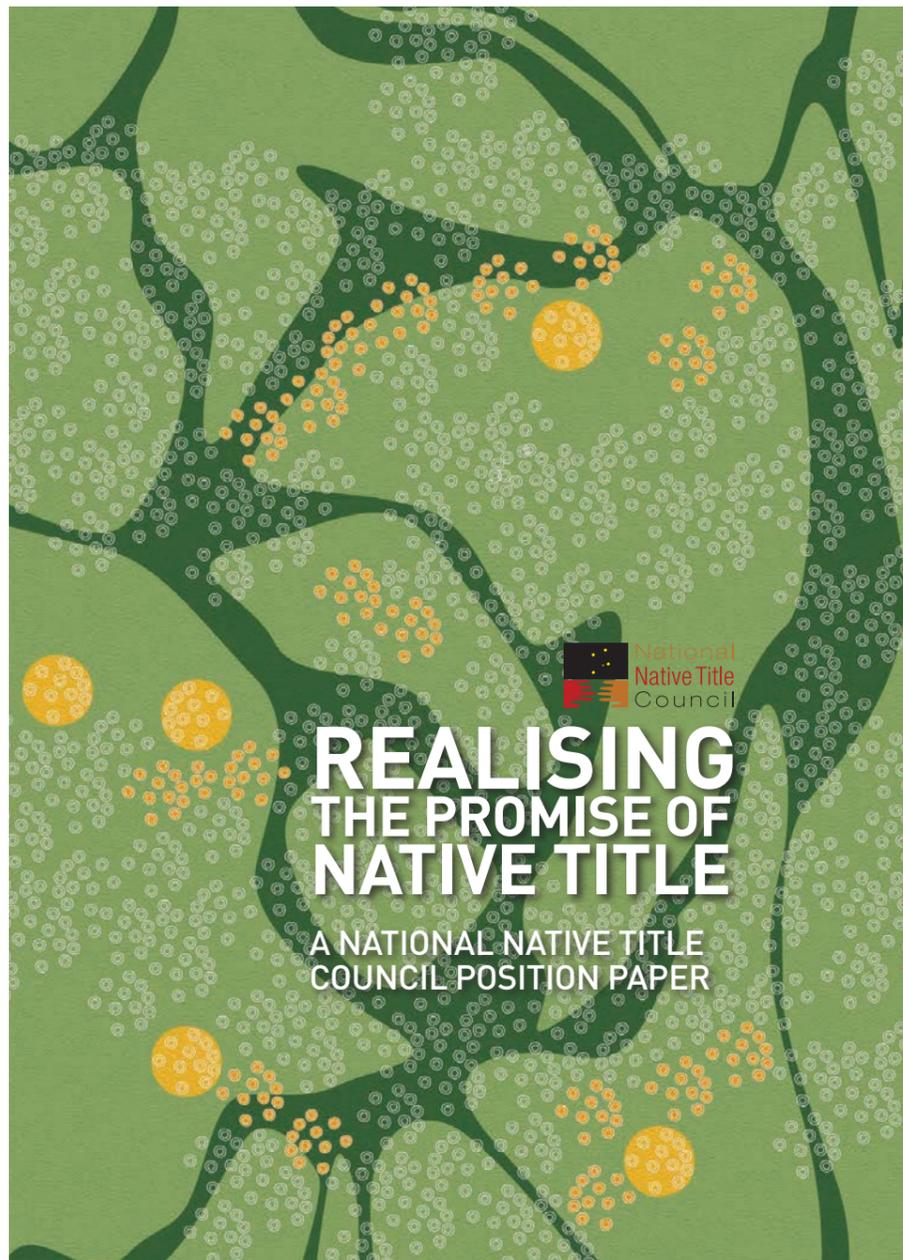
"NTRB/SPs provide the experienced, professional representation native title holders and claimants need to effectively pursue native title determination and compensation claims and conduct future act negotiations" the paper says.

These organisations play a role directed by native title groups to determine with their clients their own native title objectives and have the resources to pursue these.

The NNTC say that native title claim work continues and in many instances it is the most difficult claims that remain to be resolved; claims that require intensive research, mediation and negotiation.

Further, PBCs need to be supported and the coming onset of compensation claims will create an additional burden on NTRB/SPs

Recent years have seen the effective reduction of the resources available



to NTRB/SPs to fulfil their function. However, the call on these resources does not diminish.

Recent funding structure changes have meant NTRB/SPs and their clients have had the ability to freely determine their own priorities diminished through abrupt changes in funding levels and departmental interference.

Self-determination is central to native title, but current funding arrangements work against this, the NNTC paper says.

The NNTC has recommended that funding made available to NTRB/SPs should be increased and provided on a triennial funding basis, to ensure that ongoing work can be completed outside of political cycles.

The NNTC paper undertakes further analysis and makes recommendations in five key areas. You can read the full paper at the NNTC's website here: <http://nntc.com.au/discussion-paper-realising-the-promise-of-native-title/>



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Circulation
10,000

If you have any stories of interest to our readers, please address any correspondence to:

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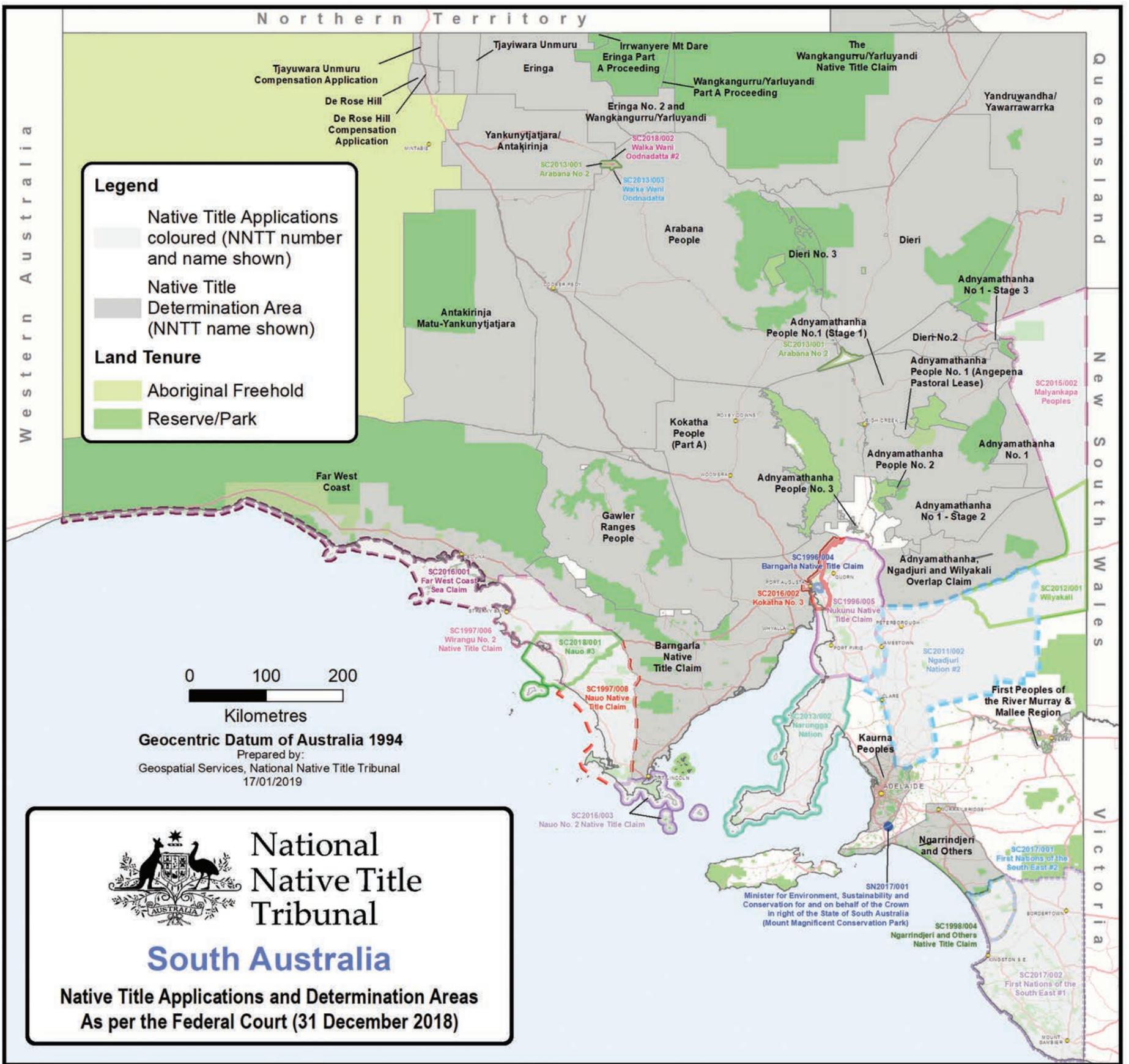
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