



# Aboriginal Way

Issue 53, July 2013

A publication of South Australian Native Title Services

## The Journey to Recognition is underway



Walkers for the recognise campaign down King William Street.

Photo: Colleen Raven.

## Building recognition towards constitutional change

### History in the making is happening right on our doorstep.

Australia's Journey to Recognition walked its final leg into Adelaide on 30 June, buoyed by cheers and applause from the 500-strong crowd at Victoria Square.

The Journey to Recognition, which is travelling around the country to build support to recognise Aboriginal and Torres Strait Islander peoples in our Constitution, had walked 700 kilometres from Melbourne.

Led by senior Kurna custodian, Karl Tefler, hundreds of Adelaideans joined the march as it continued down King William Street onto the Adelaide Festival Centre.

This epic relay involving scores of everyday Australians left Federation Square five weeks ago.

The Journey to Recognition is taking its quest beyond the Parliament and into the hands of the people.

Campaigners will walk, cycle and drive – even paddle – through the very heart

of our nation, taking the message of the movement out into the bush and through the heart of our country.

The message is simple.

We must fix the silence in our Constitution about the long and impressive first chapter of Australia's story.

Australia has one of the longest continuing cultures in the world and all Australians should celebrate and be proud of that. It is something unique

that binds us as a nation, yet it is not recognised in our founding document; our national rule book.

Constitutional Recognition is a chance to unite Australians.

It is an opportunity to acknowledge that Aboriginal and Torres Strait Islander peoples and cultures are an important part of our nation's shared history and our unique Australian identity.

*continued on page 3*

<b>Inside:</b>	Kumangka kids lay crosses at Point Pearce Cemetery	4
	Funding secured for nationwide Indigenous rangers program	10
	National Sorry Day Celebrations 2013	16

# Native title amendments pass Parliament

**The Parliament has passed amendments to give certainty around the tax liabilities for native title agreements.**

The Tax Laws Amendment Bill was passed by the Senate last month and delivers a commitment to ensure certain payments and benefits arising from native title agreements will not be subject to income tax and that certain capital gains from native title rights are not taxable.

Attorney-General Mark Dreyfus QC said "these changes are part of the Government's broader native title reform package to ensure native title benefits are sustainable for future generations of traditional owners and improve agreement-making".

Keith Thomas, South Australian Native Title Services (SANTS) CEO said SANTS welcomes the amendments.

*"...to ensure native title benefits are sustainable for future generations of traditional owners..."*

"SANTS supports the amendments as they improve the scope of native title agreements, and importantly it clarifies that tax will not apply to native title agreements," said Mr Thomas.

Arabana publication now available online

Community based adaptation to climate change: *The Arabana* is now published on the National Climate Change Adaptation Research Facility website [www.nccarf.edu.au](http://www.nccarf.edu.au)

## Tjayiwara Unmuru Consent Determination set for this month

**The Tjayiwara Unmuru native title Consent Determination will be heard on 16 July in South Australia's far North.**

A Consent Determination is an order under the *Native Title Act 1993* (Cth) made by the Federal Court pursuant to an agreement to recognise rights and interests without the need for a trial.

The Tjayiwara Unmuru Consent Determination will recognise the native title holder's non-exclusive native title rights and interests in an area of approximately 4500 square kilometres of pastoral lease land, including parts of Mount Cavenagh (or Ayers Range South) and Teyon Stations.

The Consent Determination will recognise a number of rights and interests, including rights to access and camp on the area, enjoy the land, teach and conduct ceremonies and protect sites of significance.

The Tjayiwara Unmuru Consent Determination was negotiated by South Australian Native Title Services with the South Australian Government within three years of the native title application being filed in 2010. The negotiations did not rely on the usual compilation of a Native Title Report to fulfil the State's requirements for a Consent Determination. The negotiations instead relied on an agreed process of identifying

evidence of 'connection' that had already been provided to the State in other matters and the collection of various statements from native title holders.

*The Consent Determination will recognise a number of rights and interests, including rights to access and camp on the area, enjoy the land, teach and conduct ceremonies and protect sites of significance.*

The hearing will be on Country at Warura, an area on Mount Cavenagh Station, close to the border between South Australia and the Northern Territory. The hearing is scheduled to commence at 11:00am before his Honour Justice Mansfield. A general meeting for the Tjayiwara Unmuru Aboriginal Corporation will be held after the hearing.

This will be the first Consent Determination for 2013 in South Australia.

## Narungga Nations native title claim registered

**Narungga Nations has achieved the registration of their native title application.**

The registration happened on 10 May. The decision to file for native title was made last December at a community meeting at Point Pearce Town Hall.

Historically Narungga Nations have tried to resolve their native title aspirations through agreements, including Indigenous Land Use Agreements.

Tauto Sansbury, Narungga Nations Chair said the decision to file for native title was made because the current agreements do not meet the needs of the community.

"It has always been in the back of our mind to go ahead with a native title claim, long before I became chairperson of Narungga Nations.

The agreements that have been in place between Narungga and the state government just haven't worked and therefore, by full consensus of the community, we have decided to move forward and file for native title," said Mr Sansbury.

Osker Linde, Narungga Nations' Lawyer said one reason the claim was filed was to have rights recognised over the sea.

"The main reason the claim was filed was to get proper rights recognised in the sea component of the claim because Narungga is very much a sea faring culture, their people and their heritage is all tied into the ocean, for them cultural survival is interlinked with their rights to fish."

Mr Linde said "a registered claim will encourage positive engagement with mining companies and traditional owners, and at least this gives them an official stance to negotiate and be recognised by mining companies as the original occupants of the land".

*"The community is pleased with the outcome, it (the claim) is acknowledgement that the Yorke Peninsula is Narungga land, it always was and it always will be..."*

Mr Sansbury said the community is in high spirits now that the claim is registered.

"The community is pleased with the outcome, it (the claim) is acknowledgement that the Yorke Peninsula is Narungga land, it always was and it always will be. Unfortunately, we have to prove that we were there before non-Aboriginal people arrived. Every non-Aboriginal person knows that we were but we have to prove it, we have to prove that we lived on the land and have been fishing, gathering and hunting for thousands of years," he said.

The claim is now before the federal court.

The next hearing is set for 9 July.

## Candle light walk in the Park

**Friday 2 August 2013, Adelaide**

**151st Justice and Peace Candle Light Walk around Government House**

Gather at dusk on the first Friday of the month (except January and February)

Join us on the Candle Light Walk to call for a Treaty and Bill of Rights, and to support the Ngarrindjeri and all other Aboriginal people and the Stolen Generations, their families and communities left behind, in their call for peace and justice

**Details: [antarsa.auspics.org.au](http://antarsa.auspics.org.au)**

# Building recognition towards constitutional change

continued from page 1

AFL legend Michael Long along with other Indigenous leaders, politicians and community members took the first symbolic steps on the Journey from Federation Square.

Travelling through towns of less than 100 people, through to regional centres, the team has had these integral conversations over a cuppa, at schools and at community centres, to name a few.

The support that has been shown already within the over 30 communities that have been involved so far is testament to how important this cause is.

Local Bacchus Marsh woman Dannielle Cooper said that bringing this message to their community had "united them in a way that had never been possible before."

The Journey's arrival was a welcomed opportunity, as it was the first event ever held by the newly established Indigenous Group For Residents in Bacchus Marsh and Surrounds. It was the first time they had ever flown the Aboriginal flag at the council.

A milestone for their community that meant more than words can express.

Scores of community information meetings just like this will continue as the campaigners drive from Adelaide, to Alice Springs. They will then head to Katherine through to Nhulunbuy in the Northern Territory, arriving for the Garma Festival on 9 August, with the support of the Yothu Yindi Foundation.

After this first leg of the journey, the plan is to continue right around Australia, visiting every state and territory.

First and foremost, this is a grassroots movement; led by everyday Australians.

So many people of great heart want to put this right, and ensure our Constitution finally recognises the existence of the First Australians, and gets rid of sections like the one that still says the States can ban a whole race from voting.

Recognise spokesperson and Adelaide local Tanya Hosch is encouraging the community to get behind this.

"Thousands of Australians from diverse walks of life have already joined us along this historic quest. It is now the turn of South Australians to step up and play their crucial role in this great project for our nation."

"It rests with all of us to forge a better future that includes Aboriginal and Torres Strait Islander Australians in the life of the nation," she said.

Every single Australian has a part to play in this.

Have a conversation with your family, friends and colleagues about why this is important to you and why you think this is something we as a country must do.

Follow the progress of the Journey to find out when it is in your area and attend a local event.

Spreading this message far and wide is the key to engaging the community and giving every Australian the opportunity to be involved in this cause.

So, will you do your part?

**Head to [www.recognise.org.au/thejourney](http://www.recognise.org.au/thejourney) to become an official supporter and find out more about the Journey.**



From top left: Left to right: Pippa Wanganeen, Senator Penny Wong, Gavin Wanganeen and Minister Ian Hunter; Commissioner for Aboriginal Engagement Khatija Thomas; Rebecca Schulz and Penny Kleeman; Jane Dickson; Members of the Port Adelaide Football Club; Walkers down King William Street; Crowd at Adelaide Festival Centre. Photos: Colleen Raven.

# Kumangka kids lay crosses at Point Pearce Cemetery

**Young people from Kumangka Aboriginal youth service travelled to Point Pearce Cemetery earlier this year to lay 250 crosses on unmarked graves.**

An initiative by the Kumangka Reconnect Team, the project was designed for youths to learn about their history and culture, and do something good for their community.

Although the young people are from Adelaide, most of them have relatives buried at the cemetery.

The trip included; laying white crosses on unmarked graves and 200 solo lights, a cultural tour and a 'ringing of the bell' ceremony.

Kumangka's senior youth and family worker, Kaylene O'Loughlin, who is originally from Point Pearce, said it is important for young people to learn about where they come from.

"Working with youth, you see them into rap dancing and all other kinds of modern things but this took them back to history and their culture and did something good for the mission."

This was a chance for them to visit their ancestors and pay respect and I am so proud of them for giving back," Ms O'Loughlin said.

Rebecca Stranway, Kumangka youth and family worker said the young people felt good about the work they achieved.

"A lot of young people that we work with have connections to Point Pearce through family. We thought it would be nice to take some of our young people back to country, back to community".

"The feedback we received from the young people is that they felt privileged to be able to do something like this and that their families could be proud because it's the younger generation taking care of the older generation and learning about their ancestry," she said.

The group was also taken on a cultural bus tour of the area to learn about the country and its significance.

"Taking the kids on a cultural tour and back to the mission, they have seen what it is like to be out in the country. They saw how there are no big supermarkets and how isolated it is, and it shows them something new," Ms Stranway said.

Ms Stranway said the experience also showed positive teamwork amongst the group.

"We see a lot of negative peer pressure but this was a fantastic example of positive support from the group to each other."

Ms O'Loughlin said since returning from the first trip there has been some noticeable changes in the kids' behaviour.

"When they came home there was some positive feedback from the parents. They've been helping mum make dinner or do the dishes and they talk to their parents about it and how they felt good that they went and put a cross on poppa's grave."

"Other communities are now deciding this is a good thing to do with their youth. It's a stepping stone for more positive projects for Aboriginal youth. I believe it is important to take youth back to history and culture because this will help them with staying on the right track," she said.

Sharna Rigney who participated in the project said laying the cross on her relatives' graves was very sad but worthwhile.

"It was very emotional and at the same time I fulfilled my heart... I left the cemetery knowing I did something good," she said.

Basil Coleman, Kumangka Youth Service manager said the trip was a valuable exercise for the young people involved and the first the step in a series of land based projects for the Kumangka reconnect team.

"We will continue to work with youth to do more projects like this. Kumangka has been around a long time and considering we now have a small staff, I am proud of what our team achieved.

It was a positive event and we now hope this journey will have a positive impact on their (the young people's) lives and help them in the direction they want to go," Mr Coleman said.

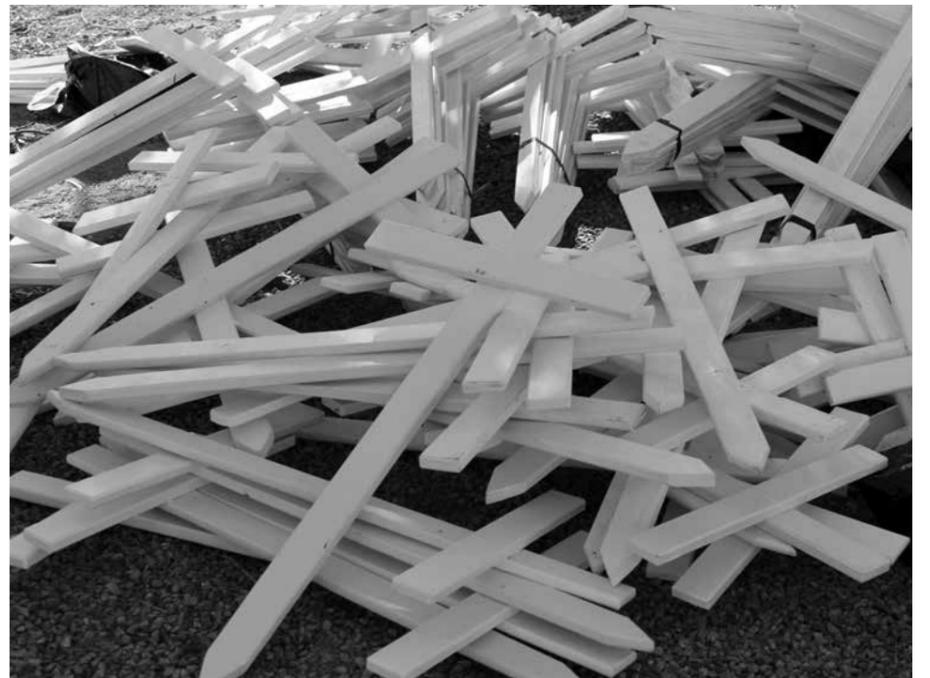
The organisations that supported the project include, Metropolitan Aboriginal Youth and family Services (MAYFS), Tauondi College, Pooraka Farm Men's Shed, Sign-A-Rama, Peter Stockings, Coles, Jax Sportswear and Cheap as Chips.

Kaylene O'Loughlin gave special mention to Paul Barker. Mr Barker spent many hours cleaning and maintaining the Point Pearce Cemetery – "I give him personal credit and a big thank you," she said.

Kumangka Staff and participants returned to Point Pearce on 2 July to lay an extra 200 crosses at the Point Pearce Cemetery and complete the project.



Above: Kumangka Youth at the cemetery



This page: Top: Kumangka Reconnect Team. Middle left: Sharna Rigney. Middle right: 250 white crosses. Bottom: Point Pearce Cemetery after the project.



# Aboriginal remains returned home

**The skeletal remains of nine Aboriginal ancestors were returned to South Australia earlier this year after spending a century at the Charite University hospital in Berlin.**

The remains are now being held by the South Australian Museum.

Aboriginal Elder, Tauto Sansbury travelled to Berlin with a small group of Aboriginal representatives from South Australia to collect the remains.

Mr Sansbury said “it was difficult and emotional but something that needed to be done.

“It is unfinished business for us. If our ancestors’ spirits are not resting because they are a long way from home, they have to be brought back and repatriated. It is important for them to come home for a proper burial. It is very sad and not easy for us, but I am glad it is happening,” he said.

Early last century, researchers studied Indigenous remains which were donated to them by Australian museums or private collectors.

The skeletons were presumably kept by the hospital for teaching and research purposes, the museum’s archaeologist Dr Keryn Walshe.

Ms Walshe said the remains will stay in the museum’s “care and custody, until – and if – we can find out where they were taken from in SA.”

A smoking ceremony was held at the South Australian museum on 4 May this year to welcome home the ancestral remains.

Mr Sansbury said “the ceremony represented a long journey for our ancestors and for us to acknowledge them.

There is still a lot more work to be done in relation to repatriation of ancestral remains. If the opportunity comes my way again, as an ambassador for Aboriginal people, I would be pleased to learn of more places wanting to participate in returning remains to their rightful resting place.”

*“...I would like to see them repatriated back to their community and buried where their community would like them to be buried.”*

It would be nice to see them reburied instead of coming from one museum to then sit in another museum for another hundred years, that’s not what I would like to see. I would like to see them repatriated back to their community and buried where their community would like them to be buried,” Mr Sansbury said.

So far, only one of the nine peoples’ places of origin has been identified.



This page from top: Left to right: Major Sumner, Tauto Sansbury, Lewis Obrien, Ian Crombie and Sandy Miller; Major Sumner conducting a smoking ceremony; Tauto Sansbury, Lewis Obrien, Ian Crombie Sandy Miller and Major Sumner outside the South Australian Museum.



This page from top: Carrying remains into museum; Left to right: Tauto Sansbury, Lewis O'Brien and Ian Crombie; Left to right: Ian Crombie, Steven Marshall MP, Tauto Sansbury and Sandy Miller; Ruby Jenkin and Major Sumner; Major Sumner.

# Mary Buckskin calls for more action on alcohol misuse among Aboriginal people in Ceduna

## New programs to reduce alcohol abuse in far west coast

**The CEO of the Aboriginal Health Council of South Australia (AHCSA), Mrs Mary Buckskin has called for more action to address the problem of alcohol misuse among Aboriginal people in the Ceduna area in the far west of South Australia.**

"AHCSA supported the findings and recommendation of the 2011 report of the State Coroner following the inquest into a number of alcohol-related deaths in the area," she said.

"We are pleased that some of the recommendations have been implemented. In particular, the expansion of the sobering-up shelter managed by Ceduna-Koonibba Aboriginal Health Service is clearly better meeting the need."

However, Mrs Buckskin stressed that much more must be done, as clearly problems persist. "There is a need for a more strategic approach involving Aboriginal communities and their organisations in Ceduna and surrounding areas, as well as Yalata and Oak Valley.

"Currently, some actions taken by some agencies are ad hoc rather than being part of an overall strategy, and are not necessarily helping the problem.

"There is no single magic bullet to address it. What is required is a range of strategies developed with appropriate consultation, and introduced in a coordinated way.

"We need strategies to reduce the availability of alcohol; we need strategies to ensure that people with alcohol problems have access to health services where they can be properly assessed and offered treatment; we need appropriate rehabilitation services for individuals and families," Mrs Buckskin said.

She added that people who have alcohol-related brain damage need to be properly assessed and provided with appropriate services.

"Above all, it must be recognised that the people at most risk of alcohol-related harm or death come from the communities further west. A comprehensive strategy to deal with alcohol problems in the Ceduna area must include supporting people to return to their country and ensuring that the communities concerned are adequately resourced to support this happening.

"While this will require significant resources, in the long run a coordinated comprehensive strategy will save lives and money. And this is really an issue of human dignity," Mrs Buckskin said.

The Aboriginal Health Council of SA Inc. (AHCSA) is the peak body representing Aboriginal community controlled health and substance misuse services, and Aboriginal health advisory committees across South Australia. AHCSA is an affiliate of the National Aboriginal Community Controlled Health Organisation.

**The Australian Government has announced funding for new programs to help Aboriginal people in Ceduna and surrounding communities tackle alcohol and substance abuse.**

The funding, which is part of the Government's Breaking the Cycle initiative, will deliver practical projects to support people who are at risk of developing alcohol and substance abuse issues.

In announcing the funding, Minister for Indigenous Affairs, Jenny Macklin stated "alcohol abuse is devastating the lives of too many Aboriginal people and their families. Addressing these issues in places like Ceduna requires a comprehensive approach to reduce harm, deal with supply and work with the community to find local solutions".

Funded projects include:

- \$190,000 to the South Australian National Football League to run its Active Communities Program;
- \$150,000 to Ceduna Aboriginal Corporation to employ a Youth Coordinator;
- \$100,000 to the Koonibba Aboriginal Community Corporation for its Healthy Living Hub and the employment of a Community Engagement Officer;

- \$160,000 to The Catholic Diocese of Port Pirie Inc to improve service coordination, particularly for rough sleepers; and
- \$140,000 to Ninti One Limited for a local community awareness and education campaign.

*"Addressing these issues in places like Ceduna requires a comprehensive approach to reduce harm, deal with supply and work with the community to find local solutions."*

Breaking the Cycle projects are designed to divert young people away from alcohol and drug use and help them re-engage with school or training, employment, their community and culture.

Previous projects funded under this initiative are having a positive impact, including night patrols in the Yalata community, transport service across the region and the refurbishments of the sobering up facility in Ceduna.

# A call to stop defence testing on atomic sites

**Maralinga Tjarutja and Anangu Pitjantjatjara Yankunytjatjara appeal for changes to the Woomera Prohibited Area.**

**Maralinga Tjarutja and Anangu Pitjantjatjara Yankunytjatjara traditional owners are calling for the Maralinga atomic test sites to be excised from the Woomera Prohibited Area and further Defence and weapons testing to stop.**

A joint submission by these traditional owners to the Senate Foreign Affairs Defence and Trade Legislation Select Committee into the Woomera Prohibited Area will be made to clarify access to the Woomera zone.

In particular, the call to excise the area known as Section 400 from the Woomera Prohibited Area is a key requirement in the joint submission because local Maralinga Tjarutja traditional owners have developed a tourism enterprise to conduct guided tours of the atomic test sites and Maralinga Village.

The General Manager of Maralinga Tjarutja, Chris Larkin said the land should be in the hands of traditional owners not Defence.

"We have cleaned up the atomic weapons testing mess on the Maralinga Lands and finally got the land handed back to us in

2009. It took 23 years of negotiation and cost \$100 million. Now Defence wants to use our lands again for weapons testing. The Maralinga people were also kept off their lands for 25 years during and after the atomic tests and suffered severe cultural dislocation. Maralinga people have suffered enough in the name of the defence of the Commonwealth."

The Chairperson of Anangu Pitjantjatjara Yankunytjatjara, Bernard Singer said "We fully support the Maralinga People. We also suffered during the atomic tests and it is time that the Defence Department took their rockets and other weapons and surveillance materiel somewhere else."

The traditional owners of the two contiguous areas in the north west of South Australia say it is high time that the Woomera Prohibited Area was removed from the Maralinga atomic test sites.

They will tell the Select Committee that:

- The Commonwealth has spent more \$100 million since 1995 rehabilitating the Maralinga Atomic Test sites and Village to a point where all but 200 square kilometres are now fit

for permanent human habitation. This extensive rehabilitation was performed in conjunction with South Australia and Maralinga Tjarutja

- Following rehabilitation, the Commonwealth negotiated for more than five years with South Australia and Maralinga Tjarutja to resolve all issues relating to the hand-back of Section 400 to the traditional owners. This went ahead in December 2009
- As part of the negotiations and the consequent legislative changes, the South Australian Mining Act (SA) does not apply to the rehabilitated nuclear test sites. All parties agreed that it was inappropriate to allow mining exploration in an area that contains plutonium in engineered burial trenches
- As a result, Maralinga Tjarutja now owns the former test sites and strictly controls access in accordance with a Land Management Agreement negotiated with the Commonwealth and South Australia
- With Commonwealth support, Maralinga Tjarutja has developed a

tourism enterprise to conduct guided tours of the atomic test sites and Maralinga Village. These are highly regarded and are a very important source of income for Maralinga Tjarutja

- Just as the South Australia has exempted the test sites from the ambit of its Mining Act, Maralinga Tjarutja says that it is highly inappropriate for Defence to conduct weapons tests over land that has been successfully rehabilitated but within which there are 220 square kilometres of plutonium-contaminated land

The Senate's Foreign Affairs, Defence and Trade committee has asked for submissions on legislation intended to clarify the Woomera Zone, which has already passed the lower house.

The Legislation is based on an agreement reached by the State Government, the mining and energy industry, Defence and Commonwealth following a review by former senior public servant Allan Hawke.

The Senate Committee is due to report on 20 August 2013.

# New website launched for Indigenous Scholarships

The Aurora Project was established in 2006 as a result of a report into the professional development needs of lawyers at Native Title Representative Bodies. Over the years it has grown to encompass other projects in the broader area of Indigenous education and Indigenous affairs generally.

The scholarships website was created in response to Aurora's and the Charlie Perkins Trust's release in 2009 of the *Indigenous students' guide to postgraduate scholarships in Australia and overseas*. Detailing over 120 postgraduate scholarships for Indigenous students, the Postgraduate Guide was distributed around Australia. Aurora received feedback from readers that they would like to see both an undergraduate printed edition and a searchable website.

After 12 months of research and production, in August 2011, we released the *Indigenous students' guide to undergraduate scholarships in Australia*. The Undergraduate Guide details over

300 named scholarships (over 4,000 scholarship opportunities in total) targeted at Indigenous students. In addition to the scholarships listings, the Undergraduate Guide includes personal accounts by Indigenous university students and graduates, as well as resource chapters that contain useful information for those considering university study.

After an extensive consultation process with stakeholders and future users, in December 2011 Aurora launched an accessible, easy to navigate, single-origin website for Indigenous students to access national and international scholarships. The website houses online all the information we had reproduced in the printed Guides.

The total value of the undergraduate scholarships on the website and in the printed Undergraduate Guide is in excess of \$43 million. We continue to grow the website content to also include Indigenous-targeted postgraduate scholarships and undergraduate and postgraduate scholarships for which all Australians can apply.



The website content is targeted at:

- Year 10, 11 and 12 Indigenous students at Australian high schools (there are approximately 26,000 Year 10, 11 and 12 Indigenous high school students across Australia)
- Indigenous undergraduate and postgraduate students at Australian universities (there are approximately 10,000 Indigenous students enrolled in undergraduate and postgraduate degrees across Australia)
- parents and carers of Indigenous students
- teachers, careers officers and guidance counsellors, who work with Indigenous students at both the secondary and tertiary level.

The Postgraduate Guide, the Undergraduate Guide and the

Scholarships website form part of a suite of products and services Aurora offers under "The Aspiration Initiative" (TAI) banner which focuses on getting Indigenous students through high school and into university.

For more information on how to apply for a scholarship and valuable university resources that are available to Indigenous students, go to the site [www.indigenousscholarships.com.au](http://www.indigenousscholarships.com.au) where you can also sign up to receive a monthly e-newsletter to read inspiring stories about the academic and professional achievements of many Aboriginal and Torres Strait Islander Australians and see which scholarships are closing soon.

**For more information about TAI, please see the Aurora Project website at: [www.auroraproject.com.au](http://www.auroraproject.com.au)**

## Work experience for future Indigenous leaders

**Last month, more than 100 Indigenous secondary students from 56 schools across Australia participated in a week of work experience with the Australian Government.**

Minister for Indigenous Affairs, Jenny Macklin welcomed the students to the Learn Earn Legend! Work Exposure with Government program.

"The week-long program provides students with hands-on experience inside the national Parliament, and introduces them to career opportunities

that exist within the public service," Ms Macklin said.

"Students will learn about how government works, experience life in a political office, and have the opportunity to watch Question Time before spending a day in public service agencies and departments."

Minister for Indigenous Employment and Economic Development, Julie Collins, said the Work Exposure with Government program—now in its fourth year—was an important program for Indigenous students.

"These students are future leaders in their communities and this program will expand their horizons, showing them possible job opportunities and pathways into government work," Ms Collins said.

Participant, Kaitlin Purcell from Willunga High School, Port Noarlunga South, said the experience was extremely worthwhile.

"The Learn Earn Legend Program in my opinion was full of many valuable and inspiring experiences that have allowed me to gain knowledge in important areas of my life. It has shown me the large

amount of career opportunities that are available in the public sector.

I really appreciated spending time with my parliamentarian (Ms Amanda Rishworth) and her amazing staff members. It was also a good feeling to be around some many people who were passionate about their culture and who they are," Ms Purcell said.

More than 80 parliamentarians and 32 government agencies will host students in their offices this week.

**For more information visit: [www.deewr.gov.au/learnearnlegend](http://www.deewr.gov.au/learnearnlegend).**



Above: Minister Macklin and students at the launch at Parliament House

# Funding secured for nationwide Indigenous rangers program

**The nationwide Indigenous rangers program 'Working on Country' will continue for a further five years with a recent funding commitment from the Australian Government.**

Environment Minister Tony Burke announced continued support for the 680 Indigenous Rangers working across Australia, and a commitment to fund 730 Indigenous ranger positions by June 2015.

Minister Burke said over the next five years more than \$320 million will provide job certainty for the rangers. The program will carry on the important environmental work already being done to protect and conserve the environment, and strengthen land and sea management.

Indigenous rangers are involved in a range of conservation work across Australia including protecting our internationally significant world heritage areas and wetlands, tackling threats to our wildlife caused by feral animals and marine debris, managing threatened species such as the Flatback Turtle, Olive Ridley Turtle, Greater Bilby, Black-footed Rock-wallaby and the Gouldian Finch, and looking after significant cultural sites.

In South Australia, there are currently eight Working on Country programs operating across South Australia; Ngarrindjeri Working on Ruwe (Country) Raukkan natural resource management project, Anangu Pitjantjatjara Yankunytjatjara (APY) Ranger program, Yalata Indigenous Protected Area Ranger program, Working on our Yarta in the Northern Flinders Ranges, Warru Kaninytjaku Anangu Pitjantjatjara Yankunytjatjara (APY). Riverland Rangers Program – Protecting significant cultural and environmental sites on the River Murray, and the Indigenous Ranger Program in the Gawler Ranges Native Title Area.

Mick Starkey, Working on Country Coordinator for Gawler Ranges native title area, said further funding is important so that the rangers can carry out their planned workload.

"It's great to get Working on Country renewed for another 5 years as it gives us time to get our cultural heritage plan into place and work on co-management of the park and make it really happen.

"The rangers are doing well, adapting to working on country and moving from a town to the outback, and they work hard and manage the workload."

Mr Starkey said the program is a good way for passing on knowledge of the land and preserving local Aboriginal culture.

"The value of having this program is that it is getting elders back on country and having the rangers out on country when elders come out for field work. It gives them extra support and gives them a sense of ownership on country and knowing that the cultural knowledge is being transferred from the elders to the younger generation... this is a good thing as it's about working together, working on country and connecting with our land", Mr Starkey said.

Tim Hartman, Coordinator for The Ngarrindjeri Land and Progress Association's Ngarrindjeri Working on Ruwe (Country) Program said it is a valued program for maintaining important land and heritage projects.

"We first received commonwealth Working on Country funding in 2008, so the program has been successfully running for over five years now, when the program first started we were able to employ five Full Time Rangers and one Full Time Coordinator. Since then the Program has grown and currently employs 14 Indigenous Rangers.

This program has been very valuable for Ngarrindjeri Land and Progress Association Inc, to continue to support the employment of our people and provide opportunities for training and skills development.

We were very pleased to receive the news of further funding under the Working on Country program, as we believe that this program has allowed us to achieve many goals, in the area of Caring for our Country, being able to work with elders and record and capture Traditional Knowledge which we can use in the ongoing planning and management of our Country".

This program is also highly valued by the Ngarrindjeri Rangers employed by NLPA, they are all very thrilled to be working on and caring for their Lands, Waters, Heritage and Culture," he said.

In announcing continued support for the program, Minister Burke said "The expansion of the Indigenous Rangers network is one of the most important environmental achievements of this Government."

"These rangers are doing some of the toughest and most impressive work I have seen by managing vast areas of some of Australia's most precious land, coast and sea country, in all weather conditions.

"Their efforts are delivering valuable environmental improvements, as well as social benefits to the community" Mr Burke said.

The Australian Government's Working on Country program will continue to support eight projects in South Australia from 1 July 2013 to 30 June 2018 with funding totalling around \$26 million for aboriginal rangers in the APY Lands, the Coorong, the Flinders Ranges, the Gawler Ranges, the Riverland and at Yalata.

**Further information on the Working on Country program is available at [www.environment.gov.au/indigenous/workingoncountry](http://www.environment.gov.au/indigenous/workingoncountry)**



Above: WoC Ranger Bob Starkey and Tye Starkey recording rockholes.

Above top: Ngarrindjeri Rangers at Broken Hill Land and Sea Management Conference (2010). Above bottom: Tim Strangways (Gawler Ranges) and Troy Mallie.



Above: Coorong Lagoon, Hacks Point.

## Proven social benefits of the Working on Country program

Information provided by the Department of Sustainability, Environment, Water, Population & Communities

Independent research on the Working on Country program through the "Assessment of the social outcomes of the Working on Country Program, completed by Urbis Pty Ltd, April 2012, indicates that the benefits of the program clearly extend beyond positive employment outcomes and it "has achieved significant and far reaching social outcomes for individuals and communities." Due to the stable employment afforded by Working on Country's multi-year funding agreements and the associated training support to develop career pathways, rangers have reported "that instead of work simply being a means of surviving, work is now a vehicle through which they can pursue their interests, develop their skills and competencies, and contribute to the broader community."

Working on Country's support for ranger teams working on their traditional country has also been shown to provide spiritual and psychological benefits: "The opportunity for Aboriginal people to connect with their lands and waters (with some connecting for the first time) and the revival of traditional NRM and cultural practices also contribute to the psychological well-being of community members."

### Further benefits for rangers identified in the Urbis report include:

- Increased confidence: discussion and presentations on their activities is building rangers' confidence in

dealing with a wide range of stakeholders.

- Leadership skills: rangers have become positive role models in their communities.
- Work and organisational skills: rangers have demonstrated improved work orientation and readiness, commitment to their jobs and responsibility to their work mates
- Increased exercise and improved nutrition: the physical, outdoor nature of the work has seen an increase in the fitness level of some rangers.
- Improved health care: increased motivation and sense of purpose provided by the meaningful employment sees rangers more inclined to look after their health and increased confidence sees them better able to access health services.
- Decreased drug and alcohol consumption: some rangers are reported to have decreased their drug and alcohol consumption out of a sense of responsibility to their work. Some funded organisations actively discourage drug and alcohol consumption by way of their workplace health and safety policies.
- Sense of self: "Rangers have increased pride and self-respect, including an improved sense of identity and direction in life, which stems from working in a real job that is important to them and their community."

### The above benefits for rangers have been cited as contributing to broader, flow-on family benefits, including:

- Increased connection with country and culture brought about by rangers discussing their work with their families and family members participating in ranger activities on a voluntary basis.
- Improved educational outcomes for children: The positive role models portrayed by rangers support the notion that education can lead to more fulfilling work opportunities.
- Improved standard of living: The stable income provided by a ranger job can greatly improve the financial status of a family.
- Improved living conditions with some rangers provided accommodation by the funded community organisation or increased income providing opportunity to enter the private rental market.
- Better family cohesion: Provision of local jobs under Working on Country means greater opportunities for families to stay together in their community without having to seek employment elsewhere.

### The same research indicates that there are then further flow-on benefits at the community level such as:

- Economic development: especially in smaller, remote communities, Working on Country is often the largest employer in situations where there are no job alternatives.

Projects support the local economy with supplies sourced through local businesses whenever possible.

- Sharing of traditional knowledge leading to increased cultural heritage awareness: "There is greater capacity for knowledge concerning the location of sacred sites, water holes, fauna and flora, and traditional ways of caring for the land to be passed down through the generations as a result of involving traditional owners and elders in the planning and conduct of ranger activities".
- Retention of language: Projects have reported an increase in the use of traditional language for describing the natural environment.
- Increased cohesion and reduction in conflict: Some projects have provided opportunities for groups from different cultural or language groups to work together and build better understanding of each other.
- Breaking down social barriers: Project activities such as workshops, exhibitions, tours, camps, school activities and documenting project activities exposes the broader community to Indigenous culture and issues. Private contracting work in the local community by some ranger groups helps to counter any prevailing negative stereotypes.
- Community capacity building: The development of skills and knowledge required to manage a Working on Country project improves access to information and technology which, in turn, facilitate links to external organisations.

# Sea Country added to Dhimurru Indigenous Protected Area

**The inclusion of Sea Country to the Dhimurru Indigenous Protected Area was recently announced by the Yolngu people from North East Arnhemland.**

The extension includes over 400,000 hectares of sea country surrounding Gove Peninsula in north-east Arnhem Land.

This is the first Sea Country extension in an Indigenous Protected Area (IPA) to be endorsed by the federal government.

The addition will give Indigenous people of this area (Yolngu) a chance

to work with government agencies and commercial and recreational fishers to look after the marine environment.

Wurrunga Marika, Dhimurru Aboriginal Corporation's Managing Director and a senior leader of the Rirratjingu clan made the following statement during the dedication ceremony held in Yirrkala.

"We are dedicating our manbuynga ga rulyapa, our sea country, as part of the Dhimurru Indigenous Protected Area. This announcement honours our leaders and elders vision of a unified land and sea protected area. It is hoped that ultimately

these initiatives will help all of us to look after sea country sustainably," said Mr Marika.

Steve Roeger, Executive Officer Dhimurru, said it is important for Traditional Owners to play a role in maintaining our marine environments.

"The Dhimurru IPA included coastal and island marine areas registered as sacred sites when it was first established in 2,000. The dedication of the additional marine area as part of Dhimurru IPA is not only another significant step in recognising and supporting Traditional

Owners' connections and responsibilities to land and sea country, but it provides a new model for collaborative marine management led by Indigenous groups that have maintained and sustainably used their sea country for millennia.

"The Dhimurru Aboriginal Corporation is proud to have achieved this new milestone in the development of IPAs in Australia and is pleased to acknowledge and thank the Northern Territory Government, the Australian Government and fisheries organisations for their support," he said.

## Human Rights Commission Launch Anti-Racism Music Video

**The Commission has launched a video clip for the song, 'What you say matters', performed by Indigenous hip-hop artist Brothablack and featuring students from James Meehan High School in Macquarie Fields, South West Sydney.**

The 'What you say matters' clip was shot and launched at James Meehan High School, funded by the Department of Families, Housing, Community Services and Indigenous Affairs (FaHCSIA) under the National Anti-Racism Strategy and produced by the Commission in partnership with Brothablack, MediaRock, Zuni Pty Ltd and the School.

Professor Gillian Triggs, Commission President said "This clip is part of an innovative anti-racism resource aimed at young people, which is associated with our racism It Stops With Me campaign," said.

"It features the young people who designed and performed the scenarios depicted in the video clip in response to the issue of racism in the world around us and to Brothablack's lyrics," he said.

Apart from the clip, the 'What you say matters' resource includes a series of downloadable fact sheets that address what racism is, why people are racist, who experiences racism, where it happens, why it's a problem, what we can do and the laws that address it. There is also a 'Behind the scenes' page about making the video and the students involved.

Megan Mitchell, National Children's Commissioner said the purpose of the entire 'What you say matters' resource was to educate young people about

racism and to empower them to respond safely to racism when they experience or witness it.

"We hope that the 'What you say matters' clip and resource will be seen as a positive initiative aimed at preventing racism from happening in the first place and ensuring that, when it does, young people are better able to respond in a way that is safe for them and those around them," Commissioner Mitchell said.

The design of the overall resource has been informed by social media research the Commission undertook in early 2013 for which over 2000 young people aged 13 – 17 were surveyed about their experiences with racism and what they wanted to know about it. It found



Above: Brothablak

that nearly 9 out of 10 young people we surveyed had experienced some kind of racism. Nearly half (43%) had experienced it at school and a third (33%) on the internet.

In part, Brothablack wrote the lyrics in response to these findings and workshopped the scenes in

collaboration with the James Meehan High School students based on real life experiences and the issues that are important to them.

**The 'What you say matters' resource is available online at: [itstopswithme.humanrights.gov.au/whatyousaymatters](http://itstopswithme.humanrights.gov.au/whatyousaymatters)**



Above: What you say matters. Material supplied courtesy of Human Rights Commission.



# Tauondi celebrates 40 years

**Tauondi College celebrated its 40th anniversary last month. The college hosted a number of festivities, including a birthday BBQ on the college grounds and a formal gala at the Adelaide Convention Centre.**

Tauondi College is governed by an all-Aboriginal Council and has operated since 1973.

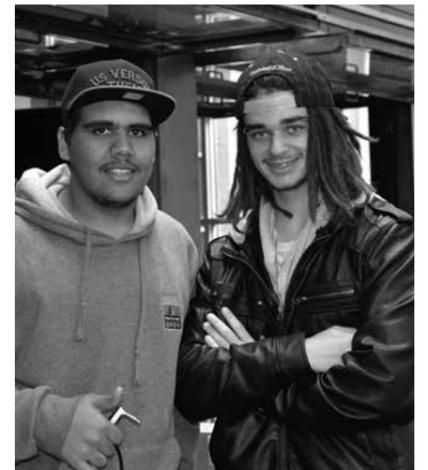
Doug Milera, Tauondi's executive director said "Tauondi was created out of a need for Aboriginal people to have a place to further their education in an environment that was culturally acceptable to them.

Tauondi has a long history of working with grassroots Aboriginal communities,

our people have fought very hard for an organisation like Tauondi, to be there to support Aboriginal people. There is a connection between the college and the community; People feel comfortable coming to Tauondi, people feel comfortable studying and working here. We are the preeminent provider of Aboriginal education in South Australia and it's great to see that 40 years on we are still going strong," said Mr Milera.

The College is located on the site of the old Port Adelaide Primary School at 1 Lipson St, Port Adelaide SA 5015

**For information about Tauondi services please phone (08) 8240 0300 or visit [www.tauondi.sa.edu.au](http://www.tauondi.sa.edu.au)**



Top left: Rick Taylor. Top right: Carmaine Van Nunen and Jan Van Nunen. Second row: Ray Sumner and Byron Sumner. Third row: Aunty Josie Agius, Angela Bickneu and Cathy Anyanwu. Fourth row, left to right: Gabriel Stengle, Annette O'loughlin and Janina O'loughlin. Nathan May and Zak Raymond from Amof. Bottom row, top left: Valeta Bakhuis and Josephine Judge Rigney. Bottom left: Daniel Sumner and Jane Sumner. Bottom right: Doug Milera, Aunty Josie Agius, Kaylene O'loughlin, Uncle Clem and Susan C'lose MP.



Above: Andy Messner, Astrid Melchers, Herb Mack, Georgina Deally, Sue Lewis, Graham Lewis and Stephen Pearce.

## Cycling for culture

**A bike ride through Kurna country will take place during October this year to raise money for Kurna language resources and promote local Aboriginal culture.**

Participants will be given opportunities to visit cultural sites of significance, listen to Kurna Elders' storytelling and gain insight into the language and culture of the Kurna people.

The fundraiser, titled 'Cycling for Culture', is an initiative of a community organisation 'Building Cultural Bridges'.

Astrid Melchers, Building Cultural Bridges founding board member said one of the main objectives of the event is to increase people's awareness of Aboriginal Culture.

"This year it is all about Kurna. We are riding through Kurna country and we will be meeting Kurna people along the way and also learning about the places we will stop and the cultural significance of the land", she said.

Ms Melchers said preserving and promoting local Aboriginal culture is important.

"Learning the language is the key to learning the culture and that is why I started. A fundraiser for Kurna Language resources is a great thing for us to be doing because this money will

go towards sustaining the traditional language and culture of where we live

If this year is successful we are hoping to repeat the event on an annual basis and subsequent years we would like to do the same for other Aboriginal groups so that we learn something about each community group," she said.

Jack Buckskin, Kurna man and practicing Kurna language teacher said the riders will learn a lot about Kurna people and the money raised will help with the work already being done.

"The fundraiser is about raising awareness to people who may not know much about Kurna language and culture. So everyone who becomes involved in the fundraiser and participates in the bike ride will learn about Kurna people.

The money raised will be appreciated because it will help us with our Kurna language development. It means we can continue to progress with the work we currently do, for example, updating all the resources to our new spelling system of the Kurna language and training Kurna people to gain formal teaching qualifications and support me in teaching the Kurna language ... so the funds we raise will go well in developing this work," said Mr Buckskin.

Mr Buckskin said he is working towards Kurna language being more accessible for people to use and understand as part of everyday life.

"Kurna is the language of Adelaide and there are names of places that we use every day that are Kurna like Onkaparinga, Myponga and Yankalilla. All these are Kurna names and without knowledge of Kurna language you don't know what these name mean. So learning Kurna language people can understand the meanings of the places around them. Also, having other people speak the language we can use it more often. We are just not at a stage where we can use the language on an everyday basis but that's what we are looking to do," he said.

*We hear about endangered plants and animals but I hadn't realised that Kurna language was also considered to be endangered. It would be a tragedy if this aspect of local Aboriginal culture was not preserved.*

Dr Nicola Spurrier, Pediatrician and Public Health Physician, who is participating in the three day ride, said she is looking forward to the challenge and to raise money for a deserving cause.

"There is quite a lot of cycling involved but as soon as I heard about it I was really interested in getting involved. I have been on a bit of a cultural journey lately, and I know you can't just learn everything from a book so I take every opportunity in my professional development to meet with Aboriginal people, work with Aboriginal colleagues and listen and learn.

From a rider's perspective, the fundraising element of the ride is quite important. We hear about endangered plants and animals but I hadn't realised that Kurna language was also considered to be endangered. It would be a tragedy if this aspect of local Aboriginal culture was not preserved. It is such an important thing to be doing and this was one of the reasons I felt I could commit to this because I knew that what I am raising money for is a really good cause," she said.

The three day ride will cover 275 Kilometres of Kurna land, starting at Warriparingga (Bedford Park) and travelling along the Tjilbruke Dreaming Track to the Fleurieu Peninsula and finishing at Pirltawardi (Torrens Lake).

**To get involved, make a donation and find out more about 'Cycling for Culture' go to [www.cyclingforculture.com.au](http://www.cyclingforculture.com.au)**



This page, clockwise from top left: 'Cycling for Culture' riders getting ready for the October fundraiser; Joseph Wearing, Steve Pearce and Astrid Melchers final climb to Mt Lofty; Onno van der Wel, Steve Pearce and Astrid Melchers at the Tjilbruke Monument; Team captain Herb Mack; Graham Lewis and Astrid Melchers at Possums Place Lake Torrens; Georgie, Astrid, Graham and Trevor.



## National Sorry Day Celebrations 2013

An event hosted by the Journey of Healing Association was held at the Torrens Parade Ground to celebrate this year's National Day of Healing (National Sorry Day).

Many Aboriginal organisations across South Australia participated in the event by setting up information stalls for the public to learn more about what they do.

National Sorry Day is an annual event held on 26 May since 1998 year after the tabling of the report 'Bringing them Home' in May 1997. The National day was declared to honour the Stolen

Generations and was one of the recommendations of the report.

National Sorry Day was renamed 'National Day of Healing' by the National Sorry Day Committee in 2005 however, people still often refer to the day as 'National Sorry Day'.

John Browne, chair of Journey of Healing Association said "the celebrations stem from the 'Bringing them Home Report' but we are still waiting for things to be done from that report. Each year people build up their strength to keep moving forward and these celebrations are a way for us to do that."



This page top: Oscar Asbanu. Centre: Kevin Coleman, Vicki Hartman, Annie Russell and Guy Spinas. Bottom left: Kelly Vincent and Alexis West. Bottom right: Annie Grech.



This page, clockwise from top left: Lincoln Odgen, Glen Scott and John Browne; Gypsy Cat; Geoff Cooper, Lou Turner and Brad Hart from Link Up; Colin Darcy and Anna Nelligan from SANTS; Elizabeth Mithcell and Todd Hutchinson from National Aboriginal Solutions; Leahna Vandenheuvel and Maria Almeida from SANTS; Corey Ah Chee and Danny Ellis from SA Unions with Minister Ian Hunter; Shanaya Smith from Alberton Primary; Singer songwriter Hannah Yates.

# Reconciliation SA host Breakfast with original Sapphires

To kick off National Reconciliation week, Reconciliation SA hosted a corporate breakfast with special guests, three of the four original 'Sapphires' (Beverly Briggs, Laurel Robinson and Lois Peeler).

The annual National Reconciliation Week event attracted over 800 guests, it was held on the 46th Anniversary of the 1967

Referendum, and celebrated the Sixties, Singing & Service.

Reconciliation SA also welcomed the launch of their new website by Minister of Aboriginal Affairs and Reconciliation, Mr Ian Hunter MP at the breakfast.

The main focus of Reconciliation SA during National Reconciliation Week was promoting Constitutional Recognition.



Above: Nancy Bates, Ellie Lovegrove, Beverly Briggs, Laurel Robinson, Lois Peeler and Vonda Last. Below left: Professor Peter Buckskin interviewing Beverly Briggs. Below right: Original Sapphires Lois Peeler, Naomi Mayers, Laurel Robinson and Beverley Briggs. Photo supplied courtesy Hopscotch Films.



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.

## Traditional Healers of Central Australia: Ngangkari

The Ngaanyatjarra Pitjantjatjara Yankunytjatjara Women's Council Aboriginal Corporation have launched their latest book, **Traditional Healers of Central Australia: Ngangkari**.

Two launches were held, one at the Desert Knowledge Precinct in Alice Springs, the second at the 'Eye of the Storm Writers' Festival' in Alice Springs in April.

The book is fascinating and compelling, featuring beautifully written stories of the ngangkari, traditional healers. The stories are told by the ngangkari and they explore the world of healing, as it was and as it continues today.

*"You've got to remember that this is the tradition, this is the knowledge and Law. It's something which came from the days before there were hospitals and other forms of doctors. We were responsible for looking after all the people. We have held on to that knowledge..."*  
Rupert Langkatjukur Peter. Ngangkari (1941–2012)

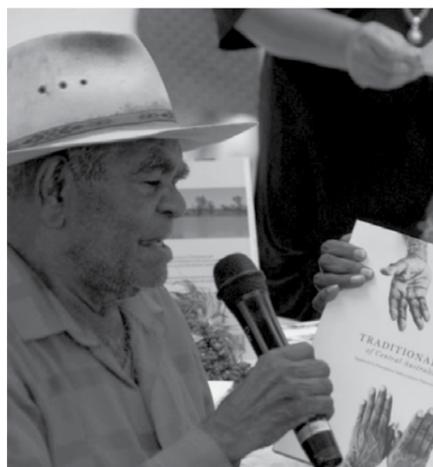
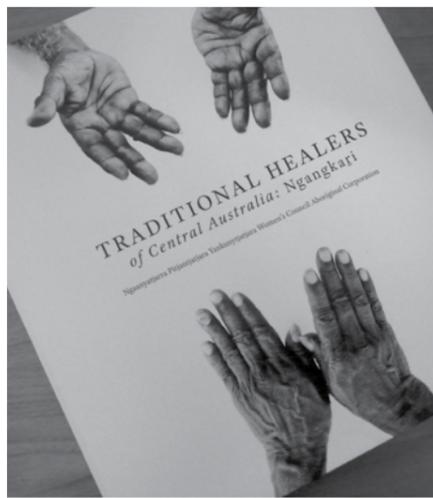
The book is accurate, authorised information about the work of the ngangkari.

Scattered throughout the book are images of beautiful art works and the photos provide a visual history.

The practice of traditional healing is still very much a part of contemporary Aboriginal society. The ngangkari employed at the NPY Women's Council deliver treatments to people across a tri-state region of about 350,000 square kilometres, in more than 25 communities in South Australia, Western Australia and Northern Territory. The ngangkari are acknowledged, respected and accepted and they work collaboratively with hospitals and health professionals.

*"We hope that our people in the future will realise, 'Hey! These named ngangkari have done a marvellous job of recording our traditional culture!' 'It makes us proud and happy to think about these ngangkari tjukurpa, belonging to all ngangkari."*  
Andy Tjilari, Rupert Langkatjukur and Toby Minyintiri Baker.

**The book is published by Magabala Books and is available in selected bookshops and online at [www.magabala.com](http://www.magabala.com)**



Above: Andy Tjilari talks about his involvement in the book.

in review!

# paper tracker

## **The Anangu Lands Paper Tracker is an online project of Uniting Care Wesley, Adelaide.**

The website tracks government commitments to Anangu (Pitjantjatjara and Yankunytjatjara people). It publishes accurate, up-to-date information on projects and services that are important to Anangu.

The Paper Tracker aims to make it easier for Anangu to work with governments as equal partners. It helps Anangu make sure governments are following through on commitments.

*Aboriginal Way* will assist Paper Tracker by highlighting some of the issues it is following.

**If you want more information on any of these items log on to [www.papertracker.com.au](http://www.papertracker.com.au)**

## **APY market gardens: messy answers, nothing planted**

In December 2010, the South Australian Government announced plans to establish market gardens on the APY Lands as part of a "food production trial".

By August 2011, gardens had been established in Watarru and on the Railway Bore homeland and plans were afoot to establish "another four, possibly five gardens" in other parts of the APY Lands.

In 2012, a third garden was established at Sandy Bore homeland and an existing orchard in Nyapari was "reinvigorated"

In early 2013, the Railway Bore and Sandy Bore gardens were damaged by

feral camels and horses, and the garden in Watarru had been "left to lie fallow over the hot summer months."

## **Major upgrade of APY roads announced**

The Australian and South Australian Governments will spend \$106 million – over a five-year period – upgrading roads on the APY Lands.

The money will be used to:

- build up and resurface 210 kilometres of the main APY access road (from the Stuart Highway to Pukatja), and
- upgrade more than 20 kilometres of community roads.

The Paper Tracker has been monitoring road maintenance on the APY Lands since September 2009.

## **More counselling services for APY children**

On 3 June 2013, the South Australian Premier and Treasurer (Hon Jay Weatherill MP) announced that his government would provide \$3.5 million over the next two financial years to continue and expand therapeutic services on the APY Lands.

Five years ago, the Mullighan Inquiry uncovered disturbing gaps and weaknesses in the delivery of counselling and therapeutic services to Anangu children.

The Inquiry called for long-term funding to be provided to enable victims of sexual abuse to access appropriate therapeutic services. It also recommended that there should be "a substantial increase" in the delivery of

therapeutic services to those Anangu who were sexually abused as children.

## **Indigenous employment rises at Ayers Rock Resort**

In May 2011, the Indigenous Land Corporation (ILC) bought Ayers Rock Resort for \$300 million.

As part of the deal, the ILC entered into a formal arrangement with Wana Unkunytya Pty Ltd, an Anangu company that "represents Indigenous business interests" in three Northern Territory Anangu communities (Mutitjulu, Imanpa and Docker River).

Last year, in an effort to develop training and employment options for people from APY communities, 45 secondary students from APY schools "completed a period of work experience".

The ILC expects more APY students will participate in these types of programs in 2013. To that end, it has been working with "key stakeholders ... to identify suitable candidates and training requirements" and has developed a timetable that will see students from six APY schools attend a week-long "work exposure program" at the resort

## **Government funding for APY projects**

In March 2004, the South Australian Government established an APY Lands Task Force.

Each year since then, the Task Force's funding has supported a selection of priority projects and programs.

On 28 May 2013, the Government advised a Parliamentary Committee that the "total task force budget" for the 2012/13 financial year is \$6.1 million.

This funding has been allocated across eight programs/areas:

- \$2.355 million to the Department for Communities and Social Inclusion for its APY community services and youth programs
- \$1.077 million to Drug and Alcohol Services SA "in regard to the substance misuse facility"
- \$823,000 to the Aboriginal Affairs and Reconciliation Division for "projects and ... administered services"
- \$490,000 to the Aboriginal Affairs and Reconciliation Division for food security
- \$482,000 to the Department of Education and Child Development for the Amata, Mimili and Pipalyatjara swimming pools
- \$360,000 to SA Health for an environmental health program
- \$289,000 to Service SA for "a rural transaction centre", and
- \$225,000 for the depreciation of government staff housing.

**Go to [papertracker.com.au](http://papertracker.com.au) to access electronic copies of each profile.**

**If you'd like to know more you can contact Paper Tracker on (08) 8202 5867 or subscribe to their newsletter at [www.papertracker.com.au](http://www.papertracker.com.au)**

## **Aboriginal research participants needed**

**Research – A history of Aboriginal participation in the northern South Australian opal industry.**

My name is Mike Harding, and I am undertaking PhD history research in the school of History and Politics at the University of Adelaide. My study is looking at how Aboriginal people were involved in the northern South Australian opal industry during the 1940s to the 1970s in places like Andamooka, Coober Pedy and Mintabie.

Very little has been written about the involvement of Aboriginal people in this industry during that time. I am therefore interested in speaking to Aboriginal people who may have worked in the opal mining industry, or have recollections of it, during that period, as part of my oral history research which I hope to conduct later this year.

My study proposal has been approved by the University of Adelaide Human Research Ethics Committee which means that I am bound by a national standard of ethics in relation to research.

**If you are interested in discussing this research with me could you please call me on 8388 1608 or mobile 0431 517 571 in the first instance, and I will ring you back.**



## **Apology**

The March edition of *Aboriginal Way* featured Kumakarru Dance Group on the cover, not Kurruru Dance Ensemble as published. *Aboriginal Way* apologises to Kumakarru Dance Group and our readers for the mix up.



**SOUTH AUSTRALIAN  
NATIVE TITLE SERVICES**

**Level 4  
345 King William Street  
ADELAIDE SA 5000**

**Editor**  
Keith Thomas

**Communications Officer**  
Kaliah Alice

**Advertising Enquiries**  
(08) 8110 2800

**Circulation**  
10,000

If you have any stories of interest to our readers, please address any correspondence to:  
[editor@nativetitlesa.org](mailto:editor@nativetitlesa.org)

Aboriginal Way  
South Australian  
Native Title Services  
Level 4  
345 King William Street  
ADELAIDE SA 5000  
Ph: 8110 2800  
Fax: 8110 2811  
FREECALL: 1800 010 360

**The Editor has the final decision on all stories and advertising that appear in this publication.**



Above: Lake Albert.

# Ngarrindjeri Man, Mr Trevorrow

**We will remember Mr Trevorrow, Ngarrindjeri Man and dedicated Aboriginal Leader, and he will be sadly missed by many.**

**Ngarrindjeri Regional Authority wrote:**

It is with considerable sadness that we announce the passing of Mr Thomas Trevorrow at the age of 58 years from a heart attack at his office at Camp Coorong, Meningie.

Mr Trevorrow was a strong and proud Ngarrindjeri man and a leading advocate for Aboriginal Rights in Australia. He worked throughout his life to better the relationship between Indigenous and non-Indigenous people and to support the advancement and recognition of the Ngarrindjeri People. With his wife Ellen, Tom worked for 30 years to develop programs like the Ngarrindjeri Lands and Progress Association and Camp Coorong that fostered and supported Ngarrindjeri culture, arts and tradition, such as weaving. Tom shared with Ellen

a commitment to enriching the life of the Ngarrindjeri community and ensured this focus was integral to the development of the Ngarrindjeri Regional Authority. He worked closely alongside his brother, Mr George Trevorrow and his Ngarrindjeri brother, Mr Mathew Rigney.

Tom Trevorrow was highly respected by all for his wisdom and insight into Aboriginal matters and a key leader in advancing Indigenous issues. His contribution to asserting the position of Aboriginal People and its proper relationship to Governments and non-Indigenous people was significant at state and national levels. His reputation as an Indigenous leader and educator was internationally recognised. He was a sought after speaker by political leaders at all levels of government, by universities, local councils and community organisations. Mr Trevorrow was highly respected for his spiritual and cultural life. He was a person of great honesty and personal integrity. He will be sadly missed by many people.

Tom Trevorrow believed strongly that the relationship between Indigenous and non-Indigenous people needed healing. He felt that the government did not consistently act in a meaningful or respectful manner in its dealings with Indigenous People. This was particularly the case when issues of power and control of government were being challenged by Indigenous People. Mr Trevorrow believed that the original promises of a just settlement in the 1836 Letters Patent for South Australia needed to be followed through by the State Government and that a treaty needed to be negotiated between Indigenous People and the State Government. He thought that a treaty would be a powerful healer of the pain felt by Aboriginal People in their daily lives and would provide justice to those who had passed without knowing it, and provide a proper platform for those Indigenous People living in the future.

Tom Trevorrow was a highly respected Ngarrindjeri man. He worked endlessly and tirelessly to advance Ngarrindjeri interests, whether this was as a group of people or for individual Ngarrindjeri people. He was Manager of Camp Coorong: Race Relations and Cultural Education Centre and Chair of the Ngarrindjeri Regional Authority. He had a deep cultural understanding of his lands and waters, he knew that the lands and waters need not to be disconnected from the Ngarrindjeri People and he fought hard with governments to make them better understand. He passes with the knowledge that the government does have a better understanding of these issues. He passes knowing his beloved Ngarrindjeri People are strong and have a good base upon which to build their relationships.

Tom Trevorrow will be sadly missed by many people but the work he did throughout his life will continue to influence people's lives into the future. Our condolences to Tom Trevorrow's extended family including his uncles and aunts, his brothers and sisters, his wife, Ellen and their children, Thomas, Frank, Bruce, Tanya, Joe, Luke and Hank and his grandchildren.



## Aboriginal Message Radio program

is recorded weekly at Radio Adelaide.

If you have an interesting story or event that you would like to share on radio, please contact Kaliah Alice on (08) 2110 2834 or email [aboriginalmessage@nativetitlesa.org](mailto:aboriginalmessage@nativetitlesa.org)

## Stay in touch

ISSUE 53

Name: \_\_\_\_\_

Address: \_\_\_\_\_

\_\_\_\_\_

\_\_\_\_\_ Postcode: \_\_\_\_\_

Phone: \_\_\_\_\_

Email: \_\_\_\_\_

DX no: \_\_\_\_\_

No of copies: \_\_\_\_\_

Is this an alteration to our current records? Yes  No

Would you like to be added to the mailing list? Yes  No

Would you like to be sent regular information about SANTS? Yes  No