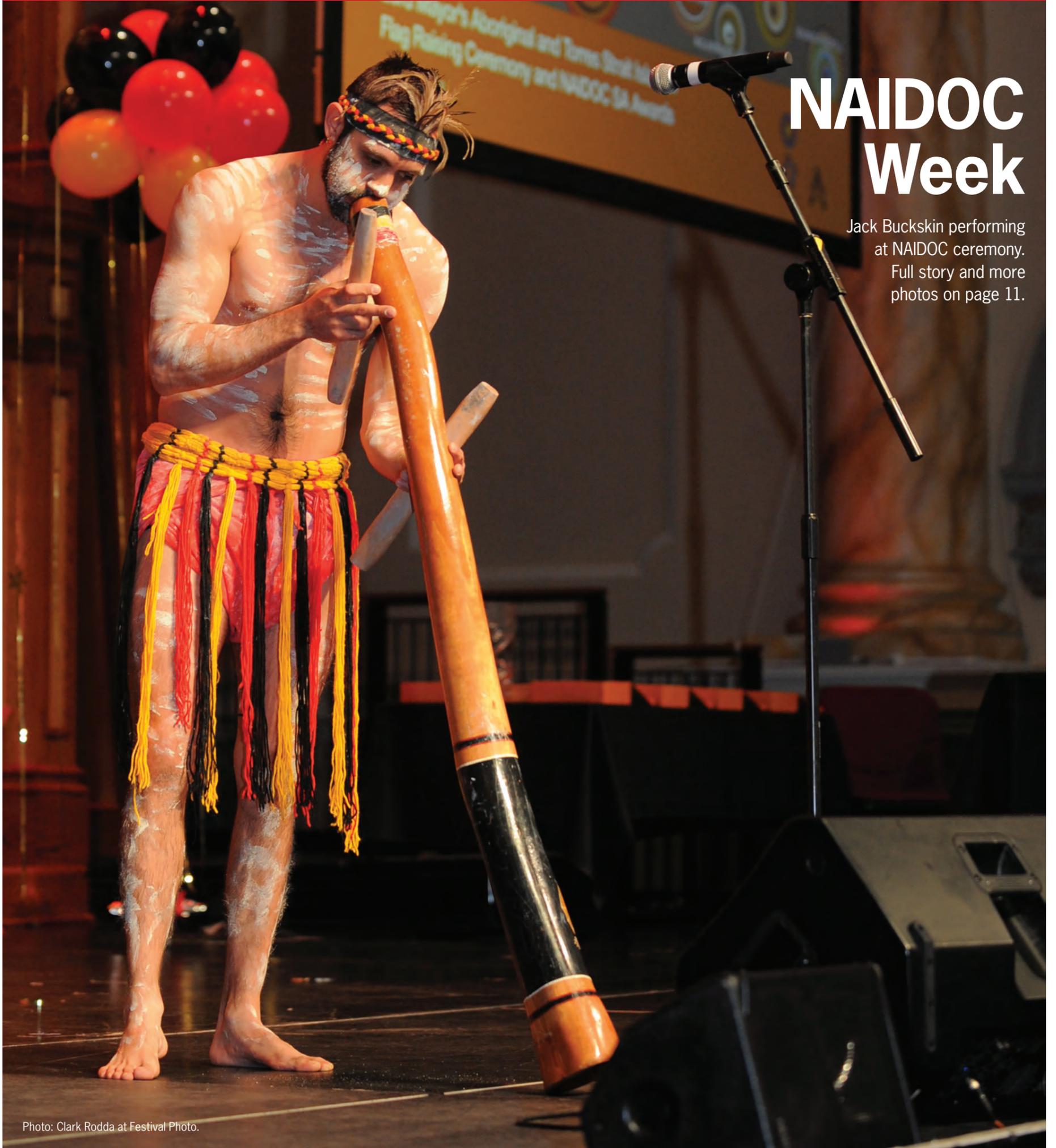




Aboriginal Way

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NAIDOC Week

Jack Buckskin performing at NAIDOC ceremony. Full story and more photos on page 11.

Photo: Clark Rodda at Festival Photo.

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State Government seeks social and community consent for new nuclear waste site

The South Australian Government is currently looking to set up a nuclear waste storage facility in the state. The facility would receive and store used nuclear fuel and intermediate level waste from overseas.

The state nuclear waste site would be in addition to a new Federal Government nuclear waste site, which has been proposed for Barnidoota north of Port Augusta, situated on Adnyamathanha land.

The South Australian Government dump was recommended by the final report of the Royal Commission into the Nuclear Fuel Cycle which was released in May 2016. The report rejected the idea of further mining or processing of uranium, or nuclear power generation, but said that a waste facility could generate considerable income for the state.

Social consent means that there needs to be sufficient broad public support for the general concept of storing international used nuclear fuel in South Australia.

There is a group of native title holders strongly opposing this initiative.

Tauto Sansbury, Narungga Elder and Chairperson of Aboriginal Congress spoke publicly shortly following the release of the Commission's final report.

"This news is devastating to our people because we don't believe we were listened to – we spoke but the Commission didn't hear," he said.

"The Congress has voted unanimously to oppose a nuclear waste dump for South Australia. We do not want to become the international dumping ground for the rest of the world's problems."

Karina Lester, Chairperson of Yankunytjatjara Native Title Aboriginal Corporation said that Aboriginal people are very concerned about the proposal, particularly as she believes it is likely a nuclear dump would be placed north of Port Augusta on Aboriginal Land.

She said that Anangu people have consistently opposed a nuclear waste dump on their land.

"We've been very strong from the beginning, since the announcement of the Royal Commission. And that message is 'No nuclear waste dump in our Ngura – in our land'," she said.

Mr Sansbury and Ms Lester joined Flinders Ranges Adnyamathanha woman Candace Champion and unions, community groups and traditional



Above left: Khatija Thomas. Above right: SANTS CEO Keith Thomas.



landowners to launch an alliance to protest the two dumps.

The No Dump Alliance says on its website that "South Australia is a proud state rich in possibilities, clever people, culture, creativity and breathtaking nature. We believe we can achieve so much more than become the dumping ground for the world's radioactive waste".

The Government is seeking social consent for its new nuclear project through community consultation for the remainder of 2016. Social consent means that there needs to be sufficient broad public support for the general concept of storing international used nuclear fuel in South Australia.

The Government says it would also seek local community consent to host a facility once a location or locations has been identified. The Royal Commission report says that "in the event that this involves regional, remote and Aboriginal communities, consent processes must account for their particular values and concerns".

"The question would be how do we manage the present and the past at the same time and what are the enlightening tools that are actually going to make that connect..."

The SA Government has set up new bodies to undertake community consultation on this nuclear waste proposal. This consultation includes a Citizens Jury, plus regional and remote community visits.

The Government has created a Joint House Select Committee to look further at the establishment of a nuclear waste storage facility.

The Government has also established a new unit within the Department of Premier and Cabinet – the Nuclear Fuel Cycle Royal Commission Consultation and Response Agency (CARA), which will "aid community understanding of the Royal Commission's report and facilitate the community consultation".

It has also created a Board to oversee

the work of CARA, the Nuclear Fuel Cycle Royal Commission Consultation and Response Advisory Board.

Mr Parry Agius is a member of that Board, he was selected for his commitment to effective consultation with Aboriginal people and after giving advice to the the Royal Commission during its enquiry.

What the state would need to store international used nuclear fuel

- A purpose-built port for receiving the used fuel.
- An interim storage facility, for storage of used fuel while building long term storage.
- A long term deep geological storage facility.
- Rail transport between interim and deep geological storage.
- Other infrastructure, including airports and security.

How the long term geological storage facility would work

- A series of barriers are built to store the used fuel in until its radio toxicity has reduced.
- The used fuel is stored firstly within canisters.
- The life of the canisters is expected to be around 10,000 years.
- The material the canisters is made from depends on the location. In Finland there's an iron canister encompassed with five centimetres of copper, which is welded to be watertight and gas tight.
- The canisters are encompassed in a hole in bentonite clay.
- The clay prevents water seepage in to corrode the canister.
- The clay also stops the movement of any remaining radio toxicity once the canisters fail at around 10,000 years.
- By around 100,000 years, the used fuel has a toxicity level of natural uranium ore.

The model being considered by South Australia is based on plans by Finland, Sweden, Belgium, Switzerland, France, Canada and the US, to store their own nuclear waste.

Source: Mr Kevin Scarce, presenting to Joint Committee on Findings of the Nuclear Royal Commission on the Nuclear Fuel Cycle

For more details of Mr Scarce's explanations: Joint Committee on Findings of the Nuclear Fuel Cycle Royal Commission at <https://www.parliament.sa.gov.au>

Have your Say

The government launched a community engagement program last month for South Australians to have their say on nuclear.

The program will include discussion sessions at over 100 sites – including almost 30 Aboriginal communities and 60 regional towns.

Madeline Richardson, Nuclear Fuel Cycle Royal Commission Consultation and Response Agency (CARA) Chief Executive said “The consultation program aims to encourage all South Australians to get involved in the conversation about our state’s future and share in the nuclear Citizens’ Jury report, which was presented to the Premier Jay Weatherill [last month]”.

The Citizens’ Jury of 50 randomly selected South Australians delivered its report following two weekends of deliberations at the South Australian Health and Medical Research Institute.

The 12-page report highlights key points the jury believes their fellow South Australians should discuss from the Nuclear Fuel Cycle Royal Commission report.

The Jury’s report identified that the opportunity to store high level waste from overseas would provide economic benefits, but there were also substantial risks to consider.

The jury focused on four key themes that they believe South Australians should discuss, including:

- Community consent – and the importance of an informed opinion
- Economics – including the benefits and risks to the State
- Safety – including key issues around storage, health and transport
- Trust – noting that accountability and transparency must be built into any regulatory systems

The jury’s report urges all South Australians to be part of the process. Visit the YourSAy nuclear website.

He told Aboriginal Way that he will advise the new Board on the effectiveness of the state-wide consultation for Aboriginal people in particular.

“My job is to actually look at that communication, consultation process and look at whether it has the ability to do what it has said it could do. That is to provide information, give the community the necessary access to information and then convince the dialogue and the discussions back at home and in the community and also to advise the Board that this is an appropriate model to approach,” he said.

Mr Agius explained what he considers to be the most crucial elements to make sure that the consultation is effective for Aboriginal people in South Australia.

“I think the first thing will be people having information – accurate information, critical information and the ability to understand the information, so that’d be one,” he said.

“Second probably is the way the information is communicated. And if those communication tools are not appropriate, then what tools will be, and what processes will be for that to happen.

“And thirdly is the community having access to people who can actually give them information about things that they don’t know much about.

You know, what is the science relating to geology, what is the science relating to hydrology, what is the science relating to the environment above and below the ground and so the community has its own views, its own culture and its own traditions and its own stories that relates to above and below the ground, surface, and by having that science information and marrying it against their traditional knowledge and information, they’re in a position to actually think about this much more seriously,” Mr Agius said.

Mr Agius acknowledged that many Aboriginal people in South Australia are opposed to any nuclear expansion.



Above: Eunice Marsh.

“That’s one of the questions I’ve thought about and raised in the Board meeting about how the Premier can actually encourage a respectful and trustful relationship and what would that look like, and what would the tools look like to encourage that.

“Relating to the Maralinga history, community is deeply affected by

that, and no-one can deny that, it’s been a number of issues that’s been raised since the Maralinga days and post Maralinga, even in the 90s and 2000s it was a big issue then and now with the report being tabled, it’s rekindled strong views about the past and brought them to the present,” Mr Agius said.

“The question would be how do we manage the present and the past at the same time and what are the enlightening tools that are actually going to make that connect,” he said.

Mr Agius said that native title structures and PBCs should be incorporated into the community consultation currently taking place.

“Yes, when I appeared before the Commission I mentioned that existing structure as a clear and contemporary direction that’s been taking place since native title’s come on board,” he said.

“The point about bringing the contemporary model into this consultation process is just as important. Not everybody knows about that new model, that new contemporary process. The only ones who know about it are the ones who have actually been intimately involved and even the South Australian community may not understand that model. Hopefully the role I play on the Board will actually bring that Traditional Owner model out, and then look at how best the government will engage the community”.

...this community consultation process, is a recommendation from the report that the Premier has actually given the ability for the community to engage and have interpreters at those processes, community forums, will make it even better.

Mr Agius said that he hopes Native Title groups and PBCs should be involved in the consultation from an early stage.

“My preference would be for it to come early, just so that the Premier and the traditional owners could have a respectful relationship from now into the future.

“Then when we’re getting closer to the other end, the pointy end where the social licence to proceed has been granted and we’re moving to the point where a place has been found, then the traditional owner group and their neighbours will probably have a major role in that area,” said Mr Agius.

The community consultation continues until around November 2016.

Refer to table overleaf for **nuclear?** State-wide Engagement Program meeting dates.



Above: Parry Agius and the Board.

nuclear? State-wide Engagement Program

Date	Town	Venue	Time
29/07/2016–31/07/2016	Adelaide CBD	Rundle Mall – Gawler Place	Fri 8am–7pm/Sat 9am–5pm Sun 11am–5pm
11/10/2016	Adelaide	State Library of SA	11am–7pm
22/08/2016	Adelaide	State Library of SA	11am–7pm
To be confirmed	Adelaide Youth Forum	To be confirmed	10am–3pm
01/08/2016	Adelaide Static Display	State Library of SA Library Opening Hours	
05/08/2016–07/08/2016	Adelaide Showgrounds	Science Alive	11am–7pm
14/09/2016	Amata	Amata Community	11am–5pm
21/09/2016	Andamooka	Andamooka Town Hall	11am–7pm
12/10/2016	Barmera	Soldiers Memorial Hall	11am–5pm
31/08/2016	Birdwood	Birdwood Institute	11am–7pm
03/08/2016	Bordertown	The Civic Centre Hall	11am–7pm
05/10/2016	Ceduna	Ceduna Aboriginal Community	11am–5pm
03/08/2016	Ceduna	Ceduna Memorial Hall	11am–7pm
12/09/2016	Clare	Town Hall	11am–7pm
09/08/2016–10/08/2016	Cleve	Field Day booth	11am–6pm
14/09/2016–17/09/2016	Colonnades	Colonnades Shopping Centre	Thurs 11am–7pm/Fri & Sat 9am–5pm/Sun 11am–5pm
22/09/2016	Cooper Pedy	Greek Hall	11am–7pm
18/08/2016	Cowell	Supper Room at Institute	11am–7pm
17/08/2016	Cummins	Cummins Town Hall	11am–7pm
09/08/2016	Davenport	Davenport Aboriginal Community	11am–5pm
01/09/2016	Edwardstown	Castle Plaza Shopping Centre	9am–7pm
04/08/2016	Elliston	Elliston Hall	11am–7pm
08/09/2016	Fregon	Fregon Aboriginal Community	11am–5pm
23/08/2016	Gawler	Gawler Sport and Community Centre	11am–7pm
13/10/2016	Gerard	Gerard Aboriginal Community Centre	11am–5pm
21/09/2016	Hawker	Hawker Community Sports Centre	11am–7pm
18/10/2016	Innamincka	Innamincka Hotel	11am–7pm
06/09/2016	Iwantja	Iwantja Aboriginal Community	11am–5pm
13/09/2016	Jamestown	Jamestown Medical Centre Meeting Room	11am–7pm
07/09/2016	Kadina	Kadina Town Hall	11am–7pm
02/09/2016	Kangaroo Island	Town Hall	11am–7pm
13/09/2016	Kanpi	Kanpi Aboriginal Community	11am–5pm
30/08/2016	Kapunda	Soldiers Memorial Hall	11am–7pm
04/10/2016	Karoonda	Karoonda Football Club Rooms	11am–7pm
26/09/2016	Keith	Ruth Wheel Building	11am–7pm
16/08/2016	Kimba	Kimba Institute	11am–7pm
28/09/2016	Kingston	Kingston Town Hall	9am–5:30pm
30/08/2016	Koonibba	Koonibba Aboriginal Community	11am–5pm
22/09/2016	Leigh Creek	Leigh Creek Tavern Dining Room	11am–7pm
06/10/2016	Loxton	Loxton Community Hotel/Motel – Reflections Room	11am–7pm
11/10/2016	Mannum	Mannum Senior Citizens Room	11am–7pm
10/08/2016–13/08/2016	Marion	Westfield Marion	Thurs 11am–7pm/Fri & Sat 9am–5pm/Sun 11am–5pm
20/10/2016	Marla	Community Centre	11am–7pm
16/08/2016	Marree	Marree Town Hall	11am–7pm
30/09/2016	Mawson Lakes	Mawson Lakes Shopping Centre	9am–5pm
27/09/2016	Meningie	Meningie Bowling Club	11am–7pm
29/09/2016	Millicent	The Civic and Arts Centre	11am–7pm
09/09/2016	Mimili	Mimili Aboriginal Community	11am–5pm
17/10/2016	Moomba	Moomba Camp Facility	2pm–7pm
06/10/2016–09/10/2016	Modbury	Westfield Tea Tree Plaza	Thurs 11am–7pm/Fri & Sat 9am–5pm/Sun 11am–5pm

Date	Town	Venue	Time
15/09/2016	Morgan	Morgan Institute	11am–7pm
26/08/2016	Mt Barker	Mt Barker Town Hall	11am–7pm
04/08/2016	Mt Gambier	City Hall	11am–7pm
05/08/2016	Mt Gambier	Mt Gambier Aboriginal Community	11am–5pm
01/08/2016	Murray Bridge	Murray Bridge Aboriginal Community	11am–5pm
10/10/2016	Murray Bridge	Murray Bridge Town Hall	11am–7pm
27/09/2016	Naracoorte	Naracoorte Hall	11am–7pm
11/08/2016	Nepabunna	Nepabunna Aboriginal Community	11am–5pm
10/10/2016	Northern Adelaide	Central District Football Club – The Lounge	11am–7pm
02/09/2016–03/09/2016	Norwood	Town Hall – Don Pyatt Room	Fri 9am–4pm/Sat 9am–6pm
24/08/2016	Oak Valley	Oak Valley Aboriginal Community	11am–5pm
17/08/2016	Oodnadatta	Oodnadatta Community Hall	11am–7pm
14/09/2016	Orroroo	Orroroo Golf Club	11am–7pm
28/09/2016	Penola	Wattle Range Council (the Gallery)	11am–7pm
06/10/2016	Penong	Penong Hotel	11am–7pm
05/10/2016	Pinnaroo	Pinnaroo Show	9am–5pm
12/09/2016	Pipalyatjara	Pipalyatjara Aboriginal Community	11am–5pm
12/10/2016	Point Pearce	Point Pearce Aboriginal Community	11am–5pm
28/09/2016	Port Adelaide	Port Adelaide Shopping Centre	9am–5pm
10/08/2016	Port Augusta	Bungala Aboriginal Community Centre	11am–5pm
19/09/2016	Port Augusta	Central Oval	11am–7pm
29/08/2016	Port Lincoln	Port Lincoln Aboriginal Community	11am–5pm
05/08/2016	Port Lincoln	Nautilus Arts Centre	11am–7pm
08/08/2016	Port Pirie	Port Pirie Aboriginal Community Centre	11am–5pm
08/09/2016	Port Pirie	Northern Festival Centre	11am–7pm
17/08/2016–18/08/2016	Port Pirie	Global Maintenance Upper Spencer Gulf Trade Expo	Wed 9am–5pm Thurs 8:30am–3:45pm
05/09/2016	Port Wakefield	Eagles Sports and Community Centre	11am–7pm
15/09/2016	Pukatja	Pukatja Aboriginal Community	11am–5pm
20/09/2016	Quorn	Town Hall	11am–7pm
02/08/2016	Raukkan	Raukkan Aboriginal Community	11am–5pm
13/10/2016	Renmark	Renmark Club Function Room	11am–7pm
29/09/2016	Robe	Robe Institute	11am–7pm
18/10/2016	Roxby Downs	To be confirmed	11am–7pm
05/09/2016–09/09/2016	Royal Adelaide Show	Jubilee Pavillion	9am–5pm
21/09/2016–24/09/2016	Smithfield	Munno Para Shopping Centre	Wed, Fri & Sat 9am–5pm Thurs 11am–7pm
01/09/2016	Strathalbyn	Town Hall	11am–7pm
02/08/2016	Streaky Bay	Town Hall Supper Room	11am–7pm
26/09/2016	Tailem Bend	Town Hall	11am–7pm
29/08/2016	Tanunda	Tanunda CWA Hall	11am–7pm
18/08/2016	Ummona	Ummona Aboriginal Community	11am–5pm
07/09/2016	Umuwa	Umuwa Aboriginal Community	11am–5pm
25/08/2016	Victor Harbor	Victor Harbor Yacht Club	11am–7pm
29/09/2016	West Beach	Harbour Town	9am–5pm
24/08/2016–27/08/2016	West Lakes	West Lakes Shopping Centre	Wed, Fri & Sat 9am–5pm Thurs 11am–7pm
11/08/2016	Whyalla	Mt Laura Homestead Building	11am–7pm
24/08/2016	Willunga	Willunga Hub Community Room	11am–6:30pm
20/09/2016	Woomera	Woomera Theatre	11am–7pm
23/08/2016	Yalata	Yalata Aboriginal Community	11am–5pm
06/09/2016	Yorke town	Town Hall – Main Hall	11am–7pm
13/10/2016	Yunta	Community Hall	11am–7pm

Federal nuclear waste site proposed for Wallerberdina Station in the Flinders Ranges

Traditional owners have expressed shock at news that the Federal Government is likely to place a nuclear waste dump in the Flinders Ranges neighbouring Yappala Station.

In April, the Federal Government announced that a site near Barnidoota in the Flinders Ranges is the most likely site for a low level nuclear waste storage site.

The Federal Government is considering the purchase of 100 hectares of Wallerberdina Station for the storage of low-level and intermediate radioactive waste created by Australian hospitals and industry.

The site neighbours Yappala Station, which was granted to the Viliwarina Yura Corporation in 2000.

The Federal Government's proposal is separate to current proposals by the State Government to build a dump for high and intermediate level international waste.

The announcement by Federal Resources Minister, Josh Frydenburg, followed a process where six sites around Australia were shortlisted after being nominated by their owners.

Barnidoota Station is held under perpetual lease by Former Liberal Senator Grant Chapman. Minister Frydenburg said that Mr Chapman played no part in making the decision and stood to gain very little from the placement of the dump.

The Federal Minister said that Barnidoota was chosen because of geological settings, technical capability and access to transport.

Further tests would be conducted before the site would be confirmed.

When the announcement was made, Adnyamathanha woman Regina McKenzie



Above: Hookina Waterhole. Photo: Kerwin Stuart.

told the ABC that her community was shattered by the announcement.

"It was shock and then a lot of emotion, myself and my sister said it's like getting news of a death, that's the kind of emotion we felt," she said.

"Our culture in that area is being ignored, it's not good for our area, I don't think. It's something we will fight against, we don't want a waste dump in our area whatsoever."

When the site was first suggested, she said that the dump could destroy significant cultural heritage and countless sacred sites around a permanent spring – Hookina Creek.

The Adnyamathanha people are also worried about the risk from large floods known to hit the area, and Adnyamathanha elder Eunice Marsh, told the ABC that she feared the loss of her people's heritage in the region, if rising flood waters mixed with radioactive waste.

"If we're going to have that poison stuff here, even if it's a low-level situation, it's just absolute madness to put something like this near somewhere that's so special," she said.

"It's everything; it's a type of importance that you would never be able to describe. The connection to this land for Adnyamathanha people is their culture, their customs; it's their identity."

"If we're going to have that poison stuff here, even if it's a low-level situation, it's just absolute madness to put something like this near somewhere that's so special..."

If the site is selected, local residents will be given 12 months to negotiate a community package, with up to \$2 million expected to be made available by the Federal Government for local projects.

Key changes to APY Land Rights Act passed

Legislation to change the Anangu Pitjantjatjara Yankunytjatjara Land Rights Act 1981 (SA) is currently before Parliament (House of Assembly) and is likely to pass in late September when Parliament next sits.

In 2013, the previous Minister for Aboriginal Affairs and Reconciliation, the Honourable Ian Hunter MLC, commissioned an independent limited review of the Anangu Pitjantjatjara Yankunytjatjara Land Rights Act 1981.

Following the review and various consultation processes from 2013–2016, the APY Land Rights (Miscellaneous) Amendment Bill 2016 (SA) was introduced into Parliament on 22 June 2016 and was passed by the Legislative Council on 4 August 2016.

The amendments contained in the Bill change some key areas of APY

governance. These include:

- establishing 7 electorates across APY lands and an electoral roll
- providing for gender balance on a 14 member APY Executive Board
- establishing eligibility criteria for APY statutory officers and APY Executive Board members
- providing greater certainty for election dates, with elections held between 1 May and 31 August every 3 years
- removing voting by marbles and enable absentee voting.

The Minister for Aboriginal Affairs and Reconciliation, Hon. Kym Maher told Aboriginal Way that the changes were not an overhaul of the Act but a way to ensure that Act remains relevant.

"The most significant change is to the Board and the way people are elected. The Board now has 14 member across that APY lands with both a male and female representatives."

The Anangu Land Paper Tracker Project has been following the process of the Bill and feels that the Bill was not properly consulted with the Anangu community.

"The Anangu Lands Paper Tracker remains very concerned that key changes to the Land Rights Act were pushed through without proper consultation with Anangu Tjuta and Traditional Owners."

The Paper Tracker states that the Bill introduced to Parliament did not reflect community responses.

"The Final version of the Bill that was introduced into Parliament looks different to the one that was discussed during the

consultations. This final version of the Bill has not been taken back to communities and their organisations for their final consideration and approval. Communities were not aware of the changes that had been made to the Bill."

The Minister said the consultation process was sufficient and that there was now a need to act on those recommended changes.

"The criticism on the consultation process I think is an unfair one. A panel led by the Honourable Robyn Layton visited the APY lands eight times and held 24 separate meetings. There has been ample consultation with Anangu and other stakeholders over the past three years and the last lot of comments we were seeing coming through was that the changes recommended should be put in place," said the Minister.

Recognition a priority for Australia's first Indigenous woman in the House of Representatives

As the first Indigenous woman to be elected to the Federal House of Representatives, Linda Burney has said that changing the Australian Constitution to recognise Aboriginal and Torres Strait Islander Peoples is a priority.

Ms Burney was elected to the seat of Barton in NSW at the recent Federal election. Ms Burney brings with her over a decade in politics and a career in teaching, having just stepped down as Deputy Leader of the Opposition for NSW in March, to run for the seat.

Ms Burney told ABC Radio that while seeing Aboriginal people officially recognised as part of the Australian Constitution is a top priority for her this term, she believed that it needed to be timed correctly.

"We put this referendum when we know it will succeed. It is more important that it succeeds than it lines up symbolically with that date," she said.

2017 marks the 50th anniversary of the 1967 Referendum that saw amendments to the Australian Constitution, allowing Aboriginal people to be counted in the census and changed the way laws were made for them federally.



Above: Linda Burney.

Ms Burney will be one of three Aboriginal people in the Labor caucus, which will also include WA Senator Pat Dodson and NT Senator-elect Malarndirri McCarthy.

Lake Torrens Native Title Applications Dismissed

On 9 August 2016 the Federal Court of Australia dismissed three overlapping applications for native title over the lands and waters of Lake Torrens.

Applications for determinations of native title had been made by the Kokatha, Adnyamathanha and the Barnjarla people.

Justice Mansfield in his final judgment in South Australia was "not persuaded that a determination of native title in favour of any of the three applicants should be made in respect of any part of the claim area."

Antakaringa Matu Yankunytjatjara Aboriginal Corporation making moves in the business world

Since achieving native title five years ago, Antakaringa Matu Yankunytjatjara Aboriginal Corporation (AMYAC) has made headway with successful business ventures and a plan for future growth.

Ian Crombie, AMYAC Board member, has been there from the beginning.

"We've come a long way since our native title claim was filed in 1995. We received native title in 2011 and now we've hit the ground running with our business ventures.

"We have a solid plan and our primary focus is economic growth into the future. The mining royalties won't last forever so we are making sure we have assets and businesses in place for our people to thrive, to be educated, employed and empowered," he said.

AMYAC represents the Antakirinja Matu-Yankunytjatjara Native Title holders in relation to a large area of land far north of South Australia, around Coober Pedy.

At the 2011 Consent Determination, Mr Crombie spoke about the Antakirinja Matu-Yankunytjatjara people having a strong relationship with the mining companies in the region and he was looking forward to the opportunities native title will bring.

"We see education, training and jobs for our children and grand-children as the way for the future."

Five years on, Mr Crombie is speaking with enthusiasm and clarity about the goals and achievements of AMYAC.

"Last year we got our first contract in our own right. We have a contract between Oz Minerals and our new business enterprise, AMY Environmental Services.

We provide a waste management service for Oz Minerals at Prominent Hill and look after their drink vendors, as well as other jobs.

This means we have extra employment and a cash flow. Now that we have started, we plan to grow the business," said Mr Crombie.

For the purpose of pursuing commercial entities and economic development, AMYAC engaged independent consultants to provide advice to the Board of Directors.

AMYAC formed a new Board called AMY Nominees to be solely responsible for commercial business ventures.

In 2014, Dean Liebelt was appointed as a member of the AMYAC Nominees Board and as their Business Development Manager.

AMYAC commissioned a consultant to prepare an Economic Development Plan for the corporation and Dean is responsible for pursuing economic opportunities.

Mr Liebelt said he is extremely busy with AMYAC this year and has lots on the horizon for the corporation.

"Since December last year, it has really started to get busy and we have been looking at new business ventures and sustainable economic ideas.

"We are doing a lot of good things and I think it is because of the people we have and the way we work together that is allowing us to get things done and not miss opportunities," he said.

Mr Liebelt, who has experience working with Aboriginal Corporations over the years, is excited to see where AMYAC is going.

"AMYAC is a great example of what native title corporations can do, and I hope we



Above top: Ian Crombie. Above bottom: Keith Thomas, Kaliah Tsakalidis and Ian Crombie.

can see more success stories in the future," he said.

AMYAC's achievements were acknowledged this year with a Premier's award for Indigenous Social Inclusion. The corporation jointly won the award with OZ Minerals for establishing a partnership and "laying the foundation to leverage long term business opportunities beyond the life of the Prominent Hill mine and outside of the resource industry,"

Premier's Community Excellence Awards.

Mr Liebelt said "the award was a big deal for us. The thing to mention here is that AMYAC is doing it all themselves. We are independent of government and tax payer dollars and we are dynamic because of that.

It's going to be a good year for AMYAC, we are looking at other contracts at the moment and this will lead to bigger things," he said.

Recognition or Treaty – is there an either/or choice?

The national Recognise Movement, established to pursue constitutional recognition of Aboriginal and Torres Strait Islander people, says that treaty and constitutional change can co-exist.

Co-convenor of the national Recognise Movement at the time, Ms Tanya Hosch, told a gathering of around 1500 people at the National Reconciliation Week Breakfast in Adelaide that “we can walk and chew gum at the same time”.

“I strongly reject the false choice that is promoted by some when it comes to constitutional recognition and treaty.”

“For me and so many other Aboriginal and Torres Strait Islander peoples who support treaty and constitutional recognition, we know that this is not an either/or choice.

“I strongly reject the false choice that is promoted by some when it comes to constitutional recognition and treaty,” she said. “We should not be asked to choose.”

As an example, she referred to talks about a possible state based treaty that had taken place in Victoria recently.

“If we had our referendum last week and achieved recognition would it have prevented that? Of course not.”

The speech followed increasing calls for treaty in place of constitutional recognition.

Alice Haines is a Gommeroi woman from the ‘We Oppose Recognition’ campaign. She recently told Radio Adelaide Breakfast that she has many concerns about the Recognise campaign, but one is that it is promoting a ‘Yes’ vote without a specific model available to be considered.

“They’ve been promoting the constitutional reform for the last five years,” she said “they’ve injected millions and millions of dollars into this, wasting taxpayers money actually, and they’ve not even allowed a ‘No’ campaign which is normally the procedure for any referendum in Australia,” she said.

When asked if Australia can have constitutional recognition and a treaty side by side, Ms Haines said:

“Well you don’t need constitutional recognition if you have a treaty, because it will fix the blunders that the Australian government’s ones have got.”

“A treaty is an agreement between foreign nations, and if we are integrated into the Australian Constitution, we’ve merged, we’re not foreign anymore. So we’re part of DFAT, Department of Foreign Affairs and we will not necessarily be part of that anymore, we will be integrated so, you can’t treaty within yourself,” she said.

In an article for The Griffith Review, Professor Megan Davis has offered an analysis of the government’s handling of the Recognise campaign and reasons behind some Indigenous people’s resistance to it.

“The recognition process, in and of itself, has been long and drawn out,” she wrote.

“Add to the mix, for the first time in Australia’s disastrous referendum history, a public relations campaign to lobby for a ‘Yes’ vote, despite there being no reform to vote for. It was predictable that the campaign would attract the ire of an impecunious Aboriginal sector, gutted by ruthless funding cuts.

“This was contemporaneous with the government’s marquee policy, the Indigenous Advancement Strategy, which had the brutal impact of laying people off, while organisations lost frontline services, programs and policies.

“The campaign has galvanised a resistance movement. Still, political leaders, commentators and policymakers seem blithely unaware. On a fundamental level they need to acknowledge that a model is a necessary prerequisite to Indigenous people forming a reasonable opinion on the matter,” Professor Davis wrote.

In her speech for National Reconciliation Week, Ms Hosch acknowledged that the Recognise campaign is in a difficult stage. However she called on supporters to continue their efforts.

“Of course I would like to be standing before you today and saying the model’s agreed and ready and the referendum is imminent and everything is perfect,” she said.

“But as we know, it’s not that simple.”

“The truth is this is really hard work and we are in the toughest period of this campaign and it will get tougher.”

“But if we can be tough, then I predict when we look back at this time, we will see it as an era where we significantly moved the dial on political aspirations

What is Constitutional Recognition?

The Referendum Council says that the elements of referendum changes could include:

- Addressing the sections of the Constitution, including section 25 and section 51 (xxvi) that are based on the outdated notion of ‘race’.
- Ensuring continued capacity for the Commonwealth Government to make laws for Aboriginal and Torres Strait Islander peoples.
- Formally acknowledging Aboriginal and Torres Strait Islander peoples as the First Peoples of Australia.
- Providing an Aboriginal and Torres Strait Islander body to advise Parliament about matters affecting Indigenous peoples.
- Providing a constitutional prohibition on racial discrimination.

for Aboriginal and Torres Strait Islander peoples,” Ms Hosch said.

She also told the audience at the Reconciliation Week breakfast that the concept of constitutional recognition had strong support, with 77% of non-Indigenous and 87% of Indigenous Australians saying they would vote yes in a referendum if it were held that day.

Indigenous academic Marcia Langton also says that the treaty or recognition debate is not a matter of choosing one or the other option.

She is an editor of a new collection of essays by Indigenous people “Indigenous Arguments for Constitutional Recognition”.

In the book, Indigenous commentators including Patrick Dodson, Noel Pearson, Dawn Casey, Nyunggai Warren Mundine and Mick Mansell, set out a wide range of ideas for ways of achieving recognition.

Professor Langton says there is a range of political views held by the Indigenous people who contributed to the book but they have important things in common.

“We share this history and know that there’s unfinished business” she said.

“How we resolve it we may differ on, but all of us agree that whatever happens must be meaningful to Indigenous people, it can’t be window dressing.

We can’t agree to the race to the bottom for a minimalist proposition that might make non-Indigenous Australia look good in the world, but not actually address the way we’ve been excluded from the polity since Federation.”

“Constitutional change does not exclude treaty making. In fact, if you’re intelligent about it, the idea that there could be agreements with First Nations Peoples is a much stronger proposition than if you have Indigenous peoples recognised in our constitution as first Australians.”

Asked if treaty and constitutional recognition can exist together, Professor Langton said “Constitutional change and treaty making, agreement making are not mutually exclusive.

“I think many people don’t understand how treaty encompasses many different types of agreements. We have a very strong agreement making culture in Australia, particularly because of the Native Title Act provisions that provide for Indigenous Land Use Agreements and other agreements for land access. And some of our agreements are as much like treaties in Canada and elsewhere in North America as you could possibly get.

“Constitutional change does not exclude treaty making. In fact, if you’re intelligent about it, the idea that there could be agreements with First Nations Peoples is a much stronger proposition than if you have Indigenous peoples recognised in our constitution as first Australians,” Professor Langton said.

The Referendum Council, a group of prominent Australians tasked by the Prime Minister and Opposition Leader to find the best way forward on constitutional recognition, has announced a new round of community discussions over the last half of 2016.

What is Treaty?

A treaty is a binding agreement between two or more states or sovereign powers.

Treaties outline the points of agreement between the parties. A treaty is similar to a contract in that the parties to a treaty usually agree to take on certain responsibilities and duties which are legally binding.

While the word treaty usually brings to mind treaties under International law, many European countries signed treaties with the Indigenous peoples of the lands they colonised.

New Zealand has one national treaty.

Canada has nearly 100 treaties signed with First Nations people. These treaties are recognised in constitutional amendments.

The United States signed many treaties with Native Americans tribes in the 1700s, but these were often used to force Native Americans off their land and the agreements were broken. Tribal sovereignty is recognized in the US constitution and allows for the Native American peoples to engage with the Federal Government on a ‘nation to nation’ level.

Source: NITV <http://www.sbs.com.au/nitv/explainer/explainer-what-treaty>



Above: Tanya Hosch at Reconciliation Breakfast.

The process starts with three meetings with Aboriginal and Torres Strait Islander leaders, including traditional owners and representatives of peak bodies. It's expected that that will gather a general consensus on how to proceed.

The Council will then hold consultations with the general community and Indigenous people. The consultations will include discussions in each state for Aboriginal and Torres Strait Islander peoples to discuss options for a referendum proposal that

could be supported by Indigenous peoples. The general population can participate in the discussion in a new national online forum. All of the conversations will lead to a convention on constitutional recognition at Uluru by year's end.

Further information:

For more information on the Referendum Council's upcoming community meetings: <https://www.dpmc.gov.au/indigenous-affairs/constitutional-recognition>

Aboriginal Regional Authorities Policy for closer governance

After extensive consultation with Aboriginal communities and groups since 2013, the State Government has formalised the Aboriginal Regional Authority (ARA) Policy.

The purpose of the policy is to forge a closer working relationship between Aboriginal governing structures in remote locations and the State Government.

The Far West Coast Aboriginal Corporation, Adnyamathanha Traditional Lands Association, and the Ngarrindjeri Regional Authority will be the first Aboriginal Regional Authorities to form partnership with the government under this policy.

The Far West Coast Aboriginal Corporation represents the Wirangu, Mirning, Kokatha, Maralinga Tjarutja, and Yalata

people, as well as the descendants of Edward Roberts. The Corporation is the only fully Aboriginal-owned and managed support, advocacy, and supplementary funding body for Far West Coast Aboriginal people.

The Adnyamathanha Traditional Lands Association represents the Adnyamathanha communities of the Flinders Ranges. The Association includes more than 20 different language groups, and is involved in economic development opportunities (including purchasing the Wilpena Pound Resort) to enhance the wealth and financial autonomy of the Adnyamathanha people.

The Ngarrindjeri Regional Authority represents the Ngarrindjeri people of the Lower River Murray and Coorong

region. The Authority has been a pioneer of Aboriginal nation-building in South Australia, and in 2009 entered into a landmark agreement with the government which made Ngarrindjeri involvement central in critical water and land management programs along the Lower Murray and Coorong.

Ms Nerida Saunders, Executive Director Of Aboriginal Affairs and Reconciliation Division of the Department of State Development joined Kaliah on Aboriginal Message to discuss the new policy and its purpose.

She said it is "about working more collaboratively with Aboriginal communities".

Aboriginal Affairs and Reconciliation Minister Kyam Maher said the new policy marked a major shift in the

way Aboriginal South Australians and governments do business together.

"The policy will enable Aboriginal communities to register as an Aboriginal Regional Authority, and therefore connect more directly with other Aboriginal communities and the State Government," he said.

"ARAs will bring together Aboriginal nations and communities to better represent their people and drive regional priorities and economic growth, as well as giving government more clarity when working with communities on issues impacting on Aboriginal South Australians," he said.

For more information visit statedevelopment.sa.gov.au

Cashless Welfare Cards Trialled in Ceduna

Ceduna residents who receive government income support are currently trialling the controversial cashless welfare card.

The card is designed to reduce the amount of cash available to welfare recipients and act as a standard debit card with restrictions on purchases of alcohol or gambling.

Last year, the Department of Social Services (DSS) announced the trial of the Cashless Welfare card for Ceduna.

Following extensive negotiation with members of the community including Aboriginal leaders, the 12-month trial launched in March this year.

The trial has received a mixed response from residents.

Sue Coleman-Haseldine, a Kokatha Elder said early on in the trial that “the general feeling is depression, they [residents] are no longer in charge of their affairs.

“There are people who take money from their account to put on their credit card to pay their bills, now they cannot do that. People paying rent, house payments or car payments, are going to fall behind because the card is not set up properly yet,” she said.

The application of the card did not come without issues said Geoffrey Moffatt, CEO of the District Council of Ceduna.

“The terminal in the post office wouldn’t allow people to pay their water, electricity and phone bills, due to a technical glitch for a month. We took it to the federal DSS – who tried to help in every way that they could. That’s all been fixed now,” he said.

Mr Moffatt said that shops in Ceduna had increased the availability of EFTPOS machines to make using the cards easier.

Mick Haynes, Ceduna Aboriginal Corporation chief executive told the ABC that he was in support of the trial because better money management was needed in the community.

“For far too long, members of our community have been dying...

There’s alcohol-fuelled violence, domestic violence and people have been misusing their money. The community discussed all these issues and thought we needed to change things for the better,” he said.

Senator Rachel Siewert, community services spokesperson for The Greens, raised the concern that there could be additional merchant fees for those who used EFTPOS at a location that had a minimum spending balance.

“When you’re on income support, every dollar counts. So that’s an extra cost that somebody on income support is going to have to bear,” Ms Siewert said to the ABC.

The trial will continue until early next year, after which a review will be held.

Changes to the Indigenous Advancement Strategy – where to from here?

Since the launch of the Government’s Indigenous Advancement Strategy in 2014, application for funding has proven problematic for Aboriginal organisations, especially small organisations and at a grassroots level.

Late last year, a review of the program was made with feedback from over 100 submissions to parliament and 500 people attending public forums.

Point Pearce community gave a submission stating that the funding application was difficult and unreasonable.

The community’s submission stated how many people found the former guidelines to be too challenging.

“The information that was sought was conflicting in its desire and this was the case for many others who we have spoken to – they also found it very difficult to keep within those very stringent guidelines.”

The submission stated the community

felt the application to be most daunting for even the best of application writers – “that is if they could afford one”.

South Australian Native Title Services supports the view that the IAS is flawed saying it favours large mainstream organisations over Aboriginal organisations and is too broad to understand its main funding concerns.

SANTS’ submission said the “breadth of program has benefits in terms of providing opportunities for holistic approaches, but also lose a degree of focus that targeted rounds provide. The breadth also favours larger organisations which have the resources and expertise at hand to pull together an application/project with multiple components/partners and outcomes.

“The breadth of the program did not reflect the clear priorities of the government.”

Keith Thomas, South Australian Native Title Services CEO said “this was not a welcome change to Indigenous funding

as it shows a severe lack of engagement with community and no care or vision for what Aboriginal and Torres Strait Islander people need.

Furthermore, the IAS limits native title potential by excluding funding for land activities by native title service providers,” he said.

The National Aboriginal Congress stated how the “limited six-week application timeframe and delayed funding announcements has caused undue confusion, stress and difficulty to Aboriginal and Torres Strait Islander organisations. The overall lack of foresight in planning adequate application, submission and processing timeframes, disadvantaged Aboriginal and Torres Strait Islander organisations in various ways”.

As at March 2016 new guidelines were implemented based on the submissions and suggestions made by the public.

The new guidelines allow organisations to apply for grants at any time.

Applicants can now submit more than one application when proposing activities that are not closely related, and clearer application process is now in place.

The new guidelines relate to grants and not goods and services funded under the IAS. The same three targeted areas of the IAS funding is as before: Jobs, Land and economy children and Schooling safety and wellbeing culture and capability, remote Australia Strategies.

Mr Thomas said that more information is needed for community to understand the changes and the funding process, in general.

“This is all well and good that these changes have been implemented but we have heard nothing from government about the new funding guidelines and it makes me wonder why. I look forward to seeing how these changes assist community to achieve their business objectives and receive proper funding for important projects going forward”.

Financial Management Training for PBCs

In May, South Australian Native Title Services and PwC’s Indigenous Consulting conducted a financial management training workshop for native title body corporates (PBCs).

The training aimed to build the capability of PBC Directors to actively and effectively manage the financial affairs of their corporations.

Participants learnt about financial responsibilities, establishing sound financial management systems, reading and interpreting financial reports, investments strategies and financial decision making.

Sally Clark, PwC’s Indigenous Consulting Manager said there was positive feedback from participants for the first training course of its kind.

“Both groups engaged extremely well during the training. I felt that they benefited greatly even though this was only an overview of Financial Management for PBCs.

“This was a pilot training course and the feedback was very positive and we will be tweaking the content based on the feedback provided to make it more hands on next time,” she said.

Keith Thomas, South Australian Native Title Services CEO said he was pleased with the outcome of the training and looks forward to future workshops.

“The native title representatives who attended the workshop gained some valuable skills in the areas of financial management. The training included key activities such as financial reporting,



business planning and risk management. These are all essential skills to have when running a business.

“The collaboration between PwC and SANTS was successful and I hope that we can continue to work together to provide PBCs with future learning opportunities,” he said.

Ms Clark said “I encourage PBCs who feel they need to build their knowledge of financial management to register their interest with SANTS”.

For more information or to register for the next workshop contact Tom Jenkin at South Australian Native Title Services on (08) 8110 2800 or tomj@nativetitlesa.org

NAIDOC Week

“Songlines: the living narrative of our nation” was the theme of NAIDOC Week 2016.

Joyleen Thomas, Chairperson of the NAIDOC SA Committee, spoke of songlines in her opening address at Adelaide Town Hall for the annual NAIDOC flag raising ceremony.

“It is a vehicle that is used for handing down our culture, our traditions, our laws and our customs and that define us as a people connected to land, sea and sky.

“As the first peoples of this ancient land we understand the deep significance of songlines, our stories.

“Songlines are broadly described as creation stories that criss-cross Australia and trace the journeys of our ancestral spirits who sang that land to life.

“For example, my uncle is an Arabana elder and he always tells his grandchildren the story about the creation of a lake in his country – known as Lake Carra Barra Wirra Canna. That lake was created by the seven sisters, one of our most significant stories. The Arabana word actually describes it as ‘Lake That The Stars Danced Upon’. And it is a magical place, I imagine them dancing there and spreading star-dust in that area,” she said.

“The storyline of the seven sisters is a big story. It runs the length and breadth of this country. It is a bit like reading the Christian Bible. There is a big book that tells that story, a creation story. And for each nation, we have a chapter in that book. Not only do we have chapters, we have layers.

“So there might be a story about the stars dancing upon the lake that we are telling the children, but there is another story that adds depth, that talks about what women only know. There might be another story that talks about what men only know. So I’m not talking about a simple story. I’m talking about a very complex story. So not only is it broad in that it is a long story, it covers a long way. It has depths and layers.

“So in that place, that particular story tells us that all men should be respecting women. And I think that it is an apt story, with the focus these days on us stopping

violence against women and making sure women are nurtured, thought about and cared for. That part of that chapter is based in Port Augusta and there is a site there that teaches us to be respectful and to care for women,” said Ms Thomas.

After the ceremony, the NAIDOC Week award winners were announced, with 11 recipients this year.

John Chester was named ‘Person of the Year’, for his work with the Aboriginal Lands Trust.

Ms Thomas said “he championed the communities in good land management practices, a topic that is close to his heart.”

Mr Chester said he was humbled and overwhelmed by the award, “a lot of work that has been achieved on the lands over the years and it’s good to be recognised for the achievements that have happened.

“I first started in 1994 as the Range Lands Officer, as funded by the Primary Industries and Resources. It was due to the lands being in very poor condition and there being no support for Aboriginal communities.

“Canberra approached the Aboriginal Lands Trust, the CEO Chris Larkins, to try



and extend the program. We were having so much success in South Australia in dealing with land management and land care and heritage issues, that I was asked to be involved with the

development of an indigenous land management facilitation network for the rest of the nation, based on what the Lands Trust was achieving here,” Mr Chester said.



This page, clockwise from top: Joyleen Thomas; Kids celebrate NAIDOC Week; NAIDOC Week marchers after the event; Tauto Sansbury; Yvonne Koolmatrie and Eddie Betts.

'Scholar of the Year' went to Ngarrindjeri Kurna woman, Tanya Guerrero, for her academic achievements. She works predominantly with youths and their families, addressing the impacts of incarceration as an Aboriginal Mental Health Consultant with Child and Adolescent Mental Health Service (CAMHS).

Ms Guerrero's most recent achievement was graduating from a degree in Social Work at Deakin University. This was despite many challenges along the way including juggling a full-time job, studying away from home and dealing with the loss of her father.

After receiving the award, Tanya reported feeling quite overwhelmed and emotional, "usually I'm the one nominating. But I'm grateful, very grateful.

"I wasn't a school person at all. I wagged more school than I attended – the honest truth. It wasn't until I was a woman with my own family that I actually realised that I did need some education, and went back to Tauondi College when it was down at Largs Bay North and did a 12 month bridging course there.

"Later on, I enrolled in uni and started to do some study in Aboriginal Cultures. I stopped because I had some deaths in the family, but I took it up again. I pulled out again because of another death in the family - I found it really hard to cope. But this time round, two and a half years ago, I started again and my dad said "just go Tanya, just keep doing it, just keep doing it." Dad was pretty sick at the time, and nearing the end I lost him while studying, but it was his voice in the background

that kept saying "keep going, keep going" and I did. So today, this award is for my dad," she said.

It was a record turnout for the annual NAIDOC march from Victoria Square/ Tarntanyangga down King William Street to Parliament House with over one thousand attendees, organisers said.

Jeffrey Newchurch and Stephen Goldsmith welcomed everyone to Kurna Country and started the march with the suggested call "songlines – the story of our nation – songlines, deadly aye".

King William Street was awash with Aboriginal and Torres Strait Islanders flags and colours as the group made its way to the steps for speeches from Dwayne Coulthard, Khatija Thomas and Tauto Sansbury.

Mr Coulthard raised the crowd by reminding them how important songlines and NAIDOC week are for the children and future generations. "Let's invest in our youngfellas today and keep our songlines alive!" he said.

Ms Thomas spoke about how important it was to pass knowledge and culture on, to keep it strong.

The children and young people were invited to sit on the steps of Parliament house while the speeches were made.

Afterwards, people were invited to catch the bus to Victoria Park for the Family Fun Day, where there were stalls from various groups and plenty of activities for the young and the young at heart.



This page, clockwise from top: Shirley Peisley, Julie Gollan and NAIDOC Awards guest; Frank Lampard, Yvonne Koolmatrice and Shirley Gollan; Frank Lampard and NAIDOC marcher; NAIDOC celebrations; Suzanne Hewson, NAIDOC Awards guest and Eunice Marsh.



This page, left to right: Top row: Lord Mayor Martin Haese with all 2016 NAIDOC SA Award Winners. Second Row: NAIDOC 2016 SA March; Jeffrey Newchurch and Stephen Gadlabarti Goldsmith; Joyleen Thomas. Third row: NAIDOC Marcher; John Chester; Nathan May at NAIDOC Awards. Fourth row: Martin Haese, Yvonne Agius and Frank Lampard; NAIDOC March.

Thanks to Clark Rodda at Festival Photo for some photos.

Recognise Me

A large crowd of around 1200 people gathered together for a National Reconciliation Week Breakfast hosted by Reconciliation SA on 27 May 2016 at the Adelaide Convention Centre.

Centrepiece of the event was a topical speech on reconciliation and recognition from the then Joint Campaign Director of the National Recognise Movement, Tanya Hosch. Talented South Australian

performer Nathan May performed songs from his newest EP 'Reflections'.

Aboriginal Young Achievers Ebonie Frankel, Marcellus Enalanga and Arabella Hart addressed the large crowd, sharing their experiences, inspiring achievements and hopes for the future.

Rebekka Rogers, a Recognise Youth Rep, asked to be Recognised in a personal and powerful speech.

RECOGNISE ME

My name is Rebekka Elouise Kantjupayi Rogers; I am a 16 year old student and I attend Adelaide High School.

My grandparents are Badimia (Buddymaya) and Wunmuna (Wunmulla) Martu and I am a Yamatji Nyalu (Nyarloo) born on the Anangu Pitjantjatjara Yankunytjatjara Lands in South Australia.

I am here today representing the Indigenous Youth of South Australia and we are demanding to be recognised.

I am one of eight Recognise Youth Ambassadors in South Australia and we are advocating for Indigenous Rights in a national conversation about recognition.

We are striving for change that is genuine, meaningful and born of all voices, including Aboriginal and Torres Strait Islander peoples.

My voice, along with many others, will contribute to a conversation that will become a turning point in the reconciliation of our Nation.

RECOGNISE ME.

Because, I know change is possible, I am here today speaking for my Nanna Pat and my mother who were both born on their own land, yet at the time of their births were not recognised in the constitution as human beings.

I am again speaking for my Nanna, who as a child was sent to Karalundi Mission because it was the deemed "best thing for her".

These problems that have plagued Indigenous Australia are not only limited to the last century or the ones before, these problems are still prevalent today and are echoes from the early colonisation of our country.

RECOGNISE ME.

Because I have a strong future ahead and I will continue to carry the same torch that my elders have carried before me and will continue to pursue unequivocal recognition of Aboriginal and Torres Strait Islander peoples, both in this country and across the globe.

RECOGNISE ME.

I am the young face of Indigenous reconciliation and recognition and I am here to ensure that my brothers,
sisters,
uncles,
aunties,
grandmothers
and grandfathers
can rest easy knowing that we are recognised in our own country and on our own land.

I will not sit and let the First People's voice go as unheard as it has been, for far too long.

Recognition is not the end of the road, but one step in the ongoing journey of reconciliation.

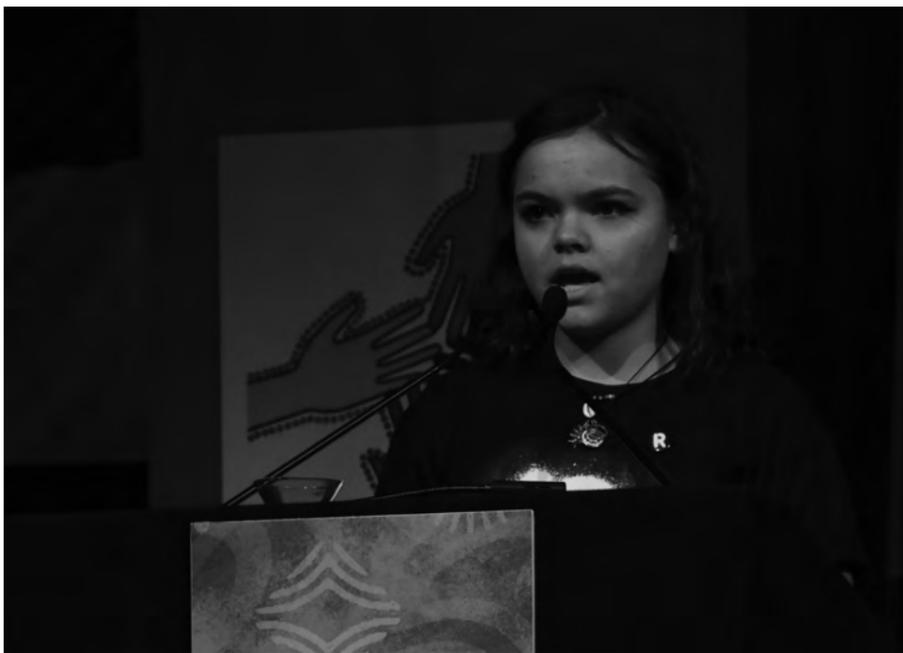
Our generation is ready for change.

RECOGNISE ME.

AND allow my soul to be given back to my body, only then will the relationship I have with the lands and waters become recognised and legitimised.

RECOGNISE US.

Because only together can we make lasting change for the future generations of Australia



Above, from top: Rebekka Rogers; Arabella Hart; Marcellus Enalanga; Peter Buckskin addresses the audience.



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SPEAKERS: Jack Heller and Christine Blanck, RECOGNISE Youth Representatives

FEATURING: An exhibition of work for sale by the iconic South Australian artist Ann Newmarch

DATE: Sunday 18 September 2016

TIME: 3.00pm-5.00pm

LOCATION: At the Baha'i Centre of Learning, 275 Flinders Street, Adelaide

COST: Tickets \$50 pp, Concession \$40 pp book at www.trybooking.com/moev

RSVP: 12 September 2016

All funds raised will be granted to artists working on human rights, social justice and environmental sustainability.

For further information email contact@artspacefoundation.org

BUILDING BLOCKS FOR PEACE Each year the International Day of Peace is observed around the world on 21 September. In 1981 the UN General Assembly declared this a day devoted to strengthening the ideals of peace, both within and among all nations and peoples. The first observance was held in 1982. The Day's theme for 2016 is *"The Sustainable Development Goals: Building Blocks for Peace."*

www.un.org/en/events/peaceday/













**The Graham F Smith
Peace Foundation Inc.**

Working for Peace Through the Arts



This page, left to right: Top row: Nathan May. Second row: Tanya Hosch. Third row: Rebekka Rogers; Tanya Hosch. Fourth row: The Reconciliation Breakfast event at the Entertainment Centre; Arabella Hart, Marcellus Enalanga and Ebonie Frankel.

Learning the local language



Learning language and culture can be an important positive force for young people facing life's challenges according to a youth mentor at Tauondi Aboriginal College.

Kira Bain addressed a Reconciliation in the North event recently, sharing her challenges and achievements. The event also featured a presentation on the history of the Adelaide plains, presented by Kurna elder Stephen Gadlabarti Goldsmith.

Ms Bain says that she first started learning Kurna in Year 8 and as a young adult now recognises how important that was for her at a difficult time.

"When I got to year 8, stuff was going on, I had a lot of family issues at home, you know my parents split up and other stuff happened and it got to the point where I would tell the teacher I can't come into school today because of whatever reason, and there was always a reason, and it actually started to sound like I was lying, but I wasn't," she explained.

"So I wasn't at school much, because of all these family reasons and you know that messed with my head for a bit, and so in year 8 when I went to school, I would just run amok. If someone looked at me, I'd just throw something at them," Ms Bain said.

She was fortunate to cross paths with Jack Buckskin, who teaches Karuna language and culture to school students and the community.

"When Jack was there, he sort of helped me with it, he said instead of throwing stuff at people, how about you just say something to them in Kurna, and they'll just be really shocked and think you're deadly!" Ms Bain said.

"So yeah that was good, I just started running people down in Kurna and it was fun!" she laughed.

From her rebellious beginnings, Kira Bain was soon absorbed in the world of Kurna language and culture.

"It just got me wanting to learn more, learning to be able to say more. And it just went from learning a couple of words, like being a little bit nasty to people, to learning heaps more, being nice to people for one, but you know saying welcomes and singing songs, I sing songs to my niece all the time and she loves it!" she said.

As a Youth Mentor at Tauondi Aboriginal College and in her spare time, she takes every opportunity to share her knowledge of Kurna.

"I teach primary school kids a lot, I'm starting to get into teaching high school kids more," she said

"I used to work as a hairdresser, so all of my clients that came in, I used to teach them as well, so that ranged from little babies to 90-year-old women. And they loved it, it was great" she said

Ms Bain has gone on to do formal studies relating to her language learning – she's close to completing a Certificate

III in Learning an Endangered Language and Certificate IV in Teaching an Endangered Language.

Ms Bain, who has Ngarrindjeri heritage, believes that learning Kurna is a valuable thing for all community members, Aboriginal and non-Aboriginal.

"I think that everyone should know some Kurna, not in that we have to speak Kurna all the time, but at least know a bit about where you're living and where you come from," she said.

"Everyone knows about you know, Captain Cook coming to Australia, but that's really it, they don't know about the rest of the history of our area and I think it's important because if people from another country visit and they're going to want to know about where you come from and where you live and most people aren't actually going to be able to say the proper version of the culture of the area," Ms Bain said.



Opposite page: Stephen Gadlabarti Goldsmith, Kira Bain and Shane Cook. This page, clockwise from top left: Heather Hewett, Kevin O'Loughlin and Nichola Kapitza from City of Salisbury; Shane Cook; David Schreiber and Frank Wanganeen; Stephen Gadlabarti Goldsmith; Annette Buckskin, Kira Bain and Jack Buckskin.

Aboriginal Legal Services face budget cuts

The Federal Budget has cut \$4.5 million from the National Aboriginal and Torres Strait Islander Legal Services (NATSILS) effective from 1 July 2017.

Funding will be cut from the Indigenous Legal Assistance Program (ILAP), decreasing overall funding by over \$6 million in 2017. Further decreases are planned in the 2018–19 budget.

The cuts to the funding will impact the most vulnerable clients of the service such as victims of family violence, rural and remote clients and children. This is mainly because there will be a forced reduction in staffing and withdrawal of front-line services says the National Aboriginal and Torres Strait Islander Legal Services (NATSILS).

Wayne Muir, NATSILS Chairman, said in a media release from NATSILS, that the cuts were an illusion.

"Instead of cost-saving, the flow-on effect would include putting more pressure on the Courts, the Health sector, Corrections and ultimately rising the costs to Government.

The Prime Minister has said publicly that he wants to see justice outcomes for our people improve, that he wants to engage with Aboriginal and Torres Strait Islander



communities. We are here, we are waiting, and his government is cutting the funding that is aimed at delivering the very outcomes that he has called for," Mr Muir said.

The funding cut will affect community legal centres, the legal aid commission and the National Congress of Australia's First Peoples.



Above top: Ross Womersley, LaToya Rule, Dwayne Coulthard and Aaron Haseldine. Above bottom: Rally in Victoria Square against cuts.

Solar Panels Breathe New Life onto Country

The communities of Ngurrara and Kurnturlpara are able to live on their lands and build an economy thanks to a renewable energy solution thought up by Graeme Smith, Manungurra CEO.

Indigenous Business Australia (IBA) and the Manungurra Aboriginal Corporation (Manungurra) have worked together to have solar panels and batteries installed in both of the communities, saving them hundreds of dollars a week from

powering homes with diesel generators.

Rather than buying the systems outright, savvy business decisions and assistance from the IBA has meant that the communities have leased the systems, with the option to upgrade to better technology later.

The shift to renewable energy has meant that the communities have grown from two permanent adults to 30–40 adults and their children, who are able to now

live independently and more affordably on country.

The solar panels and their batteries were installed and supplied by Aboriginal owned company Allgrid, based in Queensland.

Ray Pratt, Allgrid CEO, spoke highly of a panel and battery system for communities to the ABC, "The sun hits your solar panel, which is on the roof, and creates energy. The community will

either use that energy during the day, and energy that they're not using will get stored in the batteries, and they'll use that energy at night-time when the sun goes down," he said.

The community members themselves helped with the setup, assisting with the installation of concrete slabs, unloading the panels and batteries on site. As a result, they would like to develop primary industry on site with a plan to create a base for rangers.

Staff get ready at SANTS annual Workshop



Above: Keith Thomas, Chief Executive Officer and Osker Linde, Deputy Principal Legal Officer.

SANTS staff braved wild weather and falling trees on 9 May 2016 to get together at iconic Wirrina Resort for their annual Staff Workshop.

SANTS' staff covered effective management skills, code of conduct and risk management and all important changes to funding arrangements.

The staff workshop was held in light of the recent organisational restructure of SANTS. Last year, the organisation reviewed its structure to ensure a more efficient business model and to guarantee ongoing financial, legal and logistical assistance for native title groups.

At the workshop staff were provided with training from Business SA and management and performance training

from Nicole Clark, HR and Business Services Manager.

Mr Clark said the annual staff workshop is an opportunity for SANTS Staff to reflect on the year gone by and it provides a chance for valuable future planning.

"We covered many areas of our organisation's goal and strategic priorities. It was a time for reflection and re-energisation to assist us in planning for the future to ensure we are best placed to provide services to clients. The Workshop was chance for people to reconnect after significant changes to the organisation.

"Since then, we as a team are more focussed than ever before and confident in the expertise and services we provide to our clients," said Ms Clark.

Ruby's dream

The first Riverland NO:RI Festival will be held at the Bonney Theatre in Barmera on October long weekend to honour the wonderful life and whole-hearted dream of Aunty Ruby Hunter.

Archie Roach along with David Arden and Mon Cherie are headlining the festival and some special guest artists will perform on the day during the Barmera Street Market.

The event is an initiative of the Ruby Hunter Foundation.

Uncle Wally (Eric) Richards, Chair of the Ruby Hunter Foundation said the foundation was set up to honour Ruby's dream to encourage young Indigenous Australians to follow their passion and succeed in life.

"Aunty Ruby had a dream for her people to be able to showcase their musical and artistic talent on the big stage and she did so much to support young people in their artistic pursuits," he said.

The Ruby Hunter foundation was formed by Ruby's family in order to continue her commitment to the arts and her people.

"It intends to showcase Aboriginal culture at its best and it also established a trust fund which will assist young Aboriginal people to access an education in the arts and a future in the industry," said Mr Richards.

The Ruby Hunter foundation has big ideas for the Riverland Festival and plan to extend the event to two days next year.

This festival is "designed to provide the community with a taste of what to expect at the two-day festival next year, when some of Australia's most prominent performers will be attending to honour Ruby.

"We expect to draw large crowds from across the state, interstate and overseas and attract people who have a desire to access an insight into a culture which is not often shared with the wider community," said Mr Richards.



The Riverland was selected as a permanent site for the festival because Ruby was born on the riverbank of Renmark. She was a member of the stolen generation, but carried a strong connection to the area and was laid to rest at Gerrard.



A festival fundraiser is being held at Renmark Hotel on September 20th.

The Festival website was officially launched last month. For more information about the festival and the fundraiser event please visit the Ruby Hunter Foundation Facebook Page and the official website rnmf.org.au for ticket sales and program.

Indigenous Resurgence



Speaking from the Canadian experience, with knowledge of Australian history, Professor Gerald Taiaiake Alfred presented at this year's national native title conference an idea called Indigenous Resurgence.

He emphasised the importance of first-nations peoples maintaining their traditional practices in spite of government and institutional pressure to assimilate. He spoke about Indigenous nationhood and pride for the next generation.

Gerald Taiaiake Alfred is member of the Mohawk Nation and a Professor who specialises in the restoration of land-based cultural practices, decolonisation strategies and Indigenous Governance.

Professor Alfred said denial still exists within mainstream culture and there seems to be no sign of change.

"Over the past 20 or 30 years the Canadian government has demonstrated

its unwillingness to move forward and redefine the relationship [between Indigenous people and government]."

He said there is a similar attitude in Australia towards its Indigenous population.

"I think what people are facing here, if I may respectfully say, is that there is a rhetorical shift in government policy and language with statements of reconciliation, statements of regret and apology, just like the Canadian experience, but they are all moderations and attempts to moderate the movement of Indigenous peoples," he said.

It is with this critique, that Professor Alfred and his colleagues advocate the idea of Indigenous Resurgence.

"The alternative we have to offer is to try to maintain ourselves in this legal and political context of assimilation, denial and so forth, it's an idea we are calling Indigenous Resurgence.

"It's a way to find ourselves and to learn

what all our relatives in our natural environment have to teach us and to commit ourselves to language restoration and cultural practices in an immediate and impactful way."

Professor Alfred said it is about providing a pathway for the next generation to preserve a greater understanding of traditional life than the current generation.

"Indigenous Resurgence offers us the opportunity to get beyond the idea of reconciliation with colonisation and move towards a future where our children are offered more opportunities than we are today and the opportunity to be more indigenous than we are today."

Professor Alfred spoke about his own family's experience as Mohawk, and the traditional hunting trips and initiations with his son and Elders as a way to connect his children to culture at an early age.

"It's about giving them hope that in the end when our time is past and we pass

on our struggle of our people to them, that they'll achieve greater things than we were able to achieve because they're that much more stronger politically because they are rooted in their language, they're rooted in their culture and they are drawing power from the land," he said.

Professor Alfred is the founding Director of the Indigenous Governance Program at the University of Victoria in British Columbia, Canada.

Professor Alfred first came to Australia in 1992 as part of a royal commission into Canadian land claims. He said Australia taught him a lot about the struggles of Indigenous peoples and provided insight into the similarities between the Canadian and Australian Indigenous experience.

"The experience of coming to Australia influenced my understanding of Indigenous struggles and the issues we face and it opened my eyes to the commonality of our struggle.

"I thought the issues we faced over the generations of having our lands occupied by foreigners, invaded and being removed from our land was a Mohawk struggle. Of course we all have our own experiences but the sense of struggle for all us as Indigenous people is the same."

He said Indigenous people have a responsibility to maintain culture.

"Indigenous peoples have not only a political desire to protect their territories and govern themselves, but it is a sacred responsibility coming from their ancestors, a sacred responsibility coming from the stories, the spiritual commitment to maintain themselves as autonomous people in their country."

If government and public policy is still not willing to give us our freedom and needs as Indigenous peoples then we have to do it ourselves," said Professor Alfred.

60 year long shadow

This year marks the 60th anniversary of the first British atomic bomb tests at Maralinga, on Anangu country. In total the British conducted seven nuclear tests on Anangu land and also conducted the 'minor trails' – over 700 trials using highly radioactive materials.

According to one prominent South Australian author these were terrible events that had long term effects on that country and people from that country but are not well known by many South Australians.

Christobel Mattingly says that the nuclear tests are "a terrible chapter of South Australian history that is not widely known".

"I go into a lot of schools and rarely is there anyone, student or teacher who's heard of Maralinga. It's quite scary really how ignorant South Australians are of their own history," she told Aboriginal Way.

"Especially now as they're talking of setting up nuclear waste dumps in South Australia, and this history isn't known by enough people.

"It's just a whole episode of Australian history that has never received the attention that it should," she said.

Christobel Mattingly's latest book explores the life of one woman who lived through those events, the impact on her, her family and community. *Maralinga's Long Shadow – Yvonne's Story* powerfully tells the life story of the late Yvonne Edwards through Mattingly's words and Yvonne's own art.

Christobel Mattingly met Yvonne Edwards late in her life, but wanted to tell her whole story, including how she was forcibly moved from her homelands as a child due to the British nuclear tests.

"Yvonne Edwards was an Anangu lady who was born just outside Ooldea in the bush, the Ooldea's soak, which had been a life source of water to Anangu people from all over their lands, especially in times of drought," Ms Mattingly said.

"A few decades before Yvonne was born, United Aborigines Missions had set up there. Then suddenly when Yvonne was less than two years old, there was a row within the mission, it suddenly closed and the people, without any warning, were evicted from their age old country and put in the hands of Lutheran missionaries, who took them eastwards to country that's now known as Yalata and was the country of another, different ancient Aboriginal people.

"And it was hard limestone country and the Anangu were used to the soft desert sands, spinifex country, and they found the hard grey limestone very difficult, they said it made them feel old and they had no roots there, no sacred sites, no roots at all.

"That childhood move happened because of the breakdown in the United Aborigines Mission, but it also suited the government of the time very well, because the Australian government had already given permission to the British government to conduct tests in that area," she explained.

Christobel Mattingly has been writing about South Australian history and the history of Aboriginal people in South Australia for several decades.

"I had known about this terrible chapter in Australian history since 1984, when I was appointed to work on "Survival in our own Land" the Aboriginal history of South Australia. That book was published in time for the South Australian sesquicentenary, showing that side of South Australian history, what it was like for Aboriginal people to have their lands occupied.



Above: Cristobel Mattingly.

"I wanted to tell the story of what happened to people after the British Nuclear Tests, but no-one at Yalata wanted to talk to me about that time. Then I met Yvonne and she wanted to tell her own story, she asked me to help her," Ms Mattingly said.

Yvonne's story is one of loss in many ways, Ms Mattingly says.

"Yvonne had a lot of tragedies in her life, her first child was taken away shortly after birth. She and her husband spent 20 years looking for that child.

"In the meantime, her uncle had died of cancer, her sister had died of cancer and before I met her, her husband died of cancer. He'd been employed at one of the so called 'clean ups' at Maralinga and he was set to driving a front end loader moving contaminated material, but he wasn't given protective clothing like the whitefellas were, and in 2014 he died of cancer.

"While she was grieving her son, the one who was taken away, he was in a road accident, and after six weeks on life support, he died.

"And at the same time, the first child of her youngest son was born with genetic defects, a stomach defect that kept him in the children's hospital for

over 13 months and then under supervision for the next three years. So then her next son died of cancer, and a year later her third son died of cancer," Ms Mattingly tells.

"And she was so grief stricken. Although she was painting to earn a living, she couldn't paint the pictures she wanted to paint."

Despite the tragedies, Yvonne Edwards was always focussed on her community and keeping her culture strong.

"When he was alive, she and her husband David were deeply committed to building a better life for their people.

"They tried so hard to continue the teaching of their traditions, and their culture. And they worked so hard with the young people taking them out bush and giving them bush experiences, and teaching the skills and the craft.

"And for people who became addicted, as grog and drugs found their way into that community, when people in their despair turned to those avenues of escape, and so Yvonne and her husband worked with everyone in the community to keep culture strong," said Ms Mattingly.

Maralinga's Long Shadow – Yvonne's Story is published by Allen & Unwin.



Above: Launch of *Maralinga's Long Shadow* at the Tandanya National Aboriginal Cultural Institute.

in review

Meet the Mamu – rediscovering Aboriginal Scary Stories

A perception that Australia doesn't have a tradition of spooky spirits and scary stories led curator Troy Anthony Baylis to present the original exhibition "Boo! Aboriginal Ghost Stories & other Scary Matters" for the Adelaide Festival this year.

"I was at a show at the Adelaide Festival Centre, and I saw a painting of Mamu, which is an Ernabella spooky spirit," Mr Baylis told Aboriginal Way.

"That was about the time of Halloween, I read a newspaper article that questioned why we celebrate Halloween in Australia, and they argued that we don't really have any heritage of spooky spirits in this country," he said.

"After seeing the Mamu, I thought that we certainly do and so I decided it would be a good idea to curate an exhibition around those themes just to put those stories into the Australian vernacular."

"Australia too has many of its own spooky spirits, which are a part of Aboriginal knowledge and culture," he said.

"There's Mamu from the Pitjantjatjara people, Mulyawongk from Ngarrindjeri and Jerrewarrah from Bundjalung people's stories. They are all indigenous mythological entities, and who's to say that other stories developed from artists minds are less real than the stories of history," Mr Baylis explained.

The exhibition, which was held at Tandanya National Aboriginal Cultural Institute in Adelaide, included the works of five leading contemporary artists – Bronwyn Bancroft, Joel Birnie, Destiny Deacon, Jacob Stengle and Nura Rupert.

The work of Destiny Deacon, who Mr Baylis describes as 'a superstar in the art world' opened the exhibition. Her image 'Whitey's Watching' was printed onto the curtain which all visitors walked through to enter the exhibition. The image is of a giant Luna Park face, so visitors braved a giant mouth and teeth, an unsettling start to this spooky show.

Once inside, visitors were greeted by a series of four further photographs by Destiny Deacon, starting with the striking image 'Blakula Rising' (pictured above). Mr Baylis described the image:

"The first image is Blakula, who's rising out of this coffin, which is actually a shark shaped coffin, it's quite hilarious and spooky. And you see Blakula's elongated fingers are caressing the edge of the coffin and then it has this hilarious convivial expression on his face with these obviously fake teeth," he said.

The other photos in Destiny Deacon's series have a rich cinematic style and blurriness to them.



"I think the artist is deliberately drawing on the moving image and early cinematic images of Dracula and Frankenstein and those other films, so to have a blurry image suggests movement," Mr Baylis explained.

Twelve works by Nura Rupert, a senior Ernabella artist, feature in the exhibition. She creates images of the Mamu, little creatures which Mr Baylis describes as "cutsey but scary at the same time".

"Some of these works depict animals, so these Mamu metamorphise into animals as well," Mr Baylis said, "and you can usually tell the Mamu works through their eyes."

"It was a very interesting process, wielding the Mamu into the exhibition," Mr Baylis said. "It did play on my sleep for quite a while, it's this question of how to you wield something that's unyielding?"

The Mamu works all include multiples of the little creatures, with their big eyes watching as you move through the exhibition space. Mr Baylis says that he played with archetypes of the scary twin in placing Nura Rupert's Mamu works in the show.

Jacob Stengle, a South Australian artist of Ngarrindjeri descent, was commissioned to create a new work for the exhibition and the result is a large and vivid impression of the Mulyawongk.

"Uncle Jacob's work has been around for quite a while" said Mr Baylis "He often creates works that are photo realistic."

"This image of the Mulyawongk is particularly edgy" he said. "In one way it looks like some kind of creature you might find on Hindley Street at 4 o'clock in the morning. Yet it's also expansive in its paintedness. It has a landscape quality to the creature, a bit like Brett Whitely. It also draws upon Albert Tucker, these mocking sexual grins that he painted in Melbourne in the 1950s."

"This image has elongated fingernails, I would suggest that the Mulyawongk's fingernails would latch into you if you went near it," Mr Baylis observed.



The story of the Mulyawongk has long been told by Ngarrindjeri people.

"The Mulyawongk lives in the Murray and the story was created and continues to be told to kids, mostly to keep them safe, to keep them away from the water. So don't go near the water, or the Mulyawongk'll get ya," Mr Baylis explained.

"So not so dissimilar to the nursery rhymes within Western culture, that are often created to keep children safe."

Joel Birnie – an artist who is a descendent of Tasmanian Aboriginal people and now lives in Melbourne created a new video work for the exhibition.

'The Messengers' is a short black and white movie that runs just over 6 minutes.

"It also draws very heavily from the Dracula and Frankenstein movies of the 1920s onwards and draws on Joel's Romany heritage," Mr Baylis said.

Bronwyn Bancroft is a renowned children's author based in Sydney. She also created new work for the Boo! Exhibition – two large multi-panel paintings.

"One of them is called the Jerrewarrah Protectors, and it's really stories about what the trees have seen.

"The Jerrewarrah is another spooky spirit, and you know about the Jerrewarrah because of a feeling. So you know not to go to a particular place because the Jerrewarrah are there protecting that place. And the work blurs the boundary between the traditional and the contemporary. Because it is about contemporary horrors, post-colonisation, such as the massacres and the taking away of children, which are depicted in the works.

"So the idea is the trees have seen everything, they've seen the past and they're certainly here for the present. And there's a suggestion that they will also see the future," Mr Baylis said.



Radio program Aboriginal Message...

...is recorded weekly at Radio Adelaide.

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

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National Sorry Day

On 26 May 2016, the 19th anniversary of the handing of the 'Bringing Them Home' report to Federal Parliament SANTS joined many others in Victoria Square/Tarntanyangga to remember and to celebrate the journey of healing by Stolen Generations.

On this Sorry Day, the crowd heard from the Chair of the Organising Committee, Lynette Croker, Deputy Lord Mayor Megan Hendra, Dwayne Coulthard from the Aboriginal Legal Rights Movement (ALRM), Minister for Aboriginal Affairs Kyam Maher and Independent Assessor

for the Stolen Generations Reparations Scheme, John Hill.

Minister Maher and Mr Hill spoke about the Stolen Generations Reparations Scheme, which has now started hearing from claimants and assessing compensation. Mr Hill encouraged community members to contact the ALRM if they would like advice on applying to the scheme. He said that around 200 people had approached the ALRM at that stage and it was expected that around 300 people would make applications to the scheme.



This page, left to right: Top row: SANTS staff Michelle Cioffi and Chantal Bates at SANTS stall; Frank Lampard, Aboriginal Engagement Commissioner. Second row: Julie Cole and Michael Ellul; Rowena Young and Dayna Reweti, The Aboriginal Diabetes Study, SAMRI. Third row: Lynnle Naylor, from Birdsville, Wankangurru country and Lindy Bawden (Gepp), Dieri; SANTS staff Adrian Stanley and Malcolm Lane at SANTS stall.



This page, clockwise from top left: Children perform for National Sorry Day; Jess Wilms, Bec Cooper and Tanya Michelle from Link Up; Footy at Tantanyangga; Minister Kyam Maher; Dwayne Coulthard from ALRM; Sorry Day Organising Committee; Maria Almeida and Chantal Bates.



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

Justice Mansfield leaves Native Title in a good place



Above: Peter De Rose and Justice Mansfield at De Rose Hill Compensation Consent Determination 2013.

The honorable Justice Mansfield officially retired last month with a formal order of proceedings by the Federal Court.

Justice Mansfield wrote many significant Native Title judgments, including *De Rose v South Australia* (2013), *Nicholls v South Australia* (2015), and *Croft v South Australia* (2015).

His Honour also served as Convenor of the Native Title Committee between 2008 and 2015 and holds an ongoing post as the Aboriginal Land Commissioner.

Justice Mansfield was sworn in on 4 September 1996, not long after the Native Title Act was made. His Honour's work and interest in the area was noted by his colleagues at the formal retirement sitting.

"Your work in Native Title has seen you write 145 judgments in the area, including 20 Full Court decisions. Many of these decisions are consent determinations.

Those consent determinations often provide the opportunity to explain to a white and Indigenous audience together, through the summarised and agreed views of anthropologists, the stark and confronting aspects of this nation's history that the judgment in *Mabo* and the consequential Parliamentary Act in the Native Title Act sought to address in the legal sphere. You have always understood this," said Justice Allsop.

"You have been here since the beginning of the Native Title work, and you have shaped its jurisprudence with clear and sometimes bold expression of ideas, and you have moulded the character of the Court's approach to its administration," said Justice Allsop.

Andrew Beckworth, South Australian Native Title Services Principal Legal Officer, said "Justice Mansfield made an indelible contribution to the recognition and protection of native title in South Australia and native title jurisprudence generally".

"His Honour was also instrumental in allowing for a less litigious native title process which has benefitted all parties involved in claims in this State. The benefits of this can clearly be seen in the number and breadth of the consent determinations made in this State during his time on the bench," said Mr Beckworth.

At his retirement, Justice Mansfield remarked how much of the State's native title is resolved and how the contemporary approaches show collaboration and fulfillment by all parties.

"Over the last 10 years or so, the holders of native title have been recognised in almost all of South Australia, north of Port Augusta and extending to the Western Australian border, as well as in some areas closer to the more populated parts of the State.

That has been supported, as the consent determinations show, by those who have interests in that land. Pastoralists, local government, mining interests, and others, and they attend the consent determinations and share the joy of them. It is a wonderful advance.

I have been very fortunate to have done a lot of that work, particularly in South Australia and the Northern Territory. I have observed, to the great credit of the Australian community, a very significant attitude change on the part of the wider Australian community towards indigenous Australians," said Justice Mansfield.

Justice Mansfield's energy and commitment to public service will continue outside the court room as the Chair of the Independent Nuclear Fuel Cycle Royal Commission Consultation and Response Advisory Board, which will consult with the community and provide feedback about South Australia's proposed future nuclear activities. This area has a direct impact on the Aboriginal community as traditional owners remain worried about potential nuclear waste sites.

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