



Aboriginal Way

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Above: Uncle Major Moogy Sumner at reburial of Kaurna Old People (more on page 4).

A voice for First Nations in South Australia

First Nations groups in South Australia will have a new voice after representatives from across the state resolved to incorporate a new peak body that will promote the perspectives and interests of Aboriginal Nations.

Representatives from native title groups met in Adelaide on 10 October to discuss the functioning and creation of the 'First Nations of South Australia Aboriginal Corporation'. The group will provide leadership, advocacy and a resource for Aboriginal Nations in South Australia.

Those present for the decision represent traditional owner communities who hold or seek native title rights across the state, from the far north west of South

Australia through the centre and north of the state and into the south east.

The delegates also resolved to invite representatives from the west of the state, the Anangu Pitjantjatjara Yankunytjatjara (APY) Lands and Maralinga Tjarutja lands communities to join the new body.

After voting to progress to incorporation of the new group, representatives appointed an inaugural board of 12 people from those present.

Those individual members will guide the organisation through to the first General Meeting. Aboriginal Nations including Prescribed Bodies Corporate and native title claim groups will be encouraged

to join the new corporation prior to a general meeting early in 2019.

Lorraine Merrick, General Manager of the Arabana Aboriginal Corporation and an inaugural Director of the new corporation said that she felt positive about the decision.

"I see it as an opportunity to strengthen the Prescribed Bodies Corporate and our native title bodies in the sense that we have our nation groups and our governance structure, but this would be a body that can provide additional support by prioritising and looking at issues that are common across all nations and for developing strategies and means of addressing those issues.

"This is a mechanism by which if there is an issue we want to escalate and get additional political support from others, then this is a way we can do that" Ms Merrick said.

Travis Thomas from the Nukunu nation and an inaugural member of the new body said he thinks the decision provides important opportunities.

"I believe it sets up a great opportunity for each of the different groups to have a voice which is a direct conduit into the government departments, where in the past it may be difficult for each group to get their voice heard and to make access to the relevant people.

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A voice for First Nations in South Australia

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“This provides a streamlined approach to be able to have those conversations and convey the messages from our groups and our people to the government in regards to the issues that we are experiencing, the problems we have and the ideas we have for the future – our own development and our own opportunities.

“The body also provides an opportunity for Aboriginal Nations to learn from each other” Mr Thomas said.

“I believe it’s also a great place for ideas to be shared amongst the different groups, solutions to problems, often the problems we find are found in other areas and often there are solutions or be able to assist us with our own issues or vice

versa so in that regard I believe it’s a fantastic start” he said.

“While native title groups and other Aboriginal nations will collaborate in the new organisation, it will not take on any of the individual decision making that now happens in individual communities” Mr Thomas said.

“It’s designed to be a conduit, to take the voice of groups forward and present it to government and departments. The group manages itself as they always have, this is an avenue for whoever they decide to appoint to represent them in a more direct and easy manner, so hopefully their concerns are heard” Mr Thomas said.

Ms Merrick said that the new organisation is a valuable addition to the governance

structures for Aboriginal organisations in the state.

“This doesn’t replace the PBCs. This enhances the governing structure for South Australia, and it’s an opportunity for us to escalate and advocate for the issues, the common issues that we have as Prescribed Bodies Corporate” she said.

The new corporation will receive support and some funding from South Australian Native Title Services (SANTS) and will seek further sources of revenue.

Tom Jenkin, Manager of Corporate and Community Development at SANTS said the decision by delegates is a great outcome.

“It’s a positive and significant decision for native title groups to come together

and establish a representative peak body to work for the collective interest and benefits of their communities and others across the state” he said.

“The decision has been made in a considered and informed manner and there is much enthusiasm for the future of this new organisation.

“It will give Aboriginal Nations a chance to collaborate and lead discussions on shared issues and opportunities, including relevant reforms to government policies, programs and legislation. It provides a framework for leader to leader dialogue at a state level, to communicate and drive an Aboriginal-led agenda, and to realise many long-desired changes and opportunities” Dr Jenkin said.



Representatives of South Australian Aboriginal Nations at the meeting on 10 October 2018.

Aboriginal corporation and native title laws under review

The law that governs how native title holders and other Aboriginal corporations manage their affairs, the CATSI Act is currently under review by the Federal Government.

The Corporations (Aboriginal and Torres Strait Islander) Act 2006 (CATSI Act) guides how Aboriginal and Torres Strait Islander corporations are run.

Once a native title group gains native title recognition, they must form a Prescribed Body Corporate (PBC) and register that under the CATSI Act.

The Act includes guidance on:

- The level of reporting required;
- What records must be kept by PBCs;
- Duties of directors and managers;
- Member rights; and
- The role of the Registrar and special administration.

The CATSI Act has similarities with the Corporations Act 2001 (Cth), which governs all companies in Australia,

but was created for the particular needs of Indigenous corporations.

It includes specific provisions for Registered Native Title Bodies Corporate (RNTBC) to ensure that their obligations under the Native Title Act don’t conflict with the requirements for their corporations.

The Federal Government has released an options paper and held national forums on proposed changes to the CATSI Act.

ORIC, the Office of the Registrar of Indigenous Corporations managed the review and consultation.

In a summary of the proposed changes they explain what changes are needed and why they have been proposed.

- Size classifications
- Rule books
- Prohibited names
- Business structures
- Meetings and reporting
- Membership

- Transparency of senior executives
- Related third parties
- Special administration
- Voluntary deregistration
- Compliance powers

The initial consultations have been completed and the next steps in the reform are underway. On 29 October, the Federal Attorney-General Christian Porter released an ‘exposure draft’, a proposed version of the Native Title the Native Title Legislation Amendment Bill 2018 and the Registered Native Title Bodies Corporate Legislation Amendment Regulations 2018.

The Government said that the amendments contained in the exposure drafts are intended to improve the native title system for all parties by:

- Streamlining claims resolution and agreement-making processes;
- Supporting the capacity of native title claimants through greater flexibility around internal decision-making;

- Increasing the transparency and accountability of prescribed bodies corporate (the corporations set up to manage native title) to the native title holders;
- Improving pathways for dispute resolution following a determination of native title; and
- Ensuring the validity of section 31 agreements in light of the Full Federal Court of Australia’s decision in *McGlade v Native Title Registrar & Ors* [2017] FCAFC 10.

More information on the reforms process, including the exposure drafts, is available on the Attorney-General’s Department website and on indigenous.gov.au.

Submissions close on 10 December 2018.

For further information on the review and changes see the ORIC website: oric.gov.au/catsi-review

For further information on the CATSI Act see the PBC website: nativetitle.org.au/learn/native-title-and-pbcs/oric-and-catsi-act

Old People welcomed home to Kurna Country



Kurna community members laid to rest the remains of two of their Old People repatriated from museums in Europe in an emotional ceremony at Tennyson Dunes near West Lakes recently.

For many years the ancestral remains of South Australian Aboriginal Nations were collected by museums and universities across Australia and the world for 'scientific' research.

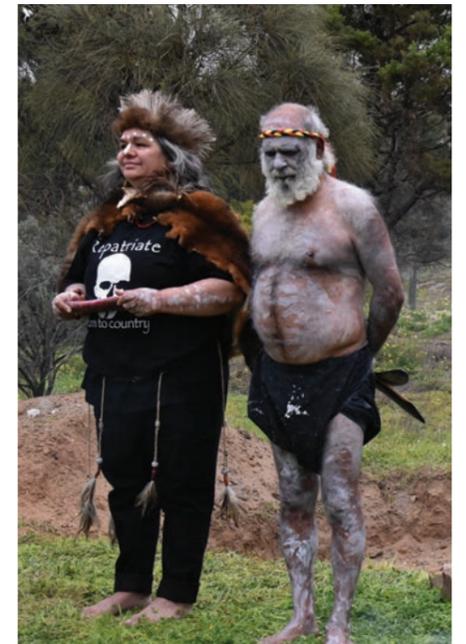
In recent years the Australian government and international museums have taken steps to return the remains to their ancestors.

"The Old People were often taken without consent, which caused great sadness and anger, and that has been carried for generations" said Kurna Elder Jeffrey Newchurch.

"While past wrongs can't be forgotten, pathways to healing can now start" he said.

Elders Fred Agius, Jeffrey Newchurch, Moogy Sumner and Tamaru Kartinyeri with Katrina Karlapina Power participated in a smoking and burial ceremony to return the Old People home to where their spirits lie.

Traditional owners had met the remains in Canberra and escorted them back to Kurna country for the burial.



Top: Katrina Karlapina Power and Jeffrey Newchurch. Bottom from left: Fred Agius; The reburial ceremony at Tennyson Dunes; Fred Agius and Katrina Karlapina Power.

High Court decision could set precedent for native title

A native title compensation case could set a precedent for future compensation claims, in the first High Court hearing to take place in the Northern Territory.

In early September, people gathered in Darwin to witness a three-day hearing where evidence was provided by the Ngaliwurru and Nungali people of Timber Creek, and the Federal and Northern Territory Governments.

The case was first heard by Justice Mansfield in 2016, who ordered the Ngaliwurru and Nungali people be paid compensation of \$3.3 million from the Northern Territory Government.

The Northern Territory Government then appealed the decision arguing that the loss of native title rights had been overestimated.

The native title holders say that their loss of native title rights should be at least the same value as what the entire freehold land is worth.

The Territory and Federal governments say it should be worth no more than 50 percent of the land value.

During the recent hearing, the High Court emphasised the complex nature of valuing spiritual connection to the land.

Justice James Edelman asked whether the spiritual value of the land could not also be of economic value, in the same way 'ocean views' might add value to freehold land.

During the 1980s and 90s Timber Creek underwent significant development which extinguished some of the Ngaliwurru and Nungali's native title rights and interests.

Initially, Justice Mansfield arrived at \$3.3 million by calculating three different types of loss – economic loss, interest on that economic loss and non-economic loss. Economic loss, the value of the land, was estimated at \$512,000.

\$1.48 million was the interest calculated on that loss since extinguishment.

SANTS Deputy Principal Legal Officer, Osker Linde said the High Court's pending decision will help shape the future of native title compensation.

The decision "impacts future compensation claims by having the High Court deliver authority on how native title compensation applications are to be assessed and valued. We will hear whether the trial judge's approach was best. i.e. splitting economic and non-economic loss".



At the reburial ceremony, the remains of the Old People were taken from their storage boxes and placed in Kurna soil uncovered and facing Kangaroo Island, according to tradition.

The processes and practices of repatriation and reburial are important for the cultural learning of young Kurna People and non-Aboriginal people the Kurna leaders said.

"We welcome our Old People home. We show them respect. We show all respect because we are Kurna" said Uncle Fred Agius at the conclusion of the ceremony.

One of the ancestors, the Port Adelaide Old Person was returned from the Karolinska Institute in Stockholm, Sweden earlier this month.

The remains were collected by Captain Nils Werngren from Port Adelaide during his second sea voyage around the world 1842 to 1844. On his return, he donated this and other remains to the Institute, which has held a large collection of human skeletal remains since the 19th century.

A second Old Person, from Henley Beach, was returned from the National Museum in Canberra, where the remains were held since 2009, after being returned from the

Pathology and Natural History Museum in Vienna, Austria.

While welcoming the return of their ancestors, both Jeffrey Newchurch and Katrina Karlapina Power called on South Australia's own museum to consider their own collection.

"There currently appears to be ancestral remains of over 800 Kurna old peoples held at the South Australian Museum's bulk store" said Mr Newchurch.

"This is disrespectful and wrong" he said.

"1993 saw Museums Australia introduce its 'Previous Possessions, New Obligations' policy aimed at facilitating the return of human remains to aboriginal people. The return of Kurna human remains from the SA Museum has not really started" Ms Power said.

"It is time for the SA Museum to have productive discussions with the Kurna Nation about repatriation of Old People and the return of stolen Kurna artefacts" she said.

For Mr Newchurch, the work continues.

"I have been working for many years on the return of Kurna old people and one day I hope all ancestral remains of the Kurna old people will be returned to Country" he said.

principle of separating out heads of compensation into economic and non-economic loss holds. For example, it could further reduce the percentage of market value of a freehold property that non-exclusive native title is worth. The present situation is that, the Full Court of the Federal Court reduced the formula from 80% to 65%."

Interested parties, including Queensland, Western Australia and South Australia made submissions to the High Court, supporting the Territory and Federal Government's position.

Native title claims update for South Australia

There are currently twenty active native title applications in South Australia.

The next claim that is likely to be determined is an overlap between the Adnyamathanha Peoples, Wilyakali Peoples and Ngadjuri Nation in the state's north east.

This claim is set to be determined at the end of this year.

Other claims likely to be resolved this year include Narungga Nations and Nukunu.

The State is still considering supplementary evidence for Narungga Nations and negotiations for co-management of Innes National Park have also commenced.

The Nukunu claim which covers parts of the Eyre Peninsula near Port Lincoln, was listed for trial on 8 October, however the matter is now in case management.

The First Nations of the South East No.1 and No.2 and Ngarrindjeri, whose country is around the Coorong district, recently had successful mediation.

The overlapping Walka Wani and Arabana No.2 Claims for an area near Oodnadatta is listed for hearing in late 2019.

Other active claims include; Nauo/Nauo No.2/Nauo No.3, Wirangu No.2 and the Far West Coast Sea Claim on the Eyre Peninsula.

The Malyankapa claim in the state's north east is also active.

Ngadjuri No.2 and Wilyakali and the Port Augusta overlaps (Kokatha No.3, Barngarla and Nukunu) claim currently have no priority matters.

The First Nations of the South East Claim No.1 and No.2 cover areas near Keith

to the coast and across to the Victorian border. The claim was authorised by the community at a meeting in Mount Gambier and lodged on 4 August 2017.

The Nauo No.3 claim, over an area on the west coast of Eyre Peninsula was lodged on 16 March 2018.

A further sea claim is set to be filed by the Wirangu people, which will take it up to 21 claims on file in South Australia.

On Friday 19 October, the High court of Australia refused three applications for special leave to appeal against the dismissal of native title claims over Lake Torrens. This concludes all legal proceedings.

South Australia saw three determinations of native title and one determination of compensation for loss of native title rights and interests last financial year.

On 28 September 2017, the Dieri No.3 claim was determined over the entire claim area, which sits along the eastern coast of Lake Eyre.

The Ngarrindjeri and Others Native Title Claim was determined over part of the original claim area near the Coorong in a hearing of the Federal Court in Murray Bridge on 14 December 2017.

Expected litigation was avoided and the Kurna Peoples Native Title Claim over an area around Adelaide was determined by consent in the Federal Court in Adelaide on 21 March 2018.

The Tjayuwara Unmuru claimants received compensation for loss of their native title rights in a consent determination on 20 December 2017. The terms of the settlement remain confidential.

"There are currently no compensation claims before the courts in South Australia. Two claims have previously been settled through mediation. The outcome of the High Court case could greatly influence how any future compensation claims in the state are brought and prosecuted" Mr Linde said.

Traditional owners from the Ngaliwurru and Nungali travelled to Darwin to attend the hearing.

Chris Griffiths and Lorraine Jones spoke outside court on behalf of the compensation claim group.

"This court hearing, it makes us feel sad, it makes us happy and it also makes us proud because we know that our message is getting across, that they are understanding how important [it is that] we are connected to country and the land" Mr Griffiths told the ABC.

Mr Griffiths's father was the lead applicant in the case and had recently passed away.

"Going to court makes my old man, who's probably sitting in heaven right now looking down on us, smiling that we got this far," he said.

compensation

Mr Linde said that if the case leads to a loss for the traditional owners, this could mean a loss for all native title holders claiming compensation.

"It could potentially lead to a greater award of compensation for the people of Timber Creek, however it could potentially lead to a further reduction in the economic loss component for non-exclusive native title, although that is unlikely in my view.

"If that was the case, one could presume that it would create a new precedent Australia-wide, if the

Elliston community recognises the past

The Elliston community have recognised the site where Aboriginal people were killed at Waterloo Bay nearly 170 years ago.

Two large plinths now stand as a reminder to those who walk a new coastal trail, that a massacre took place there in 1849 – 169 years ago and claimed the life of around 200 local Aboriginal people.

Around 200 people attended the official launch of the coastal trail and memorial in September, including Senator Patrick Dodson, who spoke about the importance of recognising history as it happened.

“It is significant for the first nations community and for the wider community – it is hard to get to the truth and for it to be transformative and for us to

do things, not out of guilt or shame or despair but out of hope and with a joint purpose.

“This little town has come to grips with what has happen and so it’s a mutual form of liberation for people” Senator Dodson said.

Jack Johncock, Wirangu Elder, said it took a lot of work and collaboration to make the project a success.

“It has been 40 years since a proposal was first made to the Elliston Council to put up a monument that recognises the massacre, but people were in denial.

“It has taken until now for the community to work together and acknowledge the past. The council worked hand in hand with the community and our voices were



Senator Patrick Dodson, Wirangu Elder Veda Betts and Susie Betts.

heard. Everyone was happy to listen to each other and there was lots of dialogue and support” he said.

Mr Johncock said that the launch of the memorial was an “exhilarating

experience and that it was the result of a lot of hard work”.

George Karvis, Elliston Council Community and Engagement Officer said it was a special day.

“I couldn’t be happier with the day; the Dusty Feet Mob were spectacular and the service at the monument was incredibly touching and a very special moment”.

Mr Karvis said he was proud with how people came together for a moment of reconciliation.

“At the end of the day, the community got involved and participated in the event by helping with the cooking and organising. It was all hands-on deck once the majority of the elected members voted for the memorial” he said.

Mr Jody Miller, a Nauo and Wirangu man, has previously told *Aboriginal Way* that the tragedy at Waterloo Bay included people from clans across the area.

“The monuments are there now, acknowledging the Wirangu on one end and acknowledging the other clan groups of the area on the other. Nauo people were involved, as were their neighbours the Kokatha people” he said.



Dusty Feet Mob performing at the Elliston Memorial launch. Photos by SA Rips.

Aboriginal Regional Authorities on hold for State Aboriginal Affairs Action Plan

South Australia’s Aboriginal Regional Authority policy has been discontinued, leaving the role of three existing Regional Authorities on hold pending the development of a State Aboriginal Affairs Action Plan.

The Adnyamathanha Traditional Lands Owners Association (ATLA), the Ngarrindjerri Regional Authority and the Far West Coast Aboriginal Corporation signed Regional Authority agreements with the former state government early in 2017.

At the time, the then Minister for Aboriginal Affairs Mr Kyam Maher said that the policy “is a commitment to work more collaboratively with Aboriginal communities”.

With the release of the State Budget in September came news that the policy had been discontinued by the new government.

The Premier Mr Steven Marshall confirmed during Budget Estimates later that month that the Government continues to recognise the three Aboriginal Regional Authorities that have been established.

He said that the agreements setting them up remain in place and funding allocated under those agreement has been paid.

A government spokesperson told *Aboriginal Way* that “the three regional authorities have been advised that pending the development of a State Aboriginal Affairs Action Plan by the end of this year, further engagement between the Government and the authorities is on hold”.

Mr Marshall spoke about the State Aboriginal Affairs Action Plan in more detail at the Estimates Committee in State Parliament.

He said that engagement for the Plan would be efficient and the timelines for action to take place relatively short.

“The feedback I have received is that this is a sector that has been consulted many times. What they are looking for is some action and an action plan, and they would like to see an action plan that is not aspirational ‘This is what we are going to achieve over the next 60 or 70 years’ – but what can be done immediately.

“One of the disciplines we have put on ourselves is for the action plan to last two years and that we should be able to look at every one of the items on the

action plan and say that we have either achieved it or not achieved it.

The Premier said that Dr Roger Thomas, previously Treaty Commissioner, now Commissioner for Aboriginal Engagement, would be preparing the Aboriginal Affairs Action Plan.

“He is obviously going to be speaking with the state Aboriginal Advisory Council and other representative groups in the state.

“But the critical thing is that we do not want to have a five-year hiatus going out to consultation. Quite frankly, many people have been able to make very sensible suggestions about things that we can do immediately” the Premier said.

The Premier told Budget estimates that the Plan would be released and publicly available before Christmas.

IndigiTUBE relaunch: a modern platform for the voice of First Nations

IndigiTUBE, an online hub for first nations language and culture, is now live and packed with content.

The site went live in September 2018 and officially relaunched at the inaugural First Nations Media Awards in Sydney in November, featuring performances from Baker Boy, Marlene Cummins and Alice Skye.

An initiative from First Nations Media, the platform aims to be a central point to promote Indigenous media content; radio, music, video, oral histories, language resources.

Jaja Dare, IndigiTUBE Project Manager said the site is a way to share culture with the rest of the country.

“There was a recognised need for First Nations media to have a national delivery and content sharing platform. indigiTUBE has been developed as a centralised place for mob to share the richness of our language and culture; with each other and wider Australia. Together we are creating a strong national presence for First Nations people” she said.

Ms Dare said the site is keen to get a variety of Indigenous content, not just music.

“If you are a media organisation, independent media maker, musician or artist, we want to see you up on indigiTUBE. The platform has both audio and video, with all kinds of cultural content; radio shows, interviews, albums, music videos, oral histories, news, sports, festivals and archives” she said.

The indigiTUBE platform was first established in 2008 by Indigenous Remote Communications Association and Indigenous Community Television as a response to increased access to the internet and high uptake of mobile phone technology in remote First Nations communities.

The project is now being managed by First Nations Media supported by the Indigenous Languages and Arts Program of the Department of Communications and the Arts.

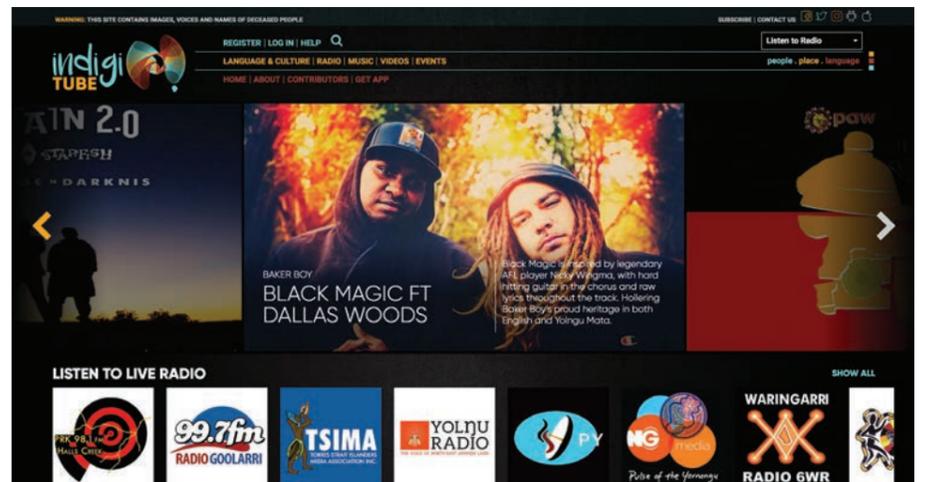
How it works

Listen and view: Users will be able to start listening and viewing First Nations content from across the country.

Contribute: Media organisations, workers and independents are encouraged to sign up for a free account and contribute content, selecting their preferred options regarding streaming, downloads and airplay promotion.

Promote: Additionally, First Nations and community radio stations and broadcasters will be able to contribute content, as well as download content for broadcast from the one account.

The redevelopment of indigiTUBE has taken into account how people are connecting to and accessing media; the increase of smartphone and tablet use and limited access for remote communities.



Contributors have the option to mark their content for streaming, download and airplay.

First Nations Media has stated that there are hours of archive content locked away and indigiTUBE aims to be the go-to media site for positive story telling.

“There is so much awesome content on indigiTUBE for everyone to check out. First Nations media plays an important role in telling our stories our way, and indigiTUBE provides access to rich cultural content and positive stories” said Ms Dare.

Go to indigitube.com.au

Indigenous weather knowledge

A website to collect Indigenous weather knowledge is open for all Aboriginal Nations to build on.

The Bureau of Meteorology developed the Indigenous Weather Knowledge Website in 2002 as a platform for First Nations to share their traditional seasonal knowledge.

There are currently 14 First Nations across Australia that have published their weather knowledge on the website. Kurna is the first South Australian group to have shared their cultural information on the site.

Catherine Kennedy, Manager Diversity, Inclusion, said she worked with the Kurna community to develop a Kurna seasonal calendar.

“I worked with the Kurna community, led by Uncle Lewis as he has traditional weather knowledge of this region and was keen to share it with his community and the wider community” she said.

“After lengthy discussions with the community, they decided on representation of the beaches as well as the hills and we sourced images from the art gallery to use as part of the calendar” she said.

The calendar, along with Kurna seasonal information now sits on the Indigenous Weather Knowledge website.

Ms Kennedy said she would like to see the information used as an educational tool.

“The day after we launched the Kurna seasonal calendar, we received some feedback from a teacher, saying what an excellent resource and how she will be using it in the classroom. We would love more of that to happen” she said.

Heather Cubillo-Mulholland, a project officer at the Bureau of Meteorology in Darwin, said although it is a lengthy process, communities appreciate sharing their weather knowledge this way.

“Ideally, we’d love to see the whole map covered with weather calendars, but of course due to gathering the information, it can take a lot of time and work. Generally, communities are happy to share their local knowledge, but we need to make sure everyone is ok with the information going up on a public website” she said.

Ms Cubillo-Mulholland said that traditional weather knowledge has not been lost.

“The communities that I’ve spoken to, I don’t find that there is lack of knowledge. The elders are passing it on to the little ones through stories and song and dance. You have your grandmother or aunties telling you stories and making sure the information lives on” she said.

The next South Australian group to share their knowledge through the website is likely to be Ngarrindjeri. Monarto Zoo at Adelaide Zoos SA and Bureau of Meteorology have been working with Ngarrindjeri Regional Authority to develop a seasonal calendar wheel.

Ms Kennedy said it is “in the initial working phase and it wouldn’t be completed until

the end of next year as they can often take one to two years to complete.

“The Monarto Zoo are wanting a big mural or art representation of the Ngarrindjeri seasonal calendar. They have a lot of schools go through the zoo and this would be a great way to showcase Ngarrindjeri’s weather knowledge.

“All Aboriginal Nations are welcome include their weather knowledge. The bureau is happy to assist groups, but it is up to them how they go about it and they may decide to just do it themselves, the site is there for all to access” said Ms Kennedy.



Artists invited to dream big with Tarnanthi

A partnership between South Australian arts organisations has created an opportunity for an Aboriginal or Torres Strait Islander artist to develop their work and have it showcased at the popular festival of contemporary Indigenous art – Tarnanthi.

The Art Gallery of South Australia and Guildhouse, a professional development organisation for artists, have announced that the Catapult Tarnanthi Mentorship.

Nici Cumpston, Artistic Director of Tarnanthi said that the ninth-month mentorship program is about linking a creative person up with another artist who inspires them.

“We’ll support an opportunity for people to work with someone that they aspire to, you know, someone who they feel is someone that they’d like to learn from.

“It can be anyone, it doesn’t have to be an Aboriginal artist. It can be an artist across any field working within the state of South Australia” she told *Aboriginal Way*.

The mentorship offers an opportunity for experimentation in any field of artistic practice said Ms Cumpston.

“Well, really, we see it as an opportunity for people to experiment, to think about new ways of working and to dream big. “Think about what it is that you’d really want to do that you might not be able to do without the support of someone helping to guide you, and just to give you just some input towards your work and the way that you might like to develop part of your practice” she said.

The completed work resulting from the Catapult mentorship will be exhibited at the city-wide Tarnanthi Festival in 2019.

While the city-wide festival happens every second year, Tarnanthi has many forms, and has an important exhibition coming up soon. The work of renowned bark painter John Mawurndjul from Maningrida a key part of the festival is due to appear at the Art Gallery of South Australia from the end of October.

The practice and work of John Mawurndjul has strong links with his culture and country said Ms Cumpston.

“The barks are all collected directly from the tree, and then cured, and then he mixes up ochre which is found from sacred sites around the areas where he’s a custodian of those areas. And so that ochre is crushed and mixed and then applied to the bark

with a manyilk, which is a sedge brush, so it’s all natural materials.

“All of the work that he creates has come directly from his homelands, and he’s sharing with us the very important, deep and rich cultural stories of the kunred, of the sacred sites, and the different spirit beings that live there” she said.

Not all of Tarnanthi’s activities take place in Adelaide, with a symposium held in Port Augusta at the Yarta Purtili Gallery, organised by Ananguku Arts late in October 2018.

“The symposium is really focused on the artists from South Australia, who are doing different projects, so they’ll be able to share their projects with a wider

audience. It’s a great opportunity for us to hear directly from the artists, but then we’re also having some support from industry leaders.

“The Indigenous Art Code will be represented there, so really raising awareness, but also enabling artists to learn from each other and to have some interaction with each other during that time” Ms Cumpston said.

Another popular Tarnanthi event is the Art Fair, which takes place at Tandanya.

“That’s another event where we will have artists from over 40 different art centres coming to Adelaide to sell their works of art and to be able to share stories. People can come and meet the artists directly and have an opportunity to see their work, but also learn a little bit more about how it is made and have some interaction with the artists” Ms Cumpston said.

The Art Fair as well as the Symposium and other opportunities offers people an important opportunity to interact with practising artists said Ms Cumpston.

“I think it really helps us all to see the diversity of practice that’s happening across the nation, and also just gives us a chance to be able to purchase work, but also to meet artists. And it’s not often that we get this opportunity to have so many people here at once.

“And so that’s what’s been really wonderful about the Tarnanthi programme, is being able to support the artists to come and to share with us all” she said.

Find out more about the Tarnanthi Guildhouse Catapult Mentorship here: guildhouse.org.au/programs/catapult-tarnanthi-mentorship/



Nici Cumpston in front of artwork: Milatjari Pumani, Yankunytjatjara people, South Australia, born 1928, Amuroona, South Australia, died 2014, Mimili, South Australia, Ngura Walytja – This is my place, 2009, Mimili, South Australia, synthetic polymer paint on linen, 182.0 x 182.2 cm; South Australian Government Grant 2009, Art Gallery of South Australia, Adelaide.

Conference highlights gap in local government’s Aboriginal engagement

A conference, hosted by the National Native Title council, was held in September to assist engagement between native title corporations (PBCs) and local governments.

The 2018 Native Title Economics Conference acknowledged that there is a lack of interaction between local governments and indigenous organisations, including PBCs.

It presented opportunities to hear from people working with PBCs and local government and to share perspectives on the challenges, barriers and gaps they face.

Chris Smith, Senior Town Planner assisted Darkinjung Aboriginal Land Council (DALC) to process a

residential development application on the Central Coast of NSW. Mr Smith shared his findings at the conference.

He said that PBCs generally engage with State Governments, rather than local and so there is low understanding of native title organisations in local government.

Mr Smith also found that there is a lack of recognition or apparent desire to understand Indigenous organisations by local government.

Native title is often excluded from local government planning, with an apparent lack of recognition and understanding. There is currently very little work being done to improve the relationship, with few

foundations developed, Mr Smith told the conference.

Kate George, Director Price Waterhouse Indigenous, spoke of her experience overseeing a land development at Port Hedland and the need for PBCs to develop good governance skills.

She said that the maturing of a PBC will allow them to move into a commercial space, however governance, enterprise, lore and culture must be compatible and work together.

Ms George said that there are procurement opportunities through Local Government and PBCs need to identify their demand and match it with their capacity to build.

She acknowledged that practical barriers include land access, planning, financing, project management and risk management.

Josh Haynes, from the Yandruwandha Yawarrawarrka Traditional Land Owners Aboriginal Corporation said a statewide forum for PBCs can help PBCs overcome barriers.

He said that it is important to pursue structural solutions to common challenges and look at engaging with State Government as a central point to change the attitude of Local Government.

Across Australia there are, 537 Local Government organisations, 187,000 employees, with a combined asset value of \$408B, and an annual expenditure of \$35B.

Memories of Growing Up Aboriginal in Australia

A new book that reveals Indigenous people's memories of growing up was created to help develop understanding between black and white Australia, says Wiradjuri author Anita Heiss.

She is the editor of the book *Growing Up Aboriginal in Australia*.

"What we wanted to do with this book was we wanted readers to understand first-hand from us, in our voices, as First Nations people directly, what our life experiences were, as children, and as teenagers, being socialised, as Aboriginal people, in this country" said Ms Heiss.

While the stories are personal, it reflects a wider national experience she said.

"I personally believe that how we grow up as a nation is linked to how we grow up as individuals.

"I think that if non-indigenous Australians can understand how we have grown up then they'll have a better understanding

of who we are today, and perhaps a greater sense of community can be created between black and white Australia" said Ms Heiss.

I didn't know I was black till I was seven years old. I didn't know that people would eventually cross the street to avoid walking on the same path as me. I didn't know that people would define me as 'not looking that Aboriginal' as if it were a compliment. I never foresaw that people would think they understood my story before they heard a word pass through my lips.

Zachary Penrith-Puchalski

The book holds the stories of a diverse group of Indigenous people from across Australia, 'from Nukunu to Noongar, Wiradjuri to Western Arrente, Ku Ku Yalinji to Kunbidji, Gunditjamarra to Gumbaynggirr and many places in between' says Ms Heiss in the book's introduction.

The life stories come from people of a variety of backgrounds; from boarding schools, prison, from schoolchildren, university students and grandparents, opera singers, actors, journalists, academics and activists.

Black bum: these two words mark the first time I realised I was different because my difference was pointed out to me. I was five years old, in my first year of primary school in Canberra and this small barb was thrown at me by another girl in my class.

Celeste Liddle

Some are well known figures or published authors, others had never been published before they submitted their childhood memories.

"We've got 52 different voices in this anthology, and so it's not just one person saying this was my experience.

"There's 52 diverse voices from right across the country" said Ms Heiss

While there is diversity in the voices and stories, there are many similarities said Ms Heiss.

"Well, the big theme is about identity.

"So the Aboriginality and how individuals define that for themselves. But also how identity has been imposed on people.

I once had a friend who said to me, somewhat confused, "If your mum is white and your dad is black, then why aren't you grey?" I was ten. I laugh sometimes when I think of that remark, not because it was humorous but because, funnily enough, that's how my life felt most days. My world was often grey. Every area was a grey area because of who I was; a grey Aboriginal.

Melanie Mununggurr-Williams

The issue of 'looking Aboriginal' is a recurring theme across the stories Ms Heiss told *Aboriginal Way*.



Editor of *Growing Up Aboriginal in Australia*, Anita Heiss. Photo: Amanda James.

"The biggest thing was the obsession that people wrote about that non-indigenous Australians have about how we look. Our skin colour. And 'you don't look Aboriginal', that sort of obsession" Ms Heiss said.

I remember lying under our big Poinciana tree in the backyard and trying to come up with theories about why I was so pale and freckled. I can't remember many of them now, but one does stand out: that I was white and my dad was black, because I had been born here, in this country. I thought if I had been born in Vanuatu, I would have taken after my father.

Amy McQuire

The book also holds a lot of discussion about kinship. About the relationships with parents, siblings, grandparents and extended family can connect people to their history, culture and identity.

"Connection to family and country, Australian history, I should say, was one of the central themes" Ms Heiss said.

Like my family before me, I grew up on the far north coast of New South Wales, and call the regions of the north and south of the Clarence River – the Bundjalung and Gumbaynggirr nations – home. It is the place where my relatives reside today, and where I visit frequently to walk on country to reaffirm my identity and learn to be a Bundjalung and Gumbaynggirr man, a Koori, an Aboriginal.

Todd Phillips

Racism is an unavoidable reality that is recalled in the lives of almost all contributors.

"I think one of the things that stood out that shocked me was the level of racism in the education system that was flagged in many stories, from primary right through to the tertiary level" said Ms Heiss.

"Which made the purpose of this book even more significant because it is firstly directed at a high school audience" she said.

Then it felt as though I'd been found out by my whole school, and I was instantly confronted with an onslaught of questions and reactions that I was in no way prepared for. "Do you believe in the Dreamtime?" "Like, how much Aboriginal are you though? A quarter? A sixteenth?" I was ashamed when I couldn't come up with the right answers, so very quickly I became obsessed with building myself into a spokesperson of sorts for Aboriginal Australia to my white friends and even whiter school environment.

Marlee Silva

The book aims to increase awareness by teachers about Aboriginal cultures and the impact of racism on Indigenous students. Ms Heiss is encouraging teachers to read and consider the personal stories in the book.

"I'm really excited then in a couple of weeks' time I'm going to be speaking at Melbourne University at a teacher professional staff development day.

"Every single delegate, the 600 of them, will get a copy of this anthology. And I know that it will impact on their understanding of who we are" she said.

Some of my earliest memories come from the time I spent in a native mission. All I wanted was to hug my big brother – my hero; my world. I just wanted some comfort from him. I couldn't stop the tears that rolled down my face. I was not allowed to talk to him, even though we were in the same mission. I was six years old, for goodness sake, and couldn't understand why they wouldn't let me touch him.

Carol Pettersen

While conceived as a learning tool, the book is engaging and readable on its own terms for general readers.

"There was no desire for this to be an academic work. We just wanted people to tell your story the way you remember it actually.

"While there are some very challenging things, issues, dealt with in the anthology, it has a lot of humour.

"I think there's a lot of warmth in there, and you can read in almost every story a generosity of spirit from the author.

"Each and every one of them, I believe, understood that they could help make change by sharing this story. And that's what this book is really about" said Ms Heiss.

***Growing up Aboriginal in Australia* is published by Black Inc Books.**

All quotes above have been taken from that book.

Narungga nation work underway

The Narungga Nation has started work on the economic and community development projects made possible by the Buthera agreement which was signed with the state government early this year.

The formal agreement was signed in the final days of the last state government and has been honoured by the current government. It grew out of talks with Aboriginal people statewide about possible treaty with the state government.

Narungga man and experienced executive Klynton (Kandy) Wanganeen (pictured right) has been appointed Chief Executive Officer of the Narungga Nation Aboriginal Corporation (NNAC), with Garry Goldsmith taking on the role of Business Manager and Cyril Kartinyeri Project Officer.

Now that the Narungga Nations team has been appointed, they want to get to work on “the nitty gritty, which is co-designing and co-delivering on the two streams of the agreement” Mr Wanganeen told *Aboriginal Way*.

“We have the two strategies, one is capacity building, economic participation and economic development including co-management of Innes National Park.

“Then we have the social services stream, we’ll be looking at the juvenile justice strategy, domestic violence and child protection” he said.

The team doesn’t want to get started without input from the community and has plans to create an Elders committee among other consultation processes.

“One of the vital things that we want to get kicked off with that is establishing a Narungga elders committee. We’ve drafted an expression of interest process and terms of reference for that committee and we’ll be promoting that pretty soon” he said.

“We will ensure that our Elders committee get to look over everything that we do and give that cultural advice that we need, to make sure that we don’t run full speed ahead without bringing the community and the elders along with us” said Mr Wanganeen.

Liaison with different parts of the state government will also be crucial the new CEO of NNAC says.

“Next phase we’ll be meeting with the Commissioner for Public Employment and the Commissioner for Aboriginal Engagement and the Executive Director for Aboriginal Affairs and Reconciliation, to really kickstart the formal process of co-designing how Narungga services will be delivered” he said.

Innes National Park is a protected area at the tip of the Yorke Peninsula, on Narungga traditional country and in an area that is covered by their active native title claim. Discussions have begun to work towards co-management of the park.

“In regards to Innes National Park we held a two-day forum down there where we started exploring what we need to do and the timelines for it” Mr Wanganeen said.

Fishing and aquaculture businesses are a key to future economic development says Mr Wanganeen.

“We’ve already held a workshop at Point Pearce, in terms of the first commercial licence from the fishing component. That’s the turbo shell licence, which our people know as warreners”

“We’re pretty close to starting the business for that and then building upon that for a Narungga harvest strategy and negotiating that component, as well as looking at the big ticket item which is abalone” he said.

The team is also looking at ways to further aquaculture and tourism business, beginning with a trip to Kangaroo Island, where they looked at a tourism operation and abalone farm.

“They run, as part of the tourism business, sightseeing, swimming with seals and dolphins.

“Those kinds of activities can easily be done on Yorke Peninsula as well... if they wanted to do something around Wardang Island, they have the capacity to do that, and the experience.

“While on Kangaroo island, our team also had a visit to the land-based abalone farm. The company that has that, they have a farm on Tasmania, down in the south-east, and we’re looking at opportunities to get into aquaculture, land-based as well as sea-based” Mr Wanganeen said.

While economic development is important, the Narungga nation are also turning their attention to social issues.

“We will also be developing the justice strategy and looking at child protection issues for Narungga people. We’ll be exploring options about a safehouse and domestic violence and exploring options for keeping our youth out of detention and our adults out of the detention centres, and looking at ways we can support rehabilitation and lead onto pathways for employment and education.

“While we’re doing that, also we’ll be developing a Narungga Health Assembly, because the wellbeing of our community and the health of our community is vital, and we can’t afford to lose people when they’re quite young.

In the Buthera agreement, the state government agreed to expedite a consent determination process for the Narungga people. Mr Wanganeen says that process will start in 2019 as far as the community is concerned.



“In the mind of government or lawyers they may be working on it earlier. But until we actually sit down as a community to look at consent determination and what it means, it hasn’t really kicked off.

“We have to temper the fact that native title is not a panacea pill for the Narungga people” he said.

For Mr Wanganeen, supporting Narungga people to live in prosperity on the Yorke Peninsula is key.

“How do we create opportunities for Narungga people to actually establish themselves and have home ownership and land parcels on Yorke Peninsula, which is our traditional country, when so much of it has already been stolen and sold off.

“By building an economic base, we can support families to get into small business, family businesses, individual businesses.

“Then the aspirations of us is how do we develop our own homeland movement, so that people can be supported by our organisation to really get their footing to create something that’s long-lasting for their children and grandchildren.

“The work that we’re doing now, the results of that, won’t be seen for another generation or so. And it’s one of our hopes, is that we build the process whereby Narungga people will be economically independent of all government and won’t rely on anyone else except the Narungga people for their future” Mr Wanganeen said.

Students gain insight into the stolen generations with new project

A new collaborative project will give voice to the stolen generations to teach students about the past.

The project, led by the University of Adelaide, will involve Students from Murray Bridge High School and the Ngarrindjeri community and aims to gather oral histories from members of the stolen generations of that region.

The project will provide a platform for members of the stolen generation to tell their stories and share a personal artefact with the students.

The artefacts and stories will eventually be presented as an exhibition and used in the classroom as part of the history curriculum.

Cheryl Love, Ngarrindjeri Elder said the community is still greatly affected by the forced removal of children from their families.

“For many of my people, the memory of being removed from family and culture is still real and has had as much



Top: Murray Bridge High School students with Cheryl Love. Bottom: Elders and members of the Ngarrindjeri community. Photo: Lyn Watkins.

of an impact as it did when it started in the last century.”

Dr Katie Barclay, Senior Researcher in History from the University of Adelaide,

said that teaching students about what happened in their community will help them understand how it still has bearing today.

“Despite the impact that the process had on communities, the history of the Stolen Generations is not widely told in South Australian schools, nor are these legacies and their impacts well understood,” says Dr Barclay.

“The forcible removal of children has left deep legacies, not only in terms of hurt and loss of family and identity for the members of the community who were removed or who lost their children, but for the wider community and for their children in the present, who live in its shadow” she said.

From the early 1900s to the 1970s, children of Aboriginal and Torres Strait Islander descent were forcibly removed from their families and assimilated into white Australian families and institutions. Estimates of the number of children removed vary from tens of thousands to more than 100,000.

The project, titled, Rawul-Inyeri, is from Ngarrindjeri words meaning “belonging to time past”.

The year that was in native title in South Australia

Native title in South Australia continued to move forward over the last financial year, with developments in the approach by the Federal Court to finalising matters and the impact of the pending Timber Creek compensation case having an impact on native title outcomes in the state.

In the recently published Annual Report for 2017/2018, Chief Executive Officer Keith Thomas said that he is pleased with the achievements of SA Native Title Services (SANTS) over the year.

“We continue to enjoy considerable success with four consent determinations this year; three native title applications and one compensation application. The pinnacle was the consent determination for the Kurna people which covers Adelaide and surrounding areas; the first such determination over a capital city.

“SANTS continues to provide and assistance to native title claimants and holders.

Significant support has been provided to PBCs as they strive to achieve their aspirations with a focus on capacity development and good governance. SANTS has also partnered with groups to assist in managing projects and has provided other services on a fee for service basis” he said.

SANTS also continues to continually improve its own corporate affairs with strong governance and a relatively stable workforce.

“I take this opportunity to thank the Board for their direction and advice and my management team and staff for their continued effort to deliver best practice services and outcomes for Aboriginal people in South Australia” said Mr Thomas.

Mr Thomas pointed out that there have been significant issues and developments relating to Federal Court processes over the past year.

“With the changes to the Federal Court in South Australia a significant development has been the listing of matters for trial even where successful negotiations are taking place. This has a significant impact upon SANTS particularly the stress this places upon our limited resources including funds and people.”

The matter of the Timber Creek compensation case is having an impact in South Australia as it is across the nation, Mr Thomas said.

“The question of compensations is still having a significant impact with groups reluctant to negotiate Settlement ILUAs with the State while waiting for the outcome of the Timber Creek matter in the High Court.

Each year SANTS produces an operational plan that sets out milestones the organisation strives to achieve.

“SANTS’ performance results were outstanding this year. We had strong results in achieving our milestones in our operational plan with about twenty groups receiving assistance to further their native title matters.

“SANTS financial results were also positive, with less than one per cent of our core funding unspent at the end of the year. However, SANTS continues to suffer with the static nature of our funding not allowing for growth. Nevertheless, I am well pleased that we were able to make significant progress with many of our matters this year.”

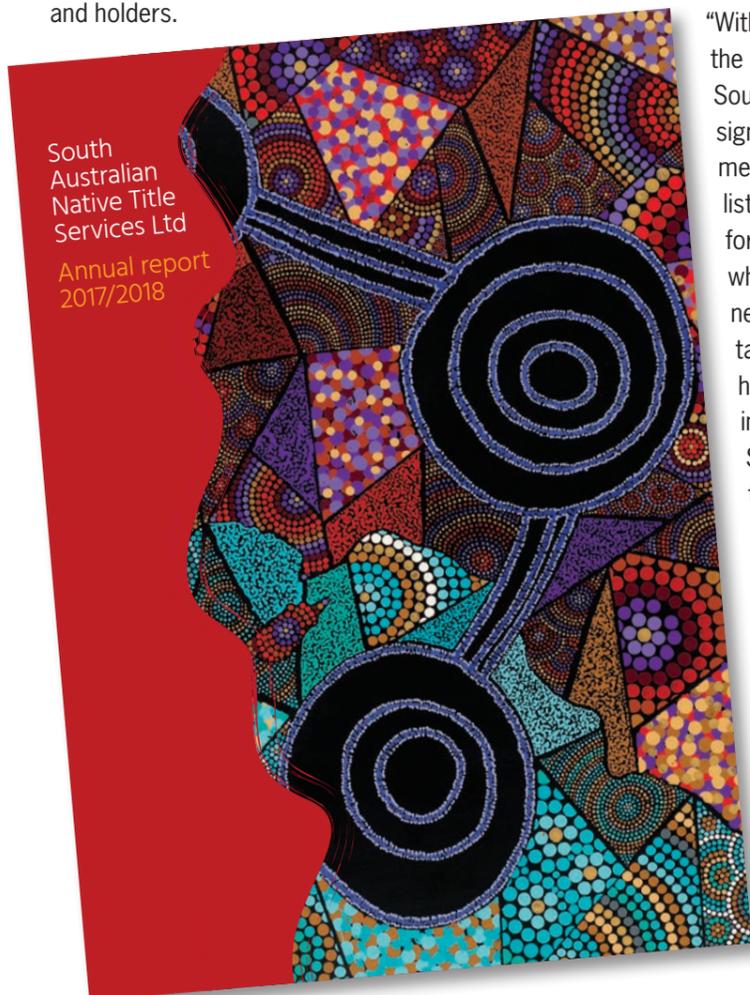
Looking forward to the current financial year, Mr Thomas said that the listing of older claims would continue to be a priority for native title.

“The continued progress of claims, particularly those that have been active for over twenty years, will continue to be priority matters. There are strong prospects for several determinations to occur next year.”

There were also challenges being faced by the organisation.

The State Government has completely cut its funding to SANTS. This will impact service delivery and increase already significant pressure on our budget. SANTS will also look at ways it might improve income from other sources to support our program.

SA Native Title Services Annual Report is now available on our website at www.nativetitlesa.org/our-publications



SANTS continues to deliver after state budget cut

Announced in the recent State budget, South Australian Native Title Services (SANTS) will no longer receive state government funding.

The State backing was provided primarily to facilitate South Australian Aboriginal communities to negotiate agreements with the government and its agencies. It allowed for many of the 107 Indigenous Land Use Agreements to be negotiated

in South Australia since 2001. It was also used to assist SANTS with administration of service delivery.

Keith Thomas, South Australian Native Title Services CEO said the funding cut will put pressure on SANTS, but the organisation remains focussed on its native title activities.

“While this funding cut will be a challenge for our organisation, we will continue

to perform our statutory functions with the funding that is provided by the Commonwealth Government. Our Board and Management have already put in place strategies to deal with the reduction in funding while maintaining quality services to ensure we continue to protect and have recognised the native title rights and interests of Aboriginal people in South Australia.”



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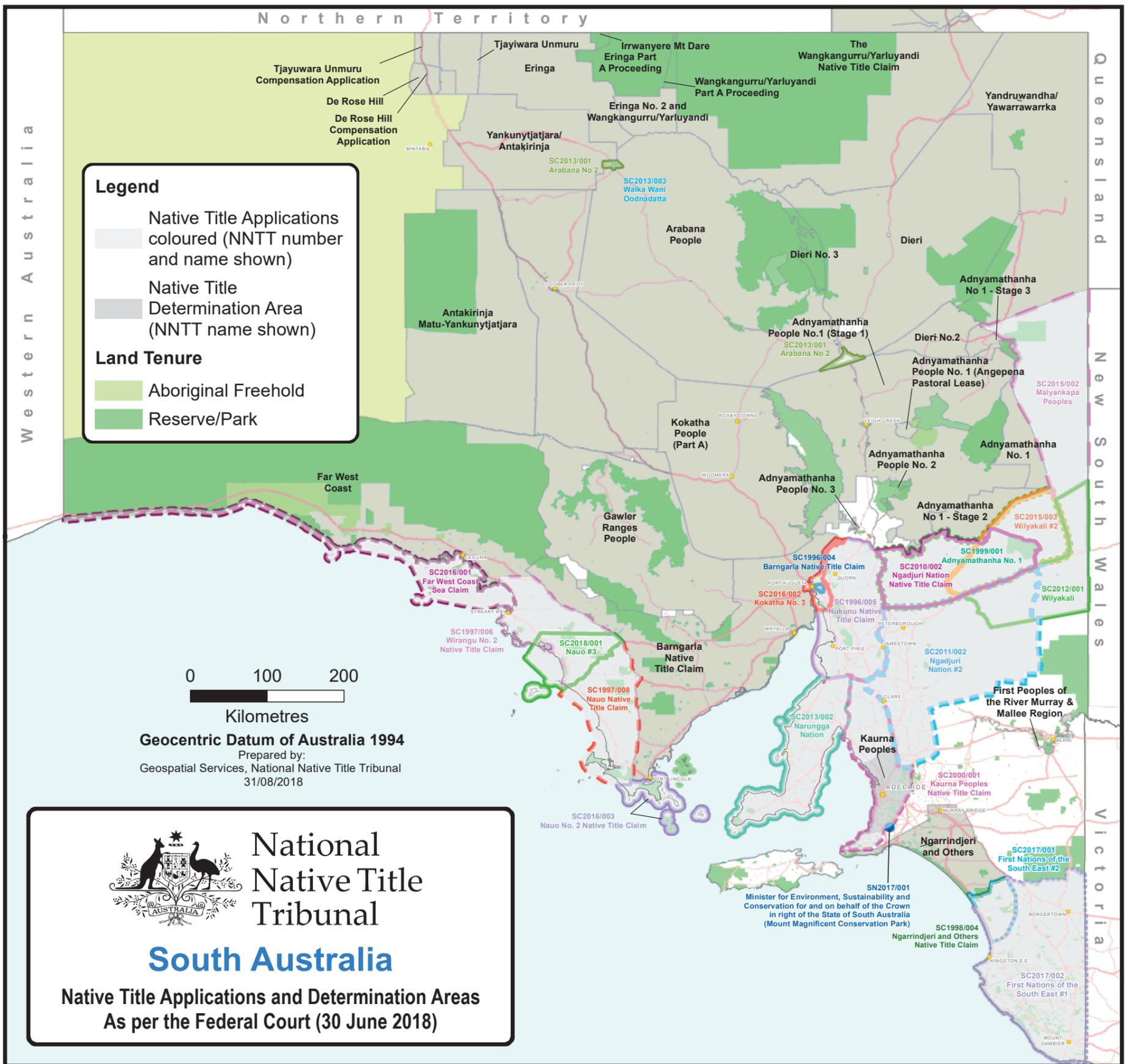
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