



Aboriginal Way

www.nativetitlesa.org

Issue 69, Summer 2018

A publication of South Australian Native Title Services



Above: Dean Ah Chee at a co-managed cultural burn at Witjira NP. Read full article on page 6.

Native title groups from across the state meet

There are a range of support services and funding options available to native title holder groups to help them on their journey to become independent and sustainable organisations that can contribute significantly to their communities.

That was the message to a forum of South Australian Prescribed Bodies Corporate (PBCs) held in Adelaide recently. The forum was the first in a national series hosted by the Department of Prime Minister and Cabinet, who are seeking to move PBCs towards self-sufficiency within four years.

Nadja Mack, Advisor at the Land Branch of the Department and Prime Minister and Cabinet (PM&C) told representatives from PBCs present that a 2016 consultation had led her department to focus on giving PBCs better access to information, training and expertise; on increasing transparency and minimising disputes within PBCs; on providing focussed support by native title service providers and in improving engagement by government with PBCs. The national series of forums for PBCs are a first step in achieving those outcomes.

“This is particularly important because the native title landscape is changing... we now have more land subject to determination than claims, so about 350 determinations and 240 claims, currently in Australia.

“We have 180 PBCs Australia wide, in South Australia 15 and soon 16, there’s an estimate that by 2025 there will be about 270 – 290 PBCs Australia wide” Ms Mack said.

The growing number of determined areas and PBCs called for an identification and addressing of any issues she said.

PBC representatives attending heard from a range of organisations that offer support and advocacy for their organisations, including SA Native Title Services (SANTS), the Indigenous Land Corporation (ILC), Department of Environment Water and Natural Resources (DEWNR), AIATSIS, Indigenous Business Australia (IBA), Office of the Registrar of Indigenous Corporations (ORIC), Department of SA Premier and Cabinet and the National Native Title Council (NNTC).

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Art sale helps Anangu return home

A “wildly successful” art auction held in Adelaide as a part of the Tarnanthi Festival means that people with kidney disease in the APY lands will be able return home to their families and communities.

The Purple House Art Auction, held at Tandanya recently, saw works created by artists from across the APY Lands sold to support the establishment of the first permanent dialysis service in remote South Australia.

The auction, which was coordinated by the APY Art Collective, raised \$169,300. The sale completes fundraising to open a permanent dialysis service in the Pukatja (Ernabella) community.

Purple House CEO Sarah Brown said that it was an emotional afternoon at Tandanya, but she was thrilled at the outcome.

“By the end of it there wasn’t a dry eye in the house. There were artists who’d lost family on dialysis, who’d never got home, there were people there who were on dialysis in Adelaide who were dreaming of going home. It was really emotional. Everyone who bought things were crying. Everyone who helped organise it were crying. We were all crying but they were happy tears” she told *Aboriginal Way*.

Reaching the fundraising goal for the new service is significant because of the high prevalence of kidney disease in Aboriginal communities and the need for people with kidney disease to regularly undertake dialysis.

“So when your kidneys have failed, you need dialysis three times a week for the rest of your life, as a minimum. And its five hours on the machine with your blood going through and getting cleaned” Ms Brown explained

The large distances between regional centres or capital cities, where most dialysis services are located, and communities has a big impact on the lives of Aboriginal people with kidney disease.

“Kintore is seven hours drive from Alice Springs, Pukatja is five hours, quite rough roads.

“So people basically have to pack up their lives and move either to Alice or Darwin or Perth or Adelaide. Sometimes they’re bringing their families with them, who are leaving their jobs and their schools to try and make a life in a capital city. Sometimes they’re coming by themselves and they are incredibly homesick and lonely. Life becomes all about waiting for your next dialysis day, waiting for family to come and pick you up, waiting to die” she said.

Marlene Spencer is a Director of Purple House and was one of the community members who first took the initiative to establish remote dialysis services in Northern Territory communities.

“Because from the start, people dying from the kidney disease, we seen a lot of people in our country, in Kintore. That’s



Above: Marlene Spencer, Director Purple House Western Dialysis Service.

why we’re worrying so much for family, not just for my family, any family” she said.

“Our people pass away, a lot of people. And we talked to our people – we got to wake up and do something, you know. People getting sick – old people, middle aged, young ones too, will be one day young people. That’s why we keep going helping people, all of the community” Ms Spencer explained.

As well as the personal factors, having people in their own homes has an impact on each small community, Ms Brown explained.

“It’s incredibly important that people are back on community and looked after by their family and that they’re passing on their cultural heritage to their kids and their grandkids, looking after sacred sites, looking after the country, and being there for ceremony and sorry business. Because that’s how the culture is passed on.

“There’s a real risk that if people aren’t given the opportunity to return to country that this vital cultural knowledge, which has been passed on from generation to generation will actually be lost” Ms Brown said.

Ms Brown believes that that loss also has an impact on the wider community.

“That won’t just be a great loss to individuals, families and communities but to the whole Australian community. I mean you just have to go around Adelaide at the moment with Tarnanthi on to see the creativity and rich culture and living languages that are a gift to all Australians and it’s really important that we find ways to celebrate and honour that and make sure that gets passed on” she said.

Community based fundraising efforts like this week’s art auction have been a staple of the Purple House’s history, however a review of Medicare currently underway could see more reliable sources of Government funding.

“There’s been a committee set up recommending that a new Medicare item number be set up for a dialysis done in a remote community and it’s got lots of support, and bipartisan support, across Government and Opposition.

“So we’re really hoping that’s going to go ahead soon, but up until then things like the auction yesterday mean that we can push on ahead and get things open and get some people home” Ms Brown said.

The opening of the first service in the APY Lands has been a long time coming and it was fitting that the APY Art Collective, which represents seven art

centres across the lands, finally made it happen according to Ms Brown.

“People from the APY Lands have been asking for help with this for a long time, and they’ve been really keen to have something they could do to help us to get it going, and this auction was something that everyone could get really enthusiastic about and really excited about” she said.

“Now we’ve got a date that we’re working towards, they’ve raised the money that will get the nurses employed and get people home.

That collaboration across communities of Aboriginal people is powerful, Ms Brown says.

“This is a story about Aboriginal people having a problem, coming up with their own solutions, seeing it be a resounding, howling success and then being able to help other people do the same thing. This is about Aboriginal people having agency over their lives, and being able to have some hope and optimism for the future of their communities, and making sure that their grandkids get to learn the right way from the right people. And it’s about families looking after each other, it’s fabulous” she said.

Native title groups from across the state meet

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Representatives from PBCs present spoke about their communities, country and organisations and took opportunities to discuss and debate services and reforms that were raised during the two-day meeting.

Key issues discussed at the forum included the proposed Native Title Act reforms, state based reform initiatives, funding available through PM&C and changes to the NNTC which give PBCs a greater role in its operation..

Native Title Act reforms

The Federal Government has released an Options Paper for reform to the Native Title Act. Further details of that paper and consultation are available on page 14 of *Aboriginal Way*.

According to Ms Mack from PM&C, central issues of interest to PBCs include changes to agreement making, dispute resolution, membership decisions and new transparency and accountability measures. Submissions to the Options Paper are open until 28 February 2018.

Federal funding

Staff from the Department of Prime Minister and Cabinet explained that Commonwealth funding sources available for PBCs include: basic support funding; PBC capacity building under the Northern Australia White Paper and the Indigenous Entrepreneurs Fund.

Basic support funding is available to all PBCs and is accessed through the local Native Title Service Provider, in South Australia SANTS. The capacity building fund aims to assist PBCs to generate economic benefits through the effective and sustainable management of land. It is available to PBCs across Australia via direct application at any time of the year. The Indigenous Entrepreneurs Fund aims to position indigenous businesses to capitalise on opportunities across the economy.

Both of those funds accept applications at any time, though the PM&C Regional Offices.

Representatives from the Indigenous Land Corporation also spoke about funding available to PBCs under the "Our Land Our Future" program. Open year around, the program assists Indigenous people to manage, use, care for, acquire and improve land for indigenous benefit.

State-based reform

The forum was taking place at a time of significant change explained SA Native Title Services Manager of Community & Corporate Development Tom Jenkin. PBCs currently face significant reforms on a state basis, including the "RARB" process under the state Aboriginal Heritage Act, the introduction of Regional Authorities, state based Treaty discussions, the Stronger Partners Stronger Futures project and the re-building of a statewide voice for native title groups.

Ms Heidi Crow from the Department of Premier & Cabinet (DPC) discussed the Stronger Partners Stronger Futures project. It aims to improve the ways that native title groups work with mineral explorers in the state. After a period of consultation and ideas generation, the project is now moving to fill out detail of potential changes to the system in the state.

NNTC reform

The new chair of the National Native Title Council (NNTC), Jamie Low, introduced himself to the forum. He is Chair of Eastern Maar Aboriginal Corporation, a collaboration of peoples with country around the Great Ocean Road in Victoria. He explained that his PBC faces many challenges in common with other PBCs. It puts an emphasis on a Country Plan and also maintains a strategic plan along with economic modelling to inform decisions.

The new CEO of the NNTC is Matthew Storey. Mr Storey explained that the NNTC now invites PBCs to join the organisation



Above: Jamie Low, Chair of NNTC and Matthew Storey CEO NNTC at the PBC Forum.

as members. There is no joining fee for PBCs at present and once members, PBCs could have input into decisions about the future structure and priorities of the NNTC. Those decisions will be finalised at the organisation's next AGM, to be held in September or October 2018.

Other services available to PBCs

Those present at the forum also heard about other services available for the benefit of PBCs.

AIATSIS offers family history and research services through the Native Title Research Unit. It also provides a website www.nativetitle.org.au about and for PBCs. The site is currently undergoing a redevelopment process. Once complete, the new website will serve as a central resource bank – a 'one-stop shop' for PBCs and for stakeholders wishing to engage with PBCs. The redeveloped PBC website will be launched at the 2018 Native Title conference in Broome to be held on 5–7 June 2018.

ORIC provides a range of services to assist PBC and other corporations to comply with their rules and the

Corporations (Aboriginal and Torres Strait Islander) Act 2006 (CATSI Act). They provide a wide range of publications on their website www.oric.gov.au to provide guidance on governance issues. ORIC also offers free accredited and non-accredited governance training, including dispute management and rulebook development.

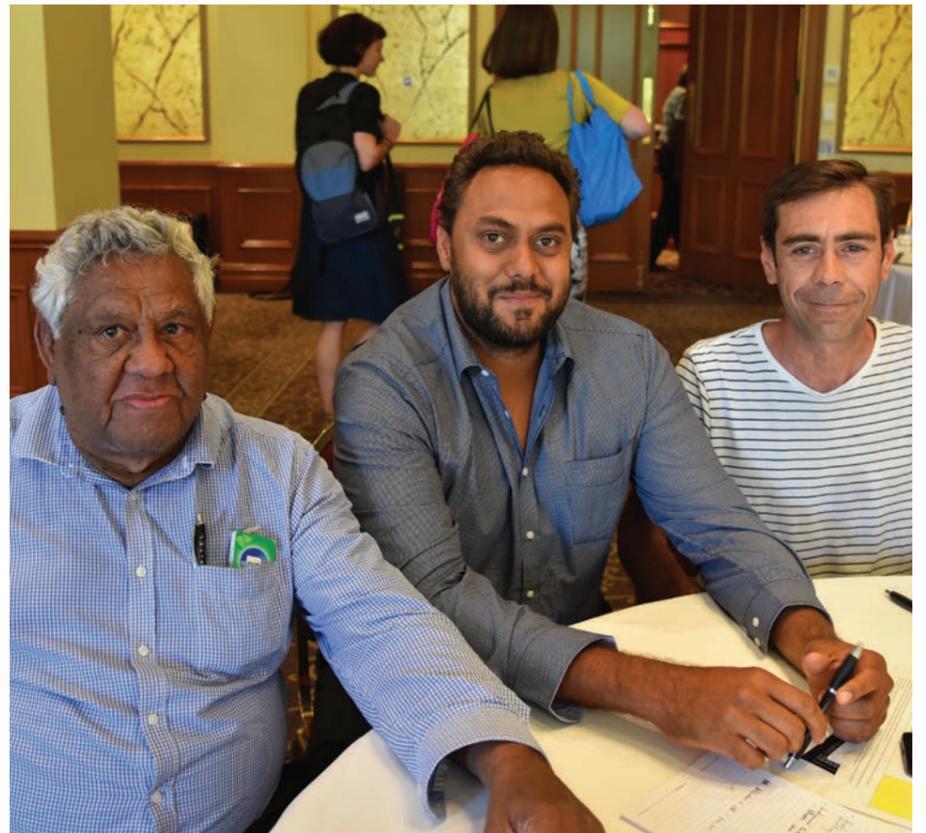
The Indigenous Business Australia (IBA) offers programs assist Indigenous Australians to buy their own homes, own their own businesses and invest in commercial ventures that provide strong financial returns.

Natural Resource Management (NRM) Boards, a part of DEWNR, have a major goal that "Aboriginal people attain greater wealth and wellbeing by taking a lead in natural resource management". They seek to consult and benefit Aboriginal people, including PBC members, in their work and to work in partnership with Aboriginal people.

For more information and links to services, visit Aboriginal Way online: www.nativetitlesa.org/aboriginal-way



Above left: Representatives of the Arabana Aboriginal Corporation. Left to right: Fiona Singer, Lorraine Merrick and Janette Milera. Above right: Left to right: Representatives of the Irrwanyere Aboriginal Corporation, Arthur Ah Chee and John Ah Chee. Representing Yandruwanha Yawarawarrka Traditional Land Owners Corporation, Joshua Haynes.



Turkindi recognised for bringing community together

An entirely volunteer based community information service operated by and for South Australian Aboriginal people has been recognised for their important contribution to the community.

The *Turkindi* information network, which is chaired by Ivan Tiwu-Copley was recognised by the city of Port Adelaide and Enfield recently.

“It was fantastic, you know there’s many Aboriginal and non-Aboriginal Australians on the *Turkindi* Board and they have a passion about Aboriginal people being informed and accessing opportunities.

“I think doing that for so long, all of a sudden getting acknowledged, it’s just such a great feeling to be recognised that you’re of value to the community” said Mr Tiwu-Copley after the award.

Turkindi is a Kurna word that means coming together and sharing information. The service has a majority Aboriginal board and provides a daily email service, as well as networking opportunities for Aboriginal people or those who work with Aboriginal people.

“What it provides is information in relation to employment, education, training, venues, Aboriginal services, Aboriginal service providers, events that go on around the place, information that is relevant to Aboriginal people, or people who are working with Aboriginal people and need to be informed about what’s

there and what can be accessed” Mr Tiwu-Copley told *Aboriginal Way*.

The *Turkindi* daily emails are sent to around 1700 email addresses every day by Office Manager Mia Copley, but probably distributed even more widely, according to Mr Tiwu-Copley.

“That 1700 includes Commonwealth State Service providers, non-government organisations, education departments, schools and private email addresses right across South Australia and beyond,

“So at a guesstimate, it’s probably going out to about 3000 hits every time we send an email out, that’d be a really good guesstimate of where its hitting and you know that happens 5–10 times a day, with different opportunities that go out from the network” Mr Tiwu-Copley explained.

Turkindi does more than send out daily emails – it also provides a forum for sharing information and networking at regular meetings.

“Every month we have a meeting at different service providers or government department or Aboriginal association or service, anyone can come to that meeting and listen to what the service providers offer as far as services or training.

The service grew out of a professional network in the Commonwealth public sector back in the 1990s, Mr Tiwu-Copley explained.

“Well, the very early days, mid 90s, what were called the Aboriginal Contact Officers working for Commonwealth

Employment Services used to meet – they were very keen to see that Aboriginal people had a network.

“They would normally meet at lunchtime, because you really couldn’t meet during office hours or work time, because you weren’t able to actually meet and network in those days” he said.

The informal group became an association in 1990 when they wrote up a constitution and held their first AGM being held in May 2000.

It was a volunteer effort from the start and *Turkindi* still operates on a volunteer basis.

“Everything’s on a volunteer basis. We go to all the events, NAIDOC events, reconciliation events, represent *Turkindi* across all sorts of different awards that come up, Aboriginal awards, there’s always a representative of the 10 board members and myself as Chair” said Mr Tiwu-Copley.

“Our secretary Di Hart, for example, she’s a non-Aboriginal person that’s volunteered her time as secretary for many years, been at many events, I remember in 2008 she cooked 5000 sausages at the Apology event at the park.

“This woman has been there volunteering her time because of her passion for Aboriginal people and assisting them. She’s been doing that for all these years, we’ve made her a life member and

she’s retired but she still does the minutes and types them out and prints them up and, she’s just that passionate” said Mr Copley.

The volunteer basis of the service allows it to operate without any funding apart from a small amount it collects from some organisational and personal members.

“Last year we probably had 30 financial members, a financial member is someone that helps support the network by paying \$200 a year into the network as a financial member. They get a badge and a lanyard, they can come to the Christmas dinner. But the value in that is if you posted one job advertisement in the Advertiser, you’d be paying close to that straight up” he said.

The reward comes from seeing people make connections and take up opportunities, Mr Tiwu-Copley explains.

“My wife Mia I know when she gets an email back, ‘oh I got a job through *Turkindi*’– she gets so excited about it, we know its achieved something of value” said Mr Tiwu-Copley.

Turkindi was recognised at Port Adelaide Enfield Council’s Aboriginal and Torres Strait Islander Awards 2017 in the category of “Recognition of an Aboriginal or Torres Strait Islander group or organisation for their contribution to the community”.

You can subscribe to *Turkindi* daily emails at turkindi@iprimus.com.au



Above: The Board of *Turkindi*.

First Nations Voice silenced

Anger and protest at the Federal Government's rejection of a First Nations Voice to Parliament are continuing following the Prime Minister's announcement in October.

The Prime Minister and Attorney General jointly rejected the proposal saying they do "not believe such an addition to our national representative institutions is either desirable or capable of winning acceptance in a referendum".

The Uluru Statement, including the First Nations Voice proposal, was the culmination of a series of regional forums aiming to resolve the growing dissatisfaction among Indigenous people with constitutional recognition options on the table.

Senator Pat Dodson's called the rejection "a kick in the guts" and Referendum Council member Mr Noel Pearson said that Mr Turnbull "had broken the First Nation's hearts of this country".

The Prime Minister argued in his statement that a fundamental principle of Australian democracy is "having equal civic rights – all being able to vote for, stand for and serve in either of the two chambers of our national Parliament – the House of Representatives and the Senate.

"A constitutionally enshrined additional representative assembly for which only Indigenous Australians could vote for or serve in is inconsistent with this fundamental principle."

The rejection statement also said that the First Nations Voice was a radical idea that would "inevitably become seen as a third chamber of Parliament".

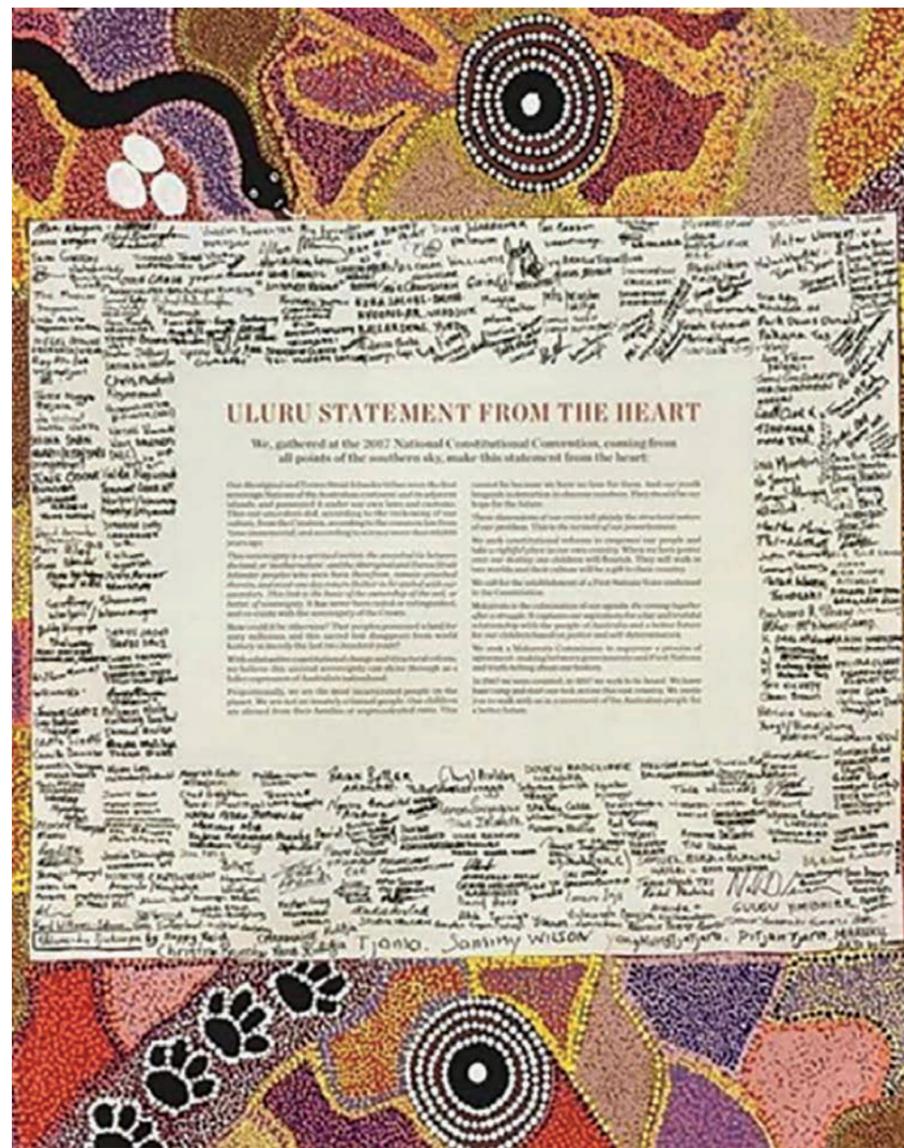
Thomas Mayor, spokesperson for the Uluru Convention working party said shortly after the news of the Government's rejection that the proposal was reasonable and considered.

"There's no way in the world that this is a radical proposal, it's the result of whittling

down what people wanted in reform over ten years to a very reasonable and conservative position, something that does empower us but does not take away from parliamentary supremacy" he said.

The Prime Minister's statement also said that the proposal for a First Nations Voice was missing detail. Mr Mayor rejected that perspective.

"Well it makes you wonder if he has even read the report, there was a whole lot of options in the report, there was a process proposed regarding how design would be done and that the idea being that First Nations would play a part in designing the body in partnership with government."



Presenting a general outline and options and leaving space for Aboriginal and Torres Strait Islander people to participate in further design was a deliberate and important part of the process, Mr Mayor said.

"As per self-determination and the UN declaration of Indigenous rights, it would involve Aboriginal and Torres Strait Islander people in its design" he explained.

In the Prime Minister's statement about the First Nations Voice, he said that people should go back to the 2012 Expert Panel and draw on what he calls "decades of work" in this area.

However Mr Mayor does not see that as a useful approach.

"It's just a time wasting tactic. He knows that there is no support on the conservative side of politics to have a bipartisan approach to those reforms that were proposed back then. He knows very well, just like he knew when he asked us what he wanted in constitutional reforms that he wasn't going to agree, it's just all delaying tactics" Mr Mayor said.

Since the Government's position has been revealed, statements in support of the First Nations Voice have continued.

In a nationally distributed petition, the Australian Council of Social Services (ACOSS) has stated.

"We urge the Australian Parliament to listen to First Nations peoples' recommendations in the Uluru Statement, and to back this attempt to improve their circumstances and participate more fully in Australian society"

The Federal and Opposition are now negotiating on setting up a Joint Select Committee on constitutional recognition, with the Government "asking that the committee considers the recommendations of the existing bodies of work developed by the Expert Panel (2012), the Joint Select Committee on Recognition of Aboriginal and Torres Strait Islander Peoples (2015) and the Referendum Council report (2017)".

For further information

Referendum Council: <https://www.referendumcouncil.org.au/>

Prime Minister & Attorney General's response to Referendum Council recommendations: <https://www.pm.gov.au/media/response-referendum-council%E2%80%99s-report-constitutional-recognition>

ACOSS Joint Statement on First Nations Voice: <http://www.acoss.org.au/supportfirstnations/>

Government has treaty talks with three SA Aboriginal nations

The South Australian Government has conducted treaty discussions with three Aboriginal Nations across the state, following the release of a consultation report and recommendations by Treaty Commissioner Dr Roger Thomas.

A year after the state government announced its intention to pursue Treaty, Aboriginal Affairs Minister Kyam Maher reported that detailed talks commenced with three Aboriginal nations – the Adnyamathanya, Narungga and Ngarrindjeri peoples.

"The Treaty Commissioner undertook what is almost certainly the most extensive consultation any Government

has undertaken with Aboriginal South Australians. This informed government how to take the next steps" the Minister said on Facebook.

"The approach for nation based Treaty (instead of whole state) was drawn from these consultations given the unique opportunities, challenges and desires of individual Aboriginal nations."

The Treaty Commissioner completed the report on consultation with SA Aboriginal people about treaty – *Talking Treaty* in July and it was publicly released in November.

The paper includes a report on the key themes discussed during consultations and a proposal for a way forward to

achieve treaty. As previously reported in Aboriginal Way, the feeling of those consulted was overwhelmingly in favour of treaties with individual Aboriginal Nations, rather than a whole of state approach.

Based on the recommendations in Dr Thomas' report, in August South Australian Aboriginal groups "were invited to submit an Expressions of Interest to enter a new relationship with the South Australian Government".

The Government reported that applications were received and considered by the Aboriginal Treaty Advisory Committee, who initially recommended three Aboriginal nations, Narrindjeri,

Narungga and Adnyamathanya for the Treaty-making process.

Talks with representatives of those nations and their communities have continued since that announcement.

Further information

Talking Treaty & other consultation reports: <https://statedevelopment.sa.gov.au/about-us/our-partners/treaty-commissioner>

State Government updates on Treaty: <https://statedevelopment.sa.gov.au/aboriginal-affairs/aboriginal-affairs-and-reconciliation/initiatives/treaty-discussions>

SA's first co-managed cultural burn at Witjira National Park

Lower Southern Arrernte man and Cultural Ranger Dean Ah Chee used firesticks to light the first cultural burn on co-managed land in South Australia recently.

The burn at Loveheart Springs, part of the National Heritage Listed Witjira-Dalhousie Springs at Witjira National Park, was managed in partnership between the Irrwanyere Aboriginal Corporation and the Department for Environment, Water and Natural Resources (DEWNR) last month.

Approximately 338 hectares of the Common Reed (*Phragmites australis*) vegetation growing in and around the springs were burnt.

Dean Ah Chee guided the DEWNR fire management staff around the area, using markers to show where it was ok to go and which areas to avoid for cultural reasons.

"We have got traditional connections to here, this country, and it's important that we look after the sites around the spring area that's been left for us to look after from our Elders before us" he said.

Burning the dense reeds creates more diverse habitat areas, crucial for the health and survival of unique fish species including the Nationally Listed Dalhousie Gudgeon (*Mogurnda thermophila*) and Dalhousie Goby (*Chlamydogobius gloveri*).

Reducing the dominance of reeds in the system will also increase environmental water flows, and provide more access to open water.

Travis Gotch, a water specialist from DEWNR said that the cultural burn was particularly targeted at restoring critically endangered species.

"We're undertaking a process now of reintroducing traditional cultural burning in conjunction with our understanding of the environment at Dalhousie, we are trying to protect and conserve and expand the habitat of some of these species that have just recently been nominated to be shifted to critically endangered" he said.

Witjira NP Co-Management Board Member Marilyn Ah Chee explained that fire had always been a part of caring for country.

"Lower Southern Arrernte people and Wangkangurru people have cared for this country for many, many generations. This country needs to be cared for and fire is a great tool for achieving that. Our aspiration is to use cultural fire management across Witjira to help care for country traditionally for the benefit of all" said Mrs Ah Chee.

This prescribed burn coincides with the release of a draft *Witjira Waru Pulka (Fire Management) Strategy* which has been made in the form of a poster.

Dean Ah Chee created artworks for the poster using traditional methods and knowledge. At the centre of it is a seasonal calendar, which shows how country responds to seasonal changes and when certain activities are undertaken.

"The poster that I've done for the co-management board is for the fire management of *Witjira National Park*, and in that is including Aboriginal Culture and the Western management of fire together" said Dean Ah Chee.

Witjira NP Co-Management Board Member and Co-Chair of the Irrwanyere Aboriginal Corporation, Arthur Ah Chee spoke about the draft *Witjira Waru Pulka (Fire Management) Strategy*, which is currently out for consultation.

"This is a co-operative approach which looks to manage fire across the park for the next 10 years, by combining our traditional and cultural knowledge with contemporary environmental practices to support looking after and caring for country.

"It reflects the joint commitment of the Witjira National Park Co-Management Board to facilitate and support the cultural aspirations of the Wangkangurru people, and Lower Southern Arrernte people" said Arthur Ah Chee.

Inappropriate fire regimes, when fires either happen too often or not often

enough, are a threat to several nationally significant species living in the spring area, according to DEWNR.

The strategy looks at different on-ground activities such as burning at strategic locations to reflect cultural practices, as well as reducing the bushfire risk to life, property, cultural assets and values and the environment.

Dean Ah Chee believes the strategy represents an important partnership with the traditional owners of Witjira NP and DEWNR, builds on reconciliation and makes the landscape healthier.

"Doing fire management programs creates new life, with new plants for our animals and the chance for Aboriginal people to see their cultural sites" he said.

The strategy is now available for public comment. Individuals and communities are encouraged to read it and provide feedback to DEWNR by 28 February 2018.

To have your say visit:
<http://yoursay.sa.gov.au>

For interactive maps and more detailed information on the strategy poster, go to <http://www.environment.sa.gov.au/managing-natural-resources/fire-management/bushfire-risk-and-recovery/fire-management-maps>



Above: Aidan Galpin (DEWNR Fire Management Officer), Dean Ah Chee (Cultural Ranger) and Travis Gotch (Senior DEWNR Water Officer) at the Witjira prescribed burn.



Above: Brett Williams (DEWNR Fire Management Officer) at the Witjira NP prescribed burn.

Water Coordinator for Murray Mallee Corporation

A Water Coordinator has been appointed as the first employee of The River Murray and Mallee Aboriginal Corporation (RMMAC), paving the way for more community based growth for the Riverland organisation.

Local man Kingsley Abdulla was appointed to the role of First People's Water Coordinator late last year, a role that supports First People's engagement in the development of a Basin Plan and Water Resource plans.

Christine Abdulla, Chairperson for RMMAC said that the Coordinator would play an important role for traditional owners in the Riverland.

"They'll be doing a lot of representation of RMMAC, because our determination is over mainly all the waters up in the Riverland, so we need to talk with government bodies about the Murray Darling Basin, our water plans, our country based plans, we've got someone that can do that now" she said.

Mr Abdulla said that water use is crucial in the area – "water to us is like an artery, we live off the land and it contributes to all parts of life".

He said that advocating for a water allocation was one of the biggest challenges of the job.

"Some of the stuff we want to do, like re-do our nurseries, which is our billabongs so we have native birds and wildlife can actually breed, even the plants and even the aquatic plants" he said.

The Coordinator role was established through a grant from the Department

of Environment, Water and Natural Resources (DEWNR) and with business support from SA Native Title Services.

The role is just the first step for RMMAC, with the Board also recently entering two contracts that mean local employment is managed by the the organisation. The first contract is with Fulton Hogan for civil works and the second contract with DEWNR for cultural heritage monitoring.

That means around sixteen heritage monitors and four civil workers are now being employed and directed by RMMAC, with Ms Abdulla acting as Cultural Heritage Coordinator.

Ms Abdulla says that the progress the organisation is making is due to the positive way the Board has found to work together.

"The good thing about it is that we're all moving together in our area up there once one person moves, we all know because we all talk to each other. We are looking at our strategic plan, we are looking at where we're going to be in three to five years time" she said.

They even hope to open a permanent office in the near future, which Ms Abdulla says could provide a base for community connections and services.

It's an exciting time for the organisation according to Ms Abdulla.

"We wanted to be a business on our own and we're just a young corporation, we're in our baby stages, our infant stages. We're not a big PBC like some, but we're making small steps and they're giant steps to us" she said.



Top: Christine Abdulla and Frances Lindsay from The River Murray and Mallee Aboriginal Corporation. Above: Left to right: Christine Abdulla and Kingsley Abdulla.

Ngadjuri Contact First

A new short video profiling the Ngadjuri Nation aims to encourage potential developers to connect more appropriately with the traditional owners for country around the mid North of South Australia.

The Ngadjuri Nation have an ancient and spiritual connection to their land that means they feel strongly about any impact on their country, but that does not mean they are against development say Ngadjuri spokespeople in the short film.

“We want developers to respect the Ngadjuri people and our land. My ancestors, my grandmother’s,

my mother’s, my kid’s country” says Ngadjuri woman Jaye Rigney.

Quenten Agius, Chairperson of Ngadjuri Nations Aboriginal Corporation, says that Ngadjuri see their country as a whole.

“Our country and what it means to us – when we look at hills in that environment, cultural waterways, the trees, the bushes, the artefacts, the insects, all play a part within our story lines.

These stories have been handed down, from generation to generation to generation.

“We the Ngadjuri people feel strongly about our country and any development,

any ground disturbance that happens on Ngadjuri country.

However Mr Aguis says that that connection does not mean that potential development would be rejected, just that it is essential that people make contact with Ngadjuri early.

“You will find once you talk to the Ngadjuri Board that you will see that we are easy to get on with.

“We are not against development. Our living cultural areas need to be protected and in working with you we hope to achieve a good outcome for all” Mr Aguis says.

The Ngadjuri Contact First video is an initiative of the Stronger Partners Stronger Futures project, and aims to support the Ngadjuri Nations Aboriginal Corporation by educating people about Ngadjuri People, their country and culturally appropriate protocols for when and how to engage with them. A video with the Arabana Aboriginal Corporation is currently in production.

You can view the video here: http://minerals.statedevelopment.sa.gov.au/land_access/stronger_partners_stronger_futures



Above: Quenten Agius, Chair of Ngadjuri Nation.

Ngarrindjeri Native Title Claim Determined

The Ngarrindjeri people have had native title recognised in a hearing of the Federal Court on their country by the River Murray.

On 14 December 2017, Justice White convened the Federal Court at Sturt Reserve in Murray Bridge to deliver his determination in the matter of Ngarrindjeri and Others Native Title Claim (Part A).

“Today marks the formal recognition of the traditional ownership, by the Ngarrindjeri people, of this land,” he said.

“The court’s orders do not have the effect of creating native title, instead they are a declaration that native title exists in the land and has always existed” Justice White told the audience of around 200 people.

The Ngarrindjeri People’s lawyer Shaun Berg acknowledged the many years of pursuit of native title recognition by Ngarrindjeri people.

Mr Darrell Sumner, the Chairperson of the Ngarrindjeri Native Title Management Committee also spoke of the native title journey.

“We started 25 years ago. 95% of our elders have passed and we have not finished our quest for native title for all of Ngarrindjeri land” he said.

A native title claim was lodged by the First Nations of the South East, represented by SA Native Title Services, which overlaps the southern portion of the Ngarrindjeri and others native title claim. That matter is expected to go into mediation by the Federal Court in February 2018.



Above: The Ngarrindjeri Consent Determination at Murray Bridge on 14 December 2017.

Co-designing the Future

On 17 and 18 October 2017, the South Australian Government's Mineral Resources Division held an independently facilitated Workshop in Port Augusta for those parties who are actively involved in negotiating native title mining agreements under Part 9B of the Mining Act 1971.

Over 80 representatives attended the Co-designing the Future Workshop to discuss and share their ideas and agree a path forward to progress possible reform.

This was the largest ever meeting of Traditional Owners, mineral explorers, and peak bodies, to discuss the future

of mineral exploration and native title in South Australia.

Discussions sought improved trust and collaboration between mineral explorers and traditional owners, and identified how current processes could be streamlined and improved. The Workshop was the outcome of over two years of consultation undertaken in the lead up to the launch of the Stronger Partners, Stronger Futures program.

The key issues considered included cultural heritage management, 'low impact' exploration, alternative native title schemes, early engagement, and further opportunities for collaboration and better communication between all parties.

The purpose of the Workshop was to work together to share ideas, expertise and wisdom, with a view to:

- building further trust between government, native title groups and industry;
- strengthening relationships based on understanding, respect and early engagement;
- driving better collaboration between stakeholders; and
- identifying co-designed solutions to the operation of the native title system for mineral exploration in South Australia.

The spirit of respect and cooperation between parties was outstanding and a commitment from all was reached to continue to work together on reform into 2018. A process to progress issues was strongly supported by attendees.

There is now a clear pathway forward towards regulatory and policy reform aimed at supporting better communication, capacity and partnering between native title groups and explorers. The government is committed to continue its consultative approach to mining sector reform as a way of co-designing better solutions and policy outcomes.

Source: SA Government Mineral Resources Division

Have your say at the 2018 State Election



South Australian Electoral Commissioner Mick Sherry is calling on all Aboriginal electors to make sure they are properly enrolled and have their say on the future of South Australia at the upcoming State Election.

In March 2018 about 1.2 million South Australians will vote at the 2018 South Australian State Election, supported by more than 6,000 polling officials at 700 polling places.

"The Electoral Commission is committed to supporting all eligible Aboriginal South Australians to participate in the Election, and we have been focused on a consultation-based approach to design our voting services.

"We've received valuable feedback from meetings with Aboriginal stakeholders in Adelaide and through visits to the APY Lands over the past few months. This feedback has helped us shape our planning for the Election next year, and

Aboriginal electors – particularly those living in remote communities – will have more opportunities than ever before to participate.

"I'm also very pleased that we will be recruiting a number of Aboriginal Information Officers to work with our mobile polling teams in remote locations."

"When you vote at the election, you are having a say in what happens with your local community and the whole of South Australia. But don't forget that in order to vote you have to be enrolled by 23 February 2018."

"The quickest way to enrol for the first time or update your details is through our website at ecsa.sa.gov.au You can also pick up a paper enrolment form from any Australia Post office, if there is one in your community, or ring on 1300 655 232 and we'll send one out to you."

Voting and enrolling is compulsory for all Australian citizens who are 18 or older.

"I also encourage electors to visit our website from mid-January 2018 to access the range of information and publications about voting, including material in Pitjantjatjara" Mr Sherry said.

Key dates for the 2018 State Election include:

- 23 February 2018 – deadline for enrolling or updating your details on the electoral roll
- 26 February 2018 – deadline for nominating as a candidate
- Specific dates between 7–16 March – mobile polling available at over 40 locations across South Australia
- 17 March 2018 – Polling Day

Source: Australian Electoral Commission

Australian Anthropological Society Annual Conference



The Australian Anthropological Society Annual Conference was held in Adelaide in December. Mark McInerney from the National Native Title Tribunal introduced important and useful new online tools to research, map and help understand country. See maps of your country and the whole of Australia at Native Title Vision at: www.ntv.nntt.gov.au

Needs of Aboriginal children overlooked in reforms

Long term decisions that will have a huge impact on vulnerable Aboriginal children in South Australia are being made without the real input of Aboriginal people, according to a group of experienced Elders and community leaders.

With Aboriginal children significantly overrepresented in SA's Child Protection system and a third bill to change the system currently before State Parliament, the Aboriginal Community Leadership Reference Group (ACLRG) has issued a statement saying that "the SA government appears to be not at all interested in safeguarding the best interest of the Aboriginal child's wellbeing and safety in its reshaping of its Child Protection reforms".

The ACLRG was formed specifically to advise on child protection reforms following the Nyland Royal Commission.

The Commission came about after mounting evidence that the state was not effectively helping vulnerable children who were being abused, and the prosecution of a government carer for multiple cases of child sexual abuse.

It was in 2016 at a stakeholders meeting convened by Minister Susan Close, that Director of Aboriginal Services at the Aboriginal Legal Rights Movement (ALRM), Melissa Clarke realised that something was very amiss with the discussion about changing South Australia's child protection system.

"It was in anticipation of the release of the Nyland Report" Ms Clarke told *Aboriginal Way*.



Above: The Aboriginal Community Leadership Reference Group (ACLRG).

"The Government was very positive – they were about to announce that the release of the Nyland Report, they were all ready for the announcements and publicity.

"But I looked around that meeting room. And there was not one other Aboriginal person there. There was no organisation to put our perspective, to be able to really step up and put the case for Aboriginal children" she said.

With a background in child protection and youth justice, Ms Clarke saw the significance of the moment and brought together Elders and community leaders to establish a community group who had important cultural knowledge as well as experience in child protection and community self-determination.

"I was pretty wild and I just got going" Ms Clarke said.

With the support of Minister Kym Maher and Minister Susan Close, the Aboriginal Community Leadership Reference Group (ACLRG) was formed.

Melissa Clarke was appointed Chair of the new group. Other members include Sandra Miller, who has long experience working in child protection in the health sector; Brian Butler, a well-respected Elder who had an involvement with the *Aboriginal Child Care Agency*; Sandy Marty, Acting Deputy CEO *NPY Women's Council*; Narungga elder Tauto Sansbury; CEO of *Kornar Winmil Yunti* Craig Rigney, and recently Makinti Minutukjur, member of the *APY Executive*.

With Aboriginal children making up nearly 40 percent of children in out-of-home care, and 50 percent of children in residential care, the advice that the ACLRG can offer is crucial, says ALRM CEO Cheryl Axleby.

"The ACLRG are there to ensure that the Aboriginal cultural context is at the forefront of the minds within the child protection reforms, but also in regards to the re-development of any bills that go before parliament.

"The ACLRG role is to ensure that the needs of Aboriginal communities and children are enshrined in the bills, in the regulations and in the child protection reforms" she said.

The body has been formally endorsed by the Government, embedded in the Child Protection Reform Governance Framework and an Executive Officer funded on a short-term basis.

Despite that formal support, the ACLRG feel their contribution is being treated as a token, a feeling that was strengthened when the group was given the latest reform bill only the day before it was put before parliament.

"While there has been engagement with the department in regards to the child

protection reforms, what is concerning ACLRG is whether or not their advice is actually being endorsed and accepted" says Ms Axleby.

"If you're going to have a true partnership and you want a true Aboriginal engagement body such as the ACLRG, then the Government needs to take that advice on board and respect it and implement it, otherwise its tokenistic and the ACLRG are very clear that they're not there to be a tokenistic body" she said.

One of the central concerns of the ACLRG is that Aboriginal Child Placement Principles, which were developed following the landmark *Bringing Them Home* Report, have been "watered down considerably".

"We're saying that you have to have the Aboriginal Child placement principles, which are about ensuring that the child is connected to culture, is placed in kinship, or within Aboriginal families, their identity is maintained and the department has a responsibility to ensure that the Aboriginal identity and cultural context is maintained while they're under the care of the Minister" Cheryl Axleby explained.

Melissa Clarke and the ACLRG have a clear vision for a system to support vulnerable Aboriginal children.

"A Co-Commissioner for Aboriginal Children who would be the individual oversight mechanism for accountability for Aboriginal children would be very valuable.

"Falling under that [Co-Commissioner for Aboriginal Children] we would make sure that there are culturally safe environments, institutions, decision making, policy development, legislation and then cultural proficiency within the organisations – so government and non-government organisations that have a role in working with Aboriginal children and families apply that cultural lens to their work" Ms Clarke said.

The Children and Young People (Wellbeing, Development & Early Intervention) Bill is currently before state parliament.

Salisbury Library Services celebrate NAIDOC 2017 with Tal Kin Jeri

Salisbury Library Services report that they welcomed the Tal Kin Jeri dance group to mark NAIDOC Week 2017.

We had the brilliant Tal Kin Jeri Dancers perform for our final NAIDOC Event for 2017 on Friday 20 October. We had a full house – 250 students and 29 Adults at our Para Hills Branch-Para Hills Hall-Salisbury Library Service.

The performance showcases the unique cultures of the Ngarrinjeri Nations. Traditional culture and stories depicted in dance and song. Uncle Moogy of Tal Kin Jeri had adults as well as the children happy to participate in the dance. We explored cultural awareness through a fusion of dance, didgeridoo – stories that relate the diversity of Aboriginal Australia.



Aunty Joy Reid supporting play across the Far West Coast

During an average week, Aunty Joy Reid drives over 500 kilometres to deliver early learning supported playgroups for Aboriginal children living in remote communities on the West Coast of South Australia.

"I just love it, going out there," she says. "There's a railway line we cross, just out of Ceduna and we cheer every time we cross it. We love getting out of town to visit these communities."

A proud Kokatha/Barngala woman, Aunty Joy is a hugely respected Aboriginal Elder who has worked for over 45 years to support Aboriginal children and their families.

This October, her commitment and passion were rewarded with the Children's Week Award at Government House in South Australia.

"I wasn't expecting anything! One of my colleagues just said 'hey, you've won this award and you need to go to Government House in Adelaide to get it.' and I said 'WHAT?!' I was very honoured. I just enjoy what I'm doing, you know? I never put my hand for anything like this.

I just enjoy the work. If I didn't enjoy it, I'd have retired years ago! But I just love doing what I'm doing."

Aunty Joy helped establish Save the Children's Early Childhood Care and Development Program on the far west coast of South Australia in 2010, and she has been central to Save the Children's Play2Learn program in Ceduna, Koonibba and Yalata ever since.

She provides an outlet for families to enjoy time with their children, while also acting as a mentor to younger staff. Last year alone, she provided early learning opportunities for over 100 children who otherwise would have had little access to early education due to their remote location.

"It's very important for them to start learning and seeing new things as they're growing up – learning right from wrong and establishing a routine before they start kindy and then school."

Throughout her career, Aunty Joy has been involved in the early education of generations of children and has worked tirelessly to ensure that early education

is more inclusive of Aboriginal families. Prior to joining Save the Children, she helped establish the first kindergarten for Aboriginal children in Ceduna with another local Aboriginal woman, Margo Walker.

"We've got a great team. We're really supportive and we help one another. Such a good crew to work with. No fights or arguments. It's a really excellent team here."



Students find their way on the Kokoda track

A group of high school students who walked the gruelling Kokoda track recently discovered the untold stories of eleven South Australian Aboriginal servicemen, their own resilience and leadership capacity and the power of music for reconciliation.

The 2017 Kokoda Track Reconciliation Trek, organised by Reconciliation SA, saw a group of Aboriginal and non-Aboriginal high school students, along with teachers and university mentors, walk the 106 km

of the gruelling Kokoda track in southern Papua New Guinea.

Alex Witty is a music student at Brighton High, and he told Aboriginal Way that while stories from the 1942 battles at Kokoda are familiar, being on location made history come alive.

"Like it was hell, it was just hell for those boys... you couldn't imagine what those boys went through so it was good to be able to be there and pay respect to them.

"I mean I read a book about it before I went to Kokoda but it was just so much

different being in the places where all these stories took place and hearing about all the different stories a lot of these soldiers went through, what they all individually went through both physically and mentally" he said.

The trip was designed to be a reconciliation journey and was a powerful experience for Alex and other students.

"Well it was able to put us all in a completely uncomfortable zone and deal with the whole trek and everything that happened on the trek together as a group, which was amazing, you know I was surrounded by friends, in the end practically a family, we all grew so close" he said.

Samara Ferndandez is a Psychology student at UniSA and she attended the trek as a mentor for the high school students. She says she witnessed them grow and learn along the track.

"I think a lot of people truly found who they were as a person and they really dug deep and you know left a lot of their negativity on the trip and everyone's probably changed a lot from the trek.

"There were obviously the students and they had their mentors and their teachers, but at times you also saw them mentoring each other and supporting each other so that was really nice to see" she said.

One intense time for both Alex and Samara came at the village of Isurava.

While there they heard heart-breaking story of brothers, Stan and Butch Hissett of the 2/14th Battalion.

The group learned how Stan held his dying brother, singing "Danny Boy" to him as he passed. Accompanying this presentation was a stirring rendition of "Danny Boy" by a choir of trekkers.

"It was probably one of the hardest things I've ever done emotionally, to have to sit through" Alex said.

"Everyone was on the same page you know, you couldn't see a dry eye anywhere, everyone was in tears and you know it was quite memorable, we had a small little choir, and we sang and we just remembered all together and it was beautiful to do that all in such a group.

"Because it was towards the end of the trek as well, everyone had become so familiar with each other, it was just beautiful to see how we all reacted and helped each other out afterwards and that will always just stick with me" he said.

For Alex, a keen musician, the experience proved the power of music in reconciliation.

"It was incredible, it brought our culture as well with the Buna Boys (local guides) all together and we all came around almost every night and we'd sing songs together by the fire

"It really brought everyone together, just being able to communicate with the locals in something they love as much as we do, it was just amazing" he said.



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.

Remote communities art & culture on show

Artists from Art Centres right around rural and remote Australia travelled late in 2017 to Adelaide to present their art works to buyers and collectors at the TARNANTHI Art Fair.

The event was held at Tandanya National Aboriginal Cultural Institute.

Cara Kirkwood, a Mandandanji, Bidjara and Mithaka woman from Queensland who managed the event for TARNANTHI, says that Art Fairs are a showcase of the diversity of Aboriginal visual culture.

“This gives you an opportunity to access work that has come from the Torres Strait Islands, the Kimberleys, Western Desert, Far North Queensland, Tasmania. We’ve got artists represented from right across the country” she says

As well as an astounding showcase of Indigenous creativity, the event provides

an opportunity for people to meet artists personally and be sure that they are purchasing ethically.

“It’s the best way for people who are unaware of how to ethically purchase Aboriginal art, to make sure it’s ‘right way’” Ms Kirkwood says.

“At an art fair you will get a certificate of authenticity, a statement about the work and a little bit of information about what the work actually is” she explains.

One of the central challenges of a major national event is getting artworks and people to the venue, Ms Kirkwood explains.

“For example, if you’re from Torres Strait Islands, you’ve got to get your art work wrapped, freighted, which means it’s got to be boated across from an Island to a mainland point to then get on a truck, to then transit all the way down, possibly on a train, there’s so many means that get artworks here, let alone the artists themselves” Cara Kirkwood says.

“People often arrive quite tired because of the long travel times they’ve incurred, however once they get here, people are really excited, people want to talk about their work, they want to showcase their work, they want to talk about their culture.”

That sharing of culture is central to the TARNANTHI Art Fair.

“This is what the art fairs are all about actually, looking at culture in a visual sense” Cara Kirkwood says.



Tjungkaya Tapaya and Nyurapaya Kaika are the Directors of the APY Art Centre Collective (pictured top). They have brought a huge collection of art from communities in the APY Lands, including Tjungkaya Tapaya’s work *Seven Sisters*.

Joy Burrinna (pictured right) from Bula Bula Arts has travelled from the community of Ramingining in North East Arnhem Land with her artworks for the TANDANYA Art Fair.

She explains the story behind her work *King Brown*. The *King Brown* is her totem and an old story from her family, where the blue tongue lizards fought the *King Brown* for his home.

Lindsay Malay (pictured right) is from the Warmun Art Centre in the Kimberleys. Kimberley Aboriginal artists from different Art Centres have worked together to bring their works to Adelaide.

Lindsay’s works tell stories of the travels of his ancestors, and of his children across his country.

The TARNANTHI Festival and the Art Fair are labelled “contemporary”, however Ms Kirkwood believes it’s important to see Aboriginal art in a continuum.

“People often like to use the word Traditional within Aboriginal art, but you know this is just a continuum, there hasn’t been a stopping point.

“People have been making art and making ceremony and engaging in culture in a continuous manner for 40, 60 thousand years” she said.

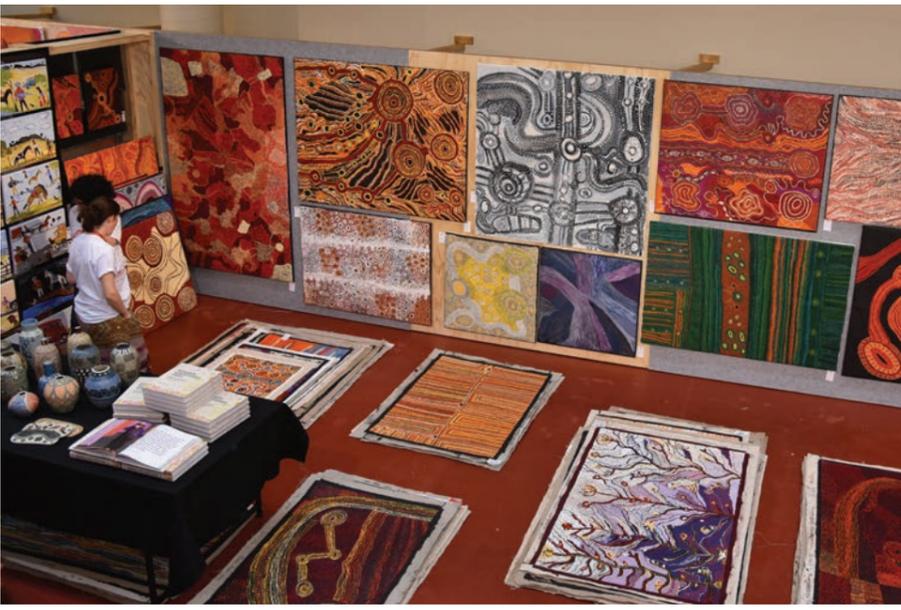
At the TARNANTHI Art Fair you can see those practices continue and thrive.

The TARNANTHI Art Fair is an annual event at Tandanya National Aboriginal Cultural Institute in October.

in review



Top: Tjungkaya Tapaya and Nyurapaya Kaika, Directors of the APY Art Centre Collective Above: Cara Kirkwood, Organiser of Tarnanthi Art Fair.



This page: Top row: Works at Tarnanthi Art Fair; Middle row: Joy Burrunna from Bula Bula Arts with her work and totem King Brown; Bottom row left: Lindsay Malay from the Warmun Art Centre in the Kimberleys.

Significant reform of Native Title Act proposed

The Federal Government is looking to develop and introduce amendments to the Native Title Act, which it says will more efficiently resolve claims, improve agreement making and promote the autonomy of native title groups in making decisions and resolving disputes.

An Options Paper has been released which brings together changes that have been recommended by several reviews of the Act in recent years. These include reviews by The Australian Law Reform Commission, the Council of Australian Governments and the Office of the Registrar of Indigenous Corporations (ORIC).

The Government has invited feedback on the *Reforms to the Native Title Act (Cth) 1993 Options Paper* from Prescribed Bodies Corporate (PBCs) and other native title stakeholders. This feedback will be used to shape the amendments to the Act.

Full details of the possible changes are available on the Attorney General's website here: <https://www.ag.gov.au/Consultations/Pages/Currentnativetitle reforms.aspx>

Key changes that are canvassed in the Options Paper can be summarised:

Section 31 Agreements

Section 31 agreements primarily relate to the grant of mining and exploration rights over land which may be subject to native title, and the compulsory acquisition of native title rights.

The Options Paper proposes confirming the validity of existing section 31 agreements and making changes to the role of the applicant in future section 31 agreements.

Authorisation and the applicant

The applicant for a native title or compensation application is the person or people who have been authorised by the wider native title claim group to act on their behalf.

The Options Paper proposes allowing claim groups to define the scope of the applicant's authority in conducting a claim.

Agreement-making and future acts

The future acts regime within the Native Title Act provides ways for certain things to be done on native title land. A key feature of the future acts regime are ILUAs (Indigenous Land Use Agreements).

The Options Paper proposes several ways in which alternative agreement-making processes might be established. It also proposes changes it says would streamline existing agreement-making processes and mechanisms for making all native title agreement-making more transparent.

Indigenous decision-making

The Native Title Act currently prescribes

that a traditional decision-making process must be adopted if one exists within the group.

The Options Paper proposes that native title claimants and native title holders should be permitted to select their decision-making process, whether traditional or not.

Claims resolution and process

Native title claimant applications seek the legal recognition of the rights and interests of the native title claim group to land and waters according to their traditional laws and customs. Compensation applications seek compensation for the loss or impairment of their native title rights and interests.

The Options Paper states that stakeholders consider that claims resolution procedures can be improved in a range of ways.

It proposes a range of options that it says aims to improve the efficiency and effectiveness of claims resolution.

Post determination dispute management

Prescribed Bodies Corporate are the entities charged with managing the native title rights of the common law holders. Importantly this includes a duty to consult the common law holders in relation to native title decisions.

The Options Paper states that native title disputes, in particular those between PBCs and native title holders, impact on governance and the ability of PBCs and native title holders to fulfil their obligations and to exercise their native title rights.

It proposes a range of options that it says aims to improve the efficiency and effectiveness of dispute resolution.

The complete *Reforms to the Native Title Act (Cth) 1993 Options Paper* can be viewed here: <https://www.ag.gov.au/Consultations/Pages/Reforms-to-the-Native-Title-Act-1993.aspx>

Submission details:

Submissions on the options paper will be accepted until Wednesday 28 February 2018.

Submissions can be emailed to: native.title@ag.gov.au

Submissions may also be posted to:

Native Title Unit
Attorney-General's Department
3-5 National Circuit
BARTON ACT 2600

If PBC stakeholders have any questions about the reforms process or the options included in the paper, please contact the Native Title Unit in the Attorney General's Department:
Email: native.title@ag.gov.au
Phone: (02) 6141 3615

SA Native Title Services has a new Chairperson



Above: Left to right: Lavene Ngatokorua, Paul Case, John Briggs, April Lawrie, Allan Hunter and Craig Allen at SANTS AGM 2017.

SA Native Title Services held its AGM on Monday 27 November 2017, appointing a new Chairperson, accepting audited financial statements and confirming the membership of the Board.

Craig Allen, a Yandruwandha Yawarrawarrka man who works at Flinders University in the faculty of medicine, takes on the role of Chairperson of SANTS.

On his appointment, Mr Allen said he was humbled by the opportunity.

"It's an absolute honour and a privilege to be nominated as chairperson of the SANTS Board.

"SANTS as a not-for-profit Aboriginal community controlled organisation continues to achieve its core outcomes of Native Title determinations and economic development of custodial groups.

"It's also strategically positioning itself to ensure the organisation has longevity and solid future growth.

"I'm excited about the next 12 months as chairperson and am committed to working closely with my fellow Board members, Keith Thomas the CEO and the entire deadly SANTS team" he said.

All other existing members remain on the Board, with the majority of positions remaining designated for Aboriginal people.

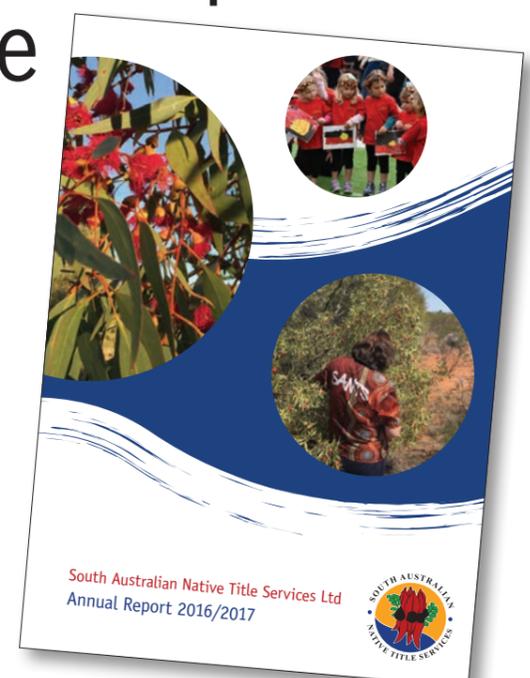
The SANTS Board is:

Craig Allen – Chair
Damian Coulthard – Deputy Chair
Paul Case – Treasurer
April Lawrie
John Briggs
Lavene Ngatokorua
Allan Hunter
Craig Allen
Troy McNamara

SANTS Annual Report now available

South Australian Native Title Service's Annual Report for 2016 / 2017 is now available online at the SANTS website: <https://www.nativitlesa.org/our-publications>

The Annual Report includes an update on the status of native title claims across South Australia as at 30 June 2017, as well as a reflection on the challenges faced by SANTS and native title groups over the 2016 / 2017 financial year. SANTS reports on its financial operations for the past year and looks ahead to further achievements in 2018.



SANTS: Working to achieve sustainable Aboriginal nations

SA Native Title Services (SANTS) is the Native Title Service Provider (NTSP) for South Australia under the Native Title Act 1993 (Cth).

As NTSP, SANTS provides legal representation and guidance, anthropological research and community liaison to support traditional owners with native title applications, negotiations and determinations.

SANTS also provides a wide range of services to South Australia's Aboriginal Nations who hold or may hold native title and works with Aboriginal Nations to realise their aspirations, which are often broader than the recognition of native title.

There are currently fifteen Prescribed Bodies Corporate (PBCs) established in South Australia to manage determined native title areas. SANTS works with many of these groups to support them in their native title outcomes, comply with

legislative responsibilities and develop and grow to achieve their goals.

SANTS activity in supporting PBCs includes; developing and strengthening governance practices, facilitating community-based planning to develop strategies, implementing agreements and managing native title benefits, accessing business development services, providing business services such as finance, human resources and secretarial support, delivering community development projects including for cultural heritage and country and engaging in policy and legislative reform and implementation.

SANTS always welcomes Aboriginal Nations and native title groups who would like to work more with us.

We receive funding from the Commonwealth and South Australian Governments.



Clockwise from top right: Field Project at Gawler Ranges National Park; Keith Thomas and Karina Lester; Sturt Desert Pea, APY Lands; Fencing at Thurlga.



**SOUTH AUSTRALIAN
NATIVE TITLE SERVICES**

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

Editor
Keith Thomas

Communications Officers
Lucy Kingston
Kaliah Alice

Designer
Alison Fort

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

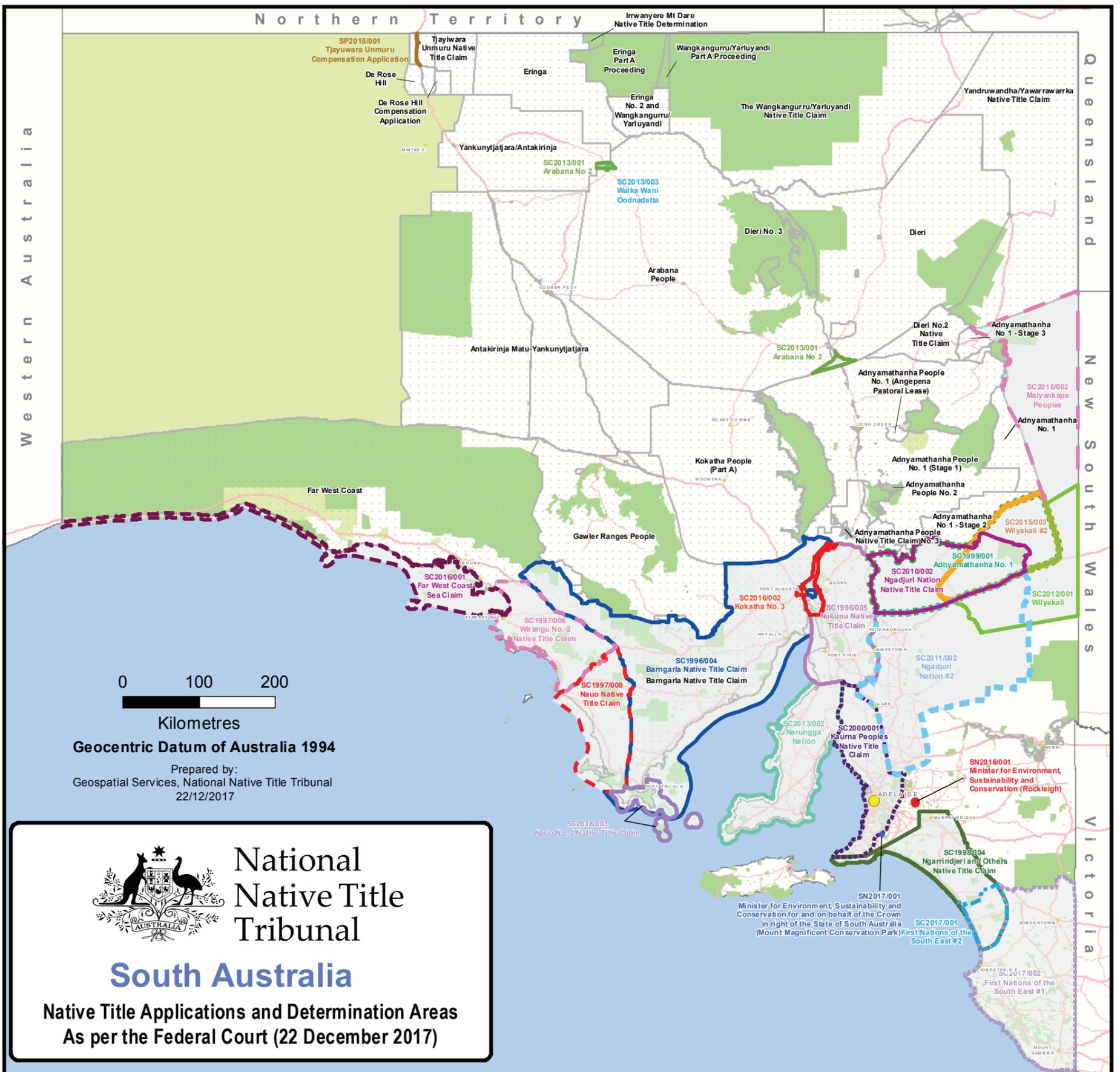
Aboriginal Way
South Australian
Native Title Services
Level 4
345 King William Street
ADELAIDE SA 5000

Ph: 8110 2800
Fax: 8110 2811
FREECALL: 1800 010 360

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Native Title Areas in South Australia



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Aboriginal Way radio program

...airs each week on Wednesday at 3.30pm on 101.5FM in Adelaide.

If you have an interesting story or event that you would like to share on radio, please contact Lucy Kingston on (08) 8110 2800 or email aboriginalmessage@nativetitlesa.org

Listen online at <http://radioadelaide.org.au/program/aboriginal-way/>