



Aboriginal Way

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Above: Nukunu native title holders with supporters and lawyers.

Nukunu native title recognised

The Nukunu people have finally witnessed the Federal Court recognising their native title over a large area around Port Pirie, 23 years after they lodged their claim.

At the Port Germein and Districts Hall on Monday 17 June 2019, Federal Court Justice Charlesworth delivered a determination over the Nukunu Native Title Claim (Area 1).

The court determination came via consent: the state of South Australia considered evidence and agreed that the Nukunu people had an ancient and ongoing connection to their country.

The decision actually split the claim area in two parts, with the Court declaring that in one part of the claim area there could be positive determination – that Nukunu people had a connection to the country

at settlement and that connection continued. However, in another part of the claim area there was a negative determination – that traditional connection to that part of the area had been lost.

To begin the historic court hearing at Port Germein, Nukunu elder John Turner spoke about his country and people before European settlement.

“Before colonisation, my people had laws, they had ceremonial traditions, they had language and they had knowledge of customs and survival, social rules and kinship obligations.

“Imagine what life was like for my ancestors before this area was colonised. Imagine a land with no cars, or factories polluting the environment, no tall buildings, no large farms and no travellers from other parts of the world.

“Nukunu country was a largely unspoilt country where my people respected the environment around them and made sure animals and plants were never overhunted or over collected. My ancestors only took enough to feed the number of people there at the time and nothing was wasted. This ensured there would be food next time they or someone else needed it.

“It is the responsibility of the Nukunu today to be custodians of our land, to care and protect, to negotiate for its protection. It is legacy handed down to Nukunu for thousands of years. What a privilege, what an honour it is for me to share this with you.

“Today’s living Nukunu carry in our veins the blood of our ancestors. The stories we were told were ancient, as they connected us to our ancestors and the land.

“We are real, we are here and today we welcome you to our land” he told those assembled for the Court hearing.

In delivering her judgement on Nukunu native title, Justice Charlesworth spoke about the historical connection of Nukunu people with the area and the reasons for the loss of connection with one part of the total claim area.

“In the 60s and the early 70s, two women from the Australian National University, Doctor Luise Hercus and Catherine Ellis took audio recordings of Aboriginal people across large areas of South Australia including recordings of the voices of Nukunu people.

“One of the people whose voices were recorded was Frederick Graham.

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The uncomfortable truth about Reconciliation

Address by Dr Chelsea Bond to the 2019 Reconciliation Breakfast.

It seems 2019 has been declared by Blackfullas as the year of truth-telling, both in NAIDOC Week, and this week as we commemorate Reconciliation Week.

Truth is something that is fundamental to all relationships and it is both an act of love, and a test of it.

And this week, at morning teas across the country, Blackfullas are testing this nation's capacity to be truthful about the foundation in which our relationship is built, as Indigenous and non-Indigenous peoples. On the matter of truth, in the interests of transparency, I do have a small confession I need to make. I've never really been into reconciliation.

I never walked a bridge for it, though in my defence, in the year 2000, when close to half a million Australians marched in capital cities across the country, I was in country Qld dealing with an overt kind of in your face racism in my everyday life, and the walk for reconciliation felt so very far away from me, philosophically and geographically.

This is not to say I'm not up for a kind of peaceful co-existence, or that I'm not inspired by the sheer volume of support for reconciliation across the country. But inasmuch as I haven't marched for reconciliation, I also haven't joined a committee for one and yes I'm sorry, but I've also dodged the morning teas. But if I can explain, via Bell's Theorem, and I'm not talking of the quantum physics kind. I'm talking about the Richard Bell kind.

Richard Bell, the Kamilaroi, Kooma, Jiman and Gurang Gurang artist, in his 2003 Telstra Award winning artwork *Scientia E Metaphysica* (also known as Bell's Theorem) asserts that Aboriginal art has become a product of the times – literally a product, a commodity, to be consumed, much like a reconciliation cup cake. While being something created by Blackfullas it largely suits the interests of whitefullas and is controlled by them.

I often wonder, like Bell, whether reconciliation, like Aboriginal art, is a white thing?

And again, in asking this question, this is not that I don't think that we need to work toward positive two-way relationships built on trust and respect between Indigenous and non-Indigenous peoples, rather I worry about the risk that the existing power imbalance in this relationship gets reproduced rather than reconfigured in reconciliation work. It is thus not the idea of reconciliation but instead the operationalisation of it that worries me and the ideological foundations that inform them. And it is this that I want to address, how we think, rather than how we feel about it.

Typically reconciliation is talked about in terms of hearts, but I want us to engage critically with the ideologies that are informing current articulations of it in our minds.



I want to take a trip down memory lane, back to 1997 and the National Reconciliation Convention, where the new PM John Howard (our 2nd longest serving PM) infamously provided that opening address, in which he claimed he was really 'optimistic' about reconciliation, only after he had completely refashioned it on his terms.

And look it didn't go down to well – while the Hon Patrick Dodson is affectionately referred to as the Father of reconciliation, Howard appeared like the Grim Reaper. Some in the crowd booed and others turned their backs on the PM. And despite the spectacle, it was not how he spoke that was the biggest problem, it was how he had reinvented reconciliation and the ideological assumptions it was based on.

It was here that Howard brought us the term 'practical reconciliation', which Pat Dodson insisted was 'the most virulent kind'. Howard juxtaposed it with 'symbolic reconciliation' creating a false binary, that suggested among other things, that the recognition of our rights had no practical purpose. But Howard was the master of dog whistle politics, effectively weaponizing reconciliation against us.

In his speech, he spoke in his words 'frankly' about what he considered to be 'true reconciliation'. Here he insisted that the brutality of colonisation was nothing more than a blemish of our past, that historical truth telling should focus on the positives, so as to not inspire guilt and shame for non-Indigenous people, and that we should centre our efforts on the current disadvantage experienced by Indigenous peoples rather than historical oppression (with no sense of irony that the two are inextricably linked).

Howard insisted that we enjoy the same rights at the expense of our unique rights as first nation's peoples, and in a pre-Trump era proclaimed to the Convention 'we need to reject extremist views on all sides'.

As if Indigenous peoples protesting for land rights was extremist. But it was this same ideology deployed by former PM Malcolm Turnbull, when he denounced the Uluru Statement as a radical proposition.

It was at the Reconciliation Convention that Howard tried to sell his 10 point plan, aimed at watering down Native Title rights after the Wik judgement. It was via

reconciliation that he sought to rationalise the ongoing erasure of Indigenous rights, while insisting that Indigenous peoples were unreasonable and irrational.

Under Howard, reconciliation was almost definitely a white thing.

Now I refer to this moment, not to demonise Howard in the national reconciliation narrative but rather to highlight the uncomfortable truth about reconciliation, its limitations and contradictions.

Howard's form of reconciliation centred the feelings and rights of non-Indigenous peoples at the expense of ours, while performing a pragmatic approach that was supposedly benevolent to us. But it was a lie, and a fairly unconvincing one. Despite this, many of these ideas persist in Indigenous affairs and in those damn reconciliation committee meetings. And yes, I know I said I haven't been to the meetings – but I've seen the minutes.

So I'm going to tell you three key truths about reconciliation as I see it... and don't worry I'm not gonna pound on the lectern.

Reconciliation that emphasises equal rights at the expense of our unique rights is not reconciliation.

It is just a more pleasant articulation of colonisation.

True reconciliation foregrounds Indigenous sovereignty and attends to our needs and aspirations, as well as the ongoing practices and processes that impede our ability to achieve them. These must be defined by Indigenous peoples who have bloodline connections to the lands on which you are operating on.

Our identity as Indigenous peoples is after all defined by where we are from, and is not well-served via statistical measures within HR departments that see us as diversity projects disconnected from a place. Becoming numerically just like them is not reconciliation, it is assimilation.

This is not to say Indigenous employment is not an important part of demonstrating a shift in relationships between Indigenous peoples and non-Indigenous organisations or institutions, it is just that it only tells part of the story. And look the absence, and/or particular location of Indigenous peoples within your organisation does

tells a truth about the relationship it has with Indigenous peoples. But it is not a truth about Indigenous incapability or lack.

Reconciliation without critical conversations about race is not reconciliation.

It is window dressing.

It is murals on toilet blocks at schools that refuse to embed Indigenous knowledges in curriculum, its artwork on uniforms of a predominantly non-Indigenous workforce, it is those nice morning teas that I just don't attend. Accessorising one's institution with Aboriginal art and culture at the expense of uncomfortable conversations about how power operates in and through our relationships within and outside of our institutions operates to mask the very structure that continues to bear down heavy on our bodies. And I just can't stomach it.

Talking about race, requires a shift away from centring feelings and intentions – whether that be about Aboriginal peoples or cultures, or about whether one feels racism exists. Instead it demands a preparedness to face head on, the reality and brutality of race as part of the air that we breath, and then, do something about it. It is disruptive and people won't like it – but if social change was easy, we would have solved so many of society's ills. Not talking about a social problem, does not eradicate it. Talking about our culture too, does not eradicate the realness of race and racism.

We have to think about what capacity there really is for truth-telling in the colony and its institutions.

This is not about whether Blackfullas can be courageous to tell it, rather whether non-Indigenous peoples will be able to hear it; whether there is a willingness to shift beyond feelings, to a commitment to shifting how power operates. This is hard work, but one that I can assure you, the Blackfulla in your organisation, that lowest paid one, turns up each day, working tirelessly to undermine it. And I can also assure you, shifting relationships of power from the bottom rung is much harder than simply talking about it.

Finally, reconciliation without truth is abuse.

And we need to name it.

Colonisation for Blackfullas is itself an abusive relationship and one that we are trapped in. So understandably, we are committed to making the best of this. We have no other place to go.

The barrier to reconciliation, of the true kind, is not optimism or our apparent lack of it. It is the insistence that we lie about this relationship, both in its historic and present state, that hinders our ability to secure a respectful relationship with the settlers.

The insistence that we should lie or have lied about our existence, and our relationship to this place is a violence we encounter on the daily, yet legally, politically, culturally, and intellectually we have made the case, that, in the words of Gangulu and Birra Gubba Elder and

philosopher, Dr Lilla Watson, this is the land that we became human in.

It is now time for us to be believed, and our relationship be founded on this truth.

There is a real irony, in imposing upon a people, a notion of respectful relationship that calls upon us to forget our relationship to this place. There is also a real irony, in imposing an articulation of 'respectful relationships' in a land, in which Dr Lilla Watson points out in her articulation of Indigenous Terms of Reference, hundreds of nations and language groups had already negotiated a form of non-colonising co-existence.

I reckon reconciliation would feel a lot less like a white thing if it was founded on Indigenous Terms of Reference.

But just as this nation has had to face the truth that Terra Nullius was a lie, we are still trying to disprove what Narungga, Kurna, Ngarrindjeri man, Prof Lester Rigney has termed 'Indigenous intellectual nullius'.

Here he refers to the privileging of western knowledge systems, that insist we are incapable of knowing. The struggle for Indigenous intellectual sovereignty he explains, "is to move our humanness, our scholarship, our identities and our knowledge systems from invisible to visible".

I wonder how more meaningful reconciliation might be, if we had the courage to radically reimagine respectful relationships in such a way that centred and privileged Indigenous knowledges,

rather than settler feelings in forging respectful relationships?

And if truth be told, we're actually not that radical after all. In fact, we are actually pretty reasonable.

We have not called for boats to be turned back, either then or now, we have not incarcerated those who came to our shores, we have never said f off were full, or we grew here, you flew here. Rather, we have reminded this nation, that we are still here – literally every year and profoundly on the day this nation continues to celebrate as its birth erasing our existence as well as our pain, resilience and resistance.

Plans to close 'unsustainable remote communities' have triggered protests, at the heart of the issue is the nature

of the relationship between Indigenous and non-Indigenous Australians.

It is in this context, that it is really is difficult for me to stomach that reconciliation cup cake, despite how appealing and culturally safe it looks.

This week, Aboriginal and Torres Strait Islander peoples across the country are making an appeal to truth. This appeal, is not a call for Indigenous people to tell the truth about the brutality we've experienced, rather it is a continued call for this nation to finally tell the truth about itself, its real beginnings and its very real present, not just within its institutions, but in its very foundation.

Cause if truth be told, this is what true reconciliation looks like.

Reconciliation and truth telling

Close to 2000 people gathered early on the morning of 17 May at the Adelaide Entertainment centre for the Annual Reconciliation Breakfast. This year's theme was "Grounded in Truth: Walk together in courage".

Electric Fields, who are duo Anangu singer Zaachariaha Fielding and keyboardist and producer Michael Ross, enchanted the audience with acoustic versions of two of their beautiful songs.

The large crowd was also given thought a provoking food for thought in the

keynote speech by Dr Chelsea Bond, "The uncomfortable truth about reconciliation", which you can read in full above and opposite.

In the breaks, the large crowd took the opportunity to catch up with others and also meet Adelaide Crows stars present.

A highlight of the morning was the presentation of the schools reconciliation video award to Christies Beach Primary School, along with a special mention for two friends from St Paul's Lutheran Primary School.



Above, left to right from top left: Zaachariaha Fielding; Dancers at opening of Reconciliation Breakfast; Jayden & Hayden from St Paul's Lutheran Primary School; Sunny Singh, Eddie Betts and Justine Bromley-Singh; Electric Fields perform.

NAIDOC March and Family Fun Day

Rain didn't dampen the enthusiasm for this year's NAIDOC March from Victoria Square (Tartanyangga) to Parliament House.

In a year with a theme 'Voice. Treaty. Truth', hundreds of people braved the weather and marched down King William Street to assemble on the steps of Parliament. A variety of people spoke to the crowd to urge support for Aboriginal peoples and culture in South Australia.

Back at Victoria Square families dodged the rain to enjoy entertainment and information services and catch up with friends and family.



Above and top of following page: Community members, family and supporters at the 2019 NAIDOC March.

South Australians recognised for NAIDOC



Kurna Elder Lynette Crocker was recognised for her work in reconciliation, native title and government by receiving the inaugural Lord Mayor's NAIDOC award.

The award winners for 2019 are:

- Caring for Country: Merle Simpson
- Business of the Year: Yellaka
- Male Sportsperson of the Year: Robbie Young
- Female Sportsperson of the Year: Rikki Milera-Wilson
- Apprentice/Trainee of the Year: Chaelyn Sumner
- Artist of the Year: Taree Sansbury
- Male Elder of the Year: Uncle Roy Coulthard
- Female Elder of the Year: Aunty Yvonne Agius
- Scholar of the Year: Sharon Sutton
- Inaugural LGBTIQ Person of the Year: Charlotte Dare
- Young Person of the Year: Courtney Hammond
- Lifetime Achievement: Aunty Raylene Campion
- Person of the Year: Sarah Betts

The NAIDOC SA awards were announced at the beginning of NAIDOC week at the Adelaide Town Hall and were presented by the Lord Mayor of Adelaide, Sandy Verschoor.

The NAIDOC SA committee congratulated all the winners of the awards for their significant achievements and valued contribution to the South Australian community.

Charlotte Dare was the recipient of the inaugural LGBTIQ Person of the Year award.



Congratulations to Uncle Lewis!

Well-known and respected Kurna elder Uncle Lewis O'Brien has been recognised for his many contributions to Aboriginal education, Kurna language knowledge and cultural understanding with the 2019 Premier's NAIDOC Award.

The announcement was made at a reception in honour of NAIDOC Week and to announce the winners of the Premier's Award and the Dr Alice Rigney Prize at Ayers House on Thursday 11 July. The presentations were made by acting Premier Vickie Chapman.

The Alice Rigney Prize went to young student Fraser Raggett in recognition of his hard work, leadership and potential.

Finalists for the Premier's Awards were Parry Agius, The Deadly Nannas and Dr Jenni Caruso.



Above: Uncle Lewis with acting Premier Vickie Chapman; All Premier's NAIDOC winners, Perry Agius, The Deadly Nannas, Jennie Caruso, Uncle Lewis and Fraser Raggatt.



Above, from top: The Lord Mayor Sandy Verschoor; Lynette Crocker with Rayne Simpson (accepting award on behalf of his mother Merle Simpson); Charlotte Dare (centre); all 2019 NAIDOC SA Award winners.

Culture, truth telling and the arts

A prominent South Australian leader has called for support for a Centre for Aboriginal Culture and Arts, saying that Aboriginal people must have a venue for truth telling about their displacement to enable South Australians to properly understand our shared history.

The comments were made by former public service executive and current Chair of the SA Museum's Aboriginal Advisory Committee David Rathman on delivering the 13th Annual Lowitja O'Donoghue Oration with the topic of 'Storytelling: Culture, Truth Telling and the Arts'.

Aunty Lowitja O'Donoghue, CBE, former ATSIC Chairperson and Australian of the Year, was present for the address.

A large audience gathered in the historic Bonython Hall at the end of Reconciliation Week to hear Mr Rathman's speech.

Mr Rathman argued strongly for the State Government's proposed Centre for Aboriginal Culture and Arts to be built at the old Royal Adelaide Hospital site.

"It will be a place devoted to Australian Aboriginal Cultures, truth telling, art, history, science and contemporary life.

"A living breathing cultural experience, it must recognise and celebrate the longest continuous human culture on the planet, provide a dynamic cultural and economic hub and be a beacon of reconciliation for generations to come" he said.

Mr Rathman spoke at length about the history of South Australia and the treatment of Aboriginal cultures and governance in our state's past.

"A history based on exclusion, a set of demeaning government practices put in place to create a negative impression of our people. The system considered Aboriginal people as an inconvenience to the business interests of the coloniser" Mr Rathman said.

Mr Rathman said that there was clear evidence that Aboriginal people had social arrangements and clear governance at settlement.

"The Lutheran Missionary Teichelmann observed the Kaurna peoples community arrangement, *'Each tribe has a certain district of the country as property received by their forefathers, the boundaries of which are fixed'*.

However, that governance system and social structures were quickly undermined he explained.

"A lack of sustained Government commitment and the continuing loss of arrangements that enabled Aboriginal people to continue the system of Aboriginal governance were ignored and the arrogance allowed the English colonials to treat our people as irrelevant.

"Aboriginal peoples attempts to build a base of traditional influence to protect interests of the people in dealing with authorities and government was thwarted

by those in power. This attitude was put in place from the very beginning when the South Australia Act was assented to in England" Mr Rathman explained.

That Act played a strong part in the dispossession of the state's Aboriginal people, Mr Rathman said.

"The South Australia Act of 1843, 'an Act to empower His Majesty to erect South Australia into a British Province or Provinces, and to provide for the Colonisation and Government therefore' proclaimed the Lands of South Australia to be waste and unoccupied lands, fit for the purpose of colonisation.

"The first Colonisation Commission report by the settlement authorities was humiliating for Aboriginal people" said Mr Rathman.

"It introduced what could be described as a form of slavery. The report recommended the provision of Aboriginal 'asylums' which would be 'weather-proof sheds'. In the asylum Aboriginal people could receive food and clothing in exchange for labour" he said.

There were some concessions to Aboriginal interests in early documents Mr Rathman said.

"In that same report the colonisers promised the ceding, for the use of Aboriginal people, 16 acres of every 80-acre allotment of land sold.

"It didn't happen. I once raised the intention in the report with a Premier of South Australia who said if Aboriginal people called on and proved its right to recover the debt it would send the State broke."

Mr Rathman spoke about Aboriginal people who had over the years worked towards a better future, including Lowitja O'Donoghue herself, who "stood up against ignorance and racism while remaining a voice for reason and sensible co-operative progress".

"She was a woman who faced being apart from her family but her inner strength allowed her to stare down barrier makers" he said.

Another inspiring individual was the late Elsie Jackson, who through perseverance and with the support of others against the existing system became the first Aboriginal Teacher Aide to be employed in a state school in South Australia.

"The commitment to Aboriginal people comes from groups or the action of individuals who have taken the time to build a relationship with the community and individual Aboriginal people" Mr Rathman said.

Looking to the future, Mr Rathman said that there remains opportunities to make changes.

"I am optimistic if the South Australian political, business and general population convert intent into to action based on mutual respect and partnership we can move to a positive space where

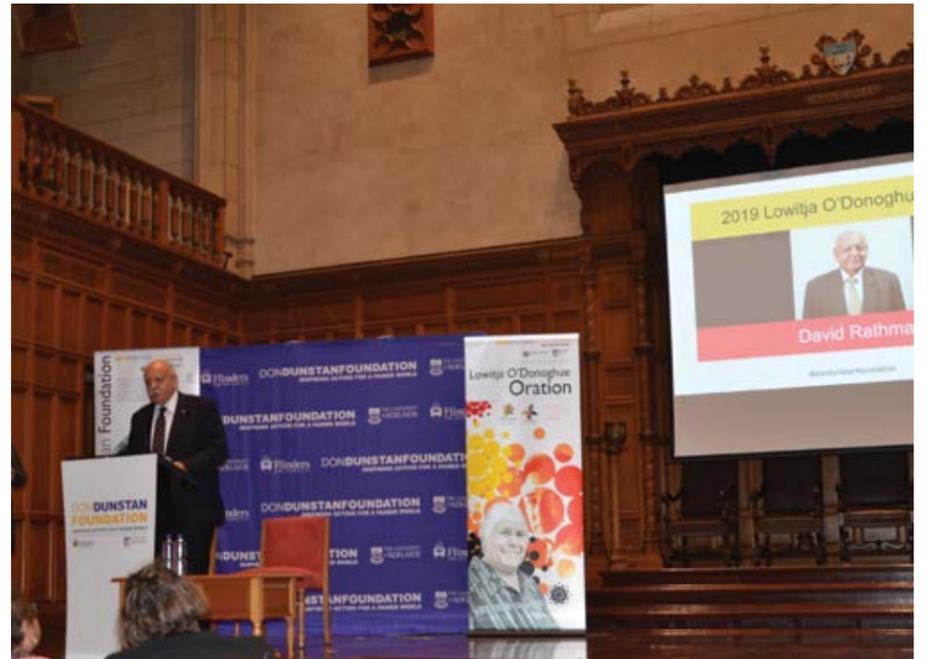
Aboriginal peoples' perspective is respected and valued as a partner in building a strong healthy Aboriginal community of people.

"The wider Australian people must build a relationship with Aboriginal people and remove the colonised mindset to reform their thinking and close the gap amongst Australians about Aboriginal people to create a future based on transparency and a modern place for Aboriginal governance.

"An Aboriginal presence on lot 14 will shine a light on the past, demonstrate how we can work together now and forge a path to a future which reflects the true story of country.

"My work is not done, our work is not done" Mr Rathman concluded.

Full transcript of the 13th Annual Lowitja O'Donoghue Oration is available at the Don Dunstan website: <https://dunstan.org.au/resources/>



Above, from top: David Rathman presents the 2019 Lowitja O'Donoghue Oration; Lowitja O'Donoghue and David Rathman; Nathan May.

Treaty talk at Native Title Conference



the governments of Canada, not weakened it, with another order of Indigenous government” he told the Federation of Victorian Traditional Owner Corporation.

Dylan Clarke, Chair of Berangi Gadjin Land Council in Victoria told *Aboriginal Way* how the conference was an opportunity for knowledge sharing and reviewing existing land rights structures.

“In a sense these couple of days have been about truth telling and hearing from other traditional owners from across the country about their experiences and looking at other ways that we can leverage multiple agreements and strengthen our position as Aboriginal people to take care of our country.

Mr Clarke said, “bringing everyone together to share our knowledge is quite powerful”.

“I sense a renewal of energy in the room because there’s some limitations around some of the structures that we are under and these sorts of conversations that happen really show you that there are some light at the end of the tunnel and nothing really is impossible and we can really achieve what we want for our people and our community.

“So it’s a really strong message that I’m getting from all traditional owners here that we’re here for the same reason, we’re here to talk about Native Title and all the other structures and systems but let’s talk about how we can get around some of those challenges and work together as a nation” said Mr Clarke.

Jamie Lowe, Chair of the National Native Title Council and conference co-host said the conference was important as it gave opportunity to progress the bigger conversations on a national level.

“It’s a pretty big continent that we live on and to have these kinds of conversations it is difficult to do so when people live in different pockets of the continent, so to bring people together in this way to have these conversations about native title and treaties and land rights and recognition is extremely important.

“There is a momentum building from these conversations and you have seen that in history and the Uluru Statement from the Heart that when we come together we largely agree on the issues and the political way to move forward. So, it’s very important that we come together and consolidate” said Mr Lowe.

Commissioner Gallagher said to establish a voice to parliament will be a challenge for First Nations.

“At a national level we to continue to see discussions about a voice to parliament and what that might look like. But we continue to be at the mercy of the politics of the day, and that’s nothing new for our people and it is frustrating, but we will all continue to fight as that’s what we’ve always done” she said.



The Native Title Conference held in Melbourne in June this year highlighted land rights, treaty and constitutional recognition.

The conference brought together native title delegates and land rights leaders as well as other stakeholders from across the country.

Jill Gallagher, a Gunditjmara woman from Western Victoria and Victorian Treaty Advancement Commissioner, spoke on Mabo Day about how treaty can enhance existing land rights structures.

“The treaty process in Victoria builds on existing systems of land rights recognition, this includes through the native title process, and our state equivalent, which is the Traditional Owners Settlement Act. As well as our system of recognising management of Aboriginal cultural heritage.

“Treaty is not about re-inventing the wheel, it’s about continuing to strengthen those processes that already exists. Our [treaty] structure recognises the decades of struggle that our mob, that our communities have gone through to seek state recognition. The [treaty] structure guarantee any nation that has achieved recognition through any of these processes to have a voice at the table” she said.

Keynote speakers included Mark Smith and Sashia Leung from the British Columbia Treaty Commission who spoke about the experiences of treaty making; its challenges and successes in British Columbia.

Mr Smith said treaties have not had a negative impact on their nation.

“What we have found in British Columbia is that the sky has not fallen with treaties.

“In fact, they have resulted in prosperity for the entire region where treaties have been included, Aboriginal and non-Aboriginal. And they have strengthened



Above, left to right from top left: Jamie Lowe; Gail Mabo; Dylan Clarke; Jamie Lowe addresses the conference delegates; Discussion at the conference; First Nations SA directors Josh Haynes, Travis Thomas, Lorraine Merrick and Garth Agius with Jason Mifsud, Chairman, Federation of Victorian Traditional Owner Corporations at the MCG for the Native Title Conference.

Hearing Indigenous voices in museums and galleries



A new report prepared by Indigenous lawyer Terri Janke (pictured above) lays out a detailed plan for Australia's museums to better engage with Indigenous people.

The report *First Peoples: A Roadmap for enhancing Indigenous Engagement in Museums and Galleries* was written for the Australian Museums and Galleries Association and recommends ways to increase Indigenous engagement and employment in Australia's museums and galleries.

According to lead author, Indigenous intellectual property expert and lawyer Terri Janke, the first step to reach this goal is to acknowledge the truth of the

past relationship between Australia's museums and Indigenous people.

"The roadmap addresses representation and basically re-imagining that so that there's more truth telling and that there are more Indigenous voices in museums and galleries" Ms Janke told *Aboriginal Way*.

"In the past, representations of Indigenous peoples in museums has been very colonial and represented very one-sided views of Australia's history."

That approach to collection and representation has had real impacts on Indigenous cultures she said.

"A lot of material held in the museums and galleries in Australia has been collected a lot without proper provenance, that is Indigenous peoples not knowing that it was taken. The collection of materials did not provide information about the source often, so there's a lot of material that has been put in collections that we don't know the provenance of.

"The representation is very ethnographic and collected from a point of view of colonial representation. So Indigenous peoples' voices, Indigenous peoples' continuing connection to the cultural material has not remained intact.

"Work has been underway on making changes in the museums industry for several decades now" Ms Janke said "but it is now picking up pace.

"The Australian Museums and Galleries Association has been looking at this issue for 30 years, and in the '90s they started doing policy on Aboriginal and Torres Strait Islander issues.

"But the real impetus for these changes is that Indigenous people are understanding now the importance of these collections for reclaiming their cultural connection and their Indigenous cultural and intellectual property.

"Increasing calls for the repatriation of ancestral remains also plays a part in the need for a new approach.

"It's also the fact that a lot of collections held ancestral remains. Indigenous people have been calling for the return of our ancestors for many years.

"Increasing Indigenous employment in museums and galleries is driving change of its own" Ms Janke explained to *Aboriginal Way*.

"I also think recently there are more Indigenous people working in the sector and that is driving some of this.

"We have Aboriginal and Torres Strait Islander curators in the sector who are now getting much more opportunity to see what's in the collections.

"The Roadmap sets out a concrete plan for the next ten years and aims to see substantial changes in the way that Indigenous collections and cultures are presented.

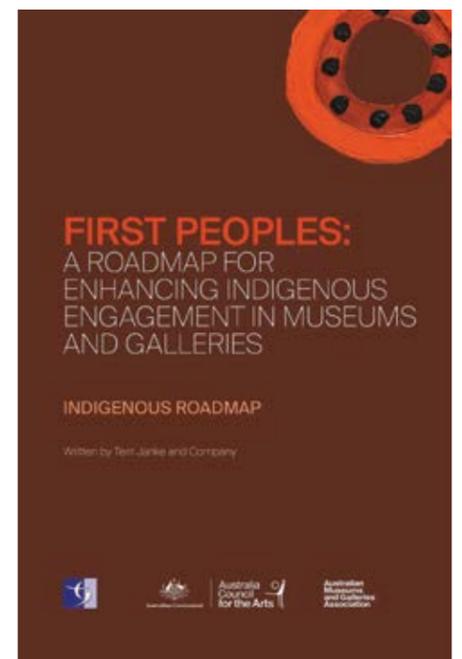
"We want to see more truth-telling exhibitions, but also more collaborations where Indigenous values are seamlessly flowing through the institutions that contain so much of Indigenous cultural content" Ms Janke said.

The report has a focus on five key elements for change.

They are Reimagining Representation, Embedding Indigenous Values into Museum and Gallery Business, Increasing Indigenous Opportunity, Two-Way Caretaking of Cultural Material and Connecting with Indigenous Communities.

Reimagining Representation includes acknowledging the role museums and galleries played in colonisation and increasing exhibitions that involve acknowledgement of Indigenous knowledge and truth telling.

Embedding Indigenous Values into Museum and Gallery Business includes developing Reconciliation Action Plans and making shifts in policy updates, interpretation guidelines and budgeting. Additionally, it calls for Indigenous voices on boards and cultural competency training.



Increasing Indigenous Opportunity includes compensating and valuing Indigenous knowledge to increase retention of Indigenous staff, as well as increasing support for Indigenous staff to access executive positions and professional development opportunities.

Two Way Caretaking of Cultural Material calls for museums and galleries to creating agreements with Indigenous communities to ensure their collections are being cared for the way they want and to train Indigenous communities to look after their cultural material.

Connecting with Indigenous Communities focuses on providing Indigenous communities with the tools to properly repatriate their material, which could come in the form of outreach programs or collaborations. It calls for more support for Keeping Places and sharing cultural advisors.

Ms Janke said that this comprehensive approach, along with a 'critical pathways' map for the execution of the elements, aims to create significant change in the ways museums and galleries do business by the year 2029.

"It's really trying to put everyone on a pathway so that we can get to a position where Indigenous values are embedded in the sector and that there is much more representation of Indigenous people, Indigenous voices.

"Also that the Australian cultural relationship between Aboriginal and Torres Strait Islander people and non-Indigenous people is reflected in our cultural institutions.

"A key part of that new relationship is creating an understanding that Indigenous cultures still exist as living, ongoing cultures" she said.

"Australians need to see the living vibrant culture of Indigenous people, and the fact that that objects in museums aren't just things that are locked in time, they are living things that unlock culture, identity, and that continuing connection for Indigenous people.

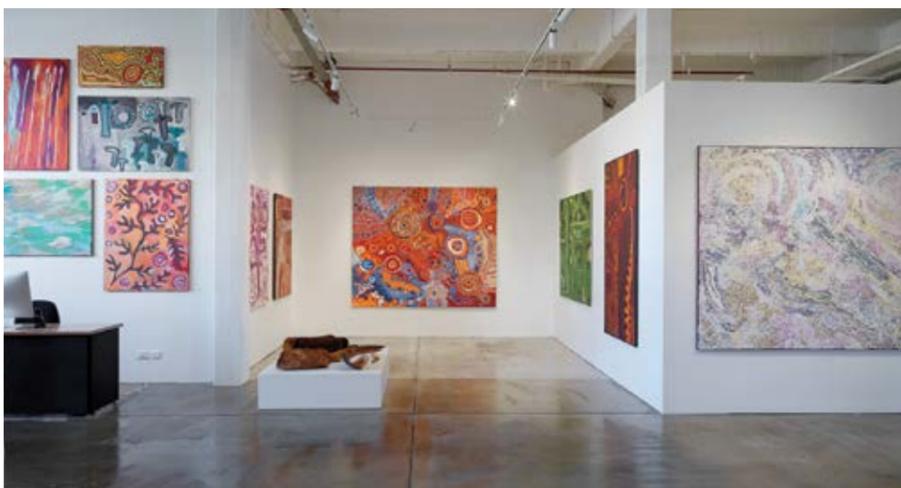
"That is why this road map will be important for changing the history of our relationship" Ms Janke said.

For more information visit www.amaga.org.au

APY Art Centre Collective

On 17 May 2019, a large crowd joined the APY Art Centre Collective for the opening of a new Anangu artist-owned gallery in Adelaide. This unique space will

exhibit and celebrate the work of young and emerging APY artists and provide support to Anangu artists in Adelaide to access medical services and health care.



Above: The new APY Art Gallery in Adelaide; The Premier Steven Marshall with Dominic Cassisi and daughter; APY Art Centre Collective members sing to open the new gallery.

Country Arts SA hosts retreat for emerging Aboriginal writers



Emerging Aboriginal writers spent four days on picturesque shores of Lake Alexandrina, to hone their craft under the guidance of playwright Nathan Maynard and writer and theatre maker Alexis West.

The writer's retreat, hosted by Country Arts SA, provided artists with a culturally safe space to write, develop new skills and hear feedback and advice on their previous work.

In addition to the workshop, participants were treated to a cultural tour of traditional Ngarrindjeri land with local Elder Uncle Clyde Rigney.

Participants Chris Crebbin, Tanya Sheree O'Leary and Danielle James said the experience helped them on their writing journeys.

Mr Crebbin said the retreat was "enlightening, inspirational and informative. I feel I have direction for my storytelling".

Ms Sheree O'Leary said "The retreat was amazing. I can't believe how much information there was and I still am surprised to be lucky enough to be chosen. I would love to pass on my knowledge to others; either my kids or whoever will listen".

Ms James said she hoped "to learn how to structure a play and learn about the writing process; to build confidence with my writing". She said the experience encouraged her to keep on writing.

"It was a fantastic location and accommodation. The food was excellent, and I really appreciate the community warmth and effort into caring for us. The learning was enormous, and the facilitators were enthusiastic, professional and highly knowledgeable. (The retreat) has clarified that I have a story to tell and given me structure on how to formulate it" she said.



History in the making with first Aboriginal Minister for Indigenous Australians



Noongar man Ken Wyatt has been appointed Minister for Indigenous Australians, making him the first Aboriginal person to be appointed to the Indigenous affairs portfolio. He has quickly put constitutional recognition on the table, promising to work towards a vote on recognition in the Government's current term.

In a statement Minister Wyatt said he was "incredibly honoured to be the first Aboriginal minister for Indigenous Australians, committed to working and walking together with our elders, families and communities, to ensure the greatness of our many nations is reflected in the greatness of the Australian nation, now and forever".

Minister Wyatt is the oldest of 10 children. His father, Don Wyatt served in the RAAF at the end of world war II as a driver and worked for the Western Australian Government Railways for most of his life. His Mother, Mona Wyatt was one of the Stolen Generation and spent her childhood in Roelands Mission near Bunbury in Western Australia.

In his maiden speech, Minister Wyatt addressed the apology to the stolen generation and said it was an integral part of our nation's healing and recognition of past wrongs.

"The apology to the stolen generation has been a powerful instrument in the healing of both our people and our nation. The apology was acknowledged and received in the spirit for which it was offered... On behalf of my mother, her siblings and all Indigenous Australians, I, as an Aboriginal voice in this chamber, say thank you for the apology delivered in the federal parliament and I thank the Hon. Kevin Rudd for honouring his commitment to the stolen generation" he said.

The Minister said he is committed to establishing educational pathways for young people, working with Aboriginal

communities for better outcomes and for a more inclusive Australia.

"I am passionate about and strongly committed to working towards achieving better outcomes and opportunities for... Indigenous Australians and Australian society marked by justice, legitimacy, integrity.

"I strongly believe that we need to provide a lifelong educational pathway that positions our young people to succeed in an ever-changing world where the quick pace of the global and technological society will be ever-present in their lives... [and to] provide strong and visionary leadership that forges our place in the global community as a nation of people led by many, not the few."

Three days before the Election Day, Minister Wyatt said that the Morrison Government was committed to forming a 'Voice to Parliament' after allocating \$7.3 million in the 2019-2020 budget for a 'co-design of options' though it's unclear what exactly that would involve.

"This is not about singling out Aboriginal or Torres Strait Island people or affording them extra rights above all other Australians. This is about correcting

the contextual silence that is currently so deafening in the constitution" he previously told NITV.

On Wednesday 10 July, Minister Wyatt announced to progress a referendum to recognise Aboriginal and Torres Strait people in the Constitution.

"I will develop and forward a consensus option for constitutional recognition to put to a referendum during the current parliamentary term. That means working through until we reach a point in which there is consensus across all the relevant groups who have a stake in it."

The Minister said it is important not to rush a referendum and more engagement will need to be done.

"I do not want to proceed if we are not going to be successful. I have commenced the process of engaging and seeking the counsel of Indigenous leaders on the best way forward... The Morrison Government is committed to recognising Indigenous Australians in the constitution and working to achieve this through a process of true co-design. Constitutional recognition is too important" said Minister Wyatt.

Nukunu native title recognised

Continued from page 1

“He was a Nukunu man, in what he described as the Mount Remarkable tribe. In the field tape, he’s recorded as saying this. “I was brought up by my grandmother Mary, she was pure Aboriginal. Her own parents were frightened when they saw the first white man, thought it was a ghost. It was when some crew from a ship came up on the hills.”

“It’s likely that the ghosts that Mary’s parents saw, were the crew from a ship that was navigated by Captain John Germein. He was a pilot of ships, that were owned by the South Australia Company. This state was founded by a company, as a commercial enterprise, in western terms, in terms of European history.

“That first contact would have occurred sometime in the 1840s, and from then European settlement and expansion in this area spread out from Crystal Brook, swiftly and with devastating consequences for the traditional owners.

Justice Charlesworth also spoke about the impact of land clearing and farming on the Nukunu people and culture.

“By the turn of the 20th century, so much land had been cleared and settled, that there could be at any one time, 10 or more international ships out there at the end of that jetty. Taking wheat, cargoes of wheat, 42,000 bags of wheat on one ship alone. That’s some commercial achievement, when looked at through a western view of history. You are entitled to view that history somewhat differently.

“The volume of bags gives an indication of the volume of land cleared. Imagine the size. This institute was built in 1892, on Nukunu country. I hazard to guess the Nukunu people weren’t asked for permission when that was done. By that time the numbers of Nukunu people still living in the area had diminished drastically.

“There was a very sharp decline in the population of the Nukunu living in this area, at the same time the land was apportioned into pastoral leases and other holdings. It was criss-crossed with boundaries, and borders. The gorges were gouged through with roads. Stock came and trampled. Salvation Jane rolled out, like a bruise coloured carpet over Nukunu land” she said

Justice Charlesworth also spoke about later dispossession of Nukunu people from their country.

“It’s difficult to have that conversation without referring to places like Point Pearce, Point McLeay, and the purposes for which those places were established, ostensibly for protective purposes.

“Of the people at Port Pearce, Harry Bramfield was recorded by Catherine Ellis as saying this. ‘They came from different places, collect them all up, send them to Port Pearce, Point McLeay and places like that, and my father, he was collected from a place called Bramfield on the west coast. That is why he and mum were different.

“The dispossession of Aboriginal people, their collection, to use Harry Bramfield’s

words, had consequences for your traditions, and your customs, and your language, and your survival.

“So, if it be acknowledged, that the eastern portion of the determination area was probably Nukunu country, its sovereignty that it must follow, that the loss of connection to that country, is probably attributable to dispossession of the people, their relocation and consequent dislocation from each other. All of this combined in a catastrophe wrought by European contact” Justice Charlesworth said to the people gathered for the handing down of the determination.

One of the original claimants in the Nukunu native title application, Rose Turner spoke about the long native title process after being presented with the written court decision.

“It’s been a long battle. I’ve been a named claimant since the jump off. This brother of mine nominated me at a community meeting to be one of the named claimants, and it’s been a long, hard battle. It’s not just been with government, it’s been with mining companies, oil companies, them wanting to put a nuclear facility up here. But hopefully this will put us in a better position to negotiate with interested parties” Ms Turner said.

Outside the hall following the hearing, Nukunu elder and claimant Lindsay Thomas spoke to local media about how he felt about the finding.

“It’s just a happy day for me. It’s a relief that the stress is all gone. It’s such a long, long fight, and we got there in the end.

“We never thought we was going to because we are such a small group.

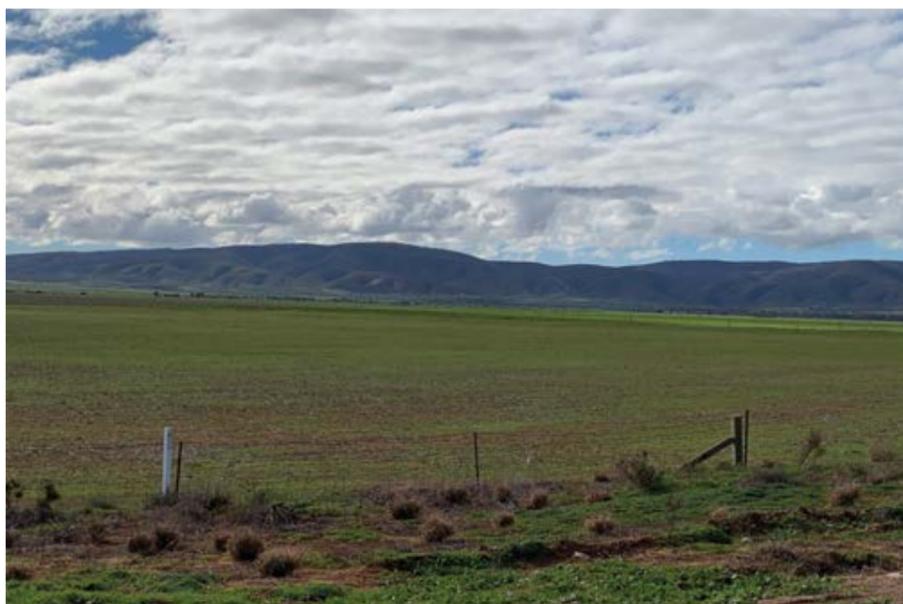
“I’m as happy as hell to tell you the truth. I’m not quite showing it but inside, you get to think on what we went through to get here. It’s just a long time and a big part of my life. But now it’s worth it. I’m still young enough to enjoy my country here.”

Mr Thomas also spoke about Nukunu plans now that the native title claim was settled.

“What it means to us is that we can now actually rehabilitate our lands. And the waters, we’ve already started planting remnants that were here originally. And we’re also looking at the oyster reefs, to bring back the waters, to clean them again, and bring back fish species to the waters. We’ve got enough skilled people in our groups to actually move forward there.”

Mr Thomas also reflected on what the determination means for the next generation of Nukunu people.

“It means a whole new thing for them because they did understand the native title fight and what it meant. Along with the Elders, they went through the hard times with them. So their grandparents and their great uncles dying. That means a great deal to them now because they know that they’ve got control of their destination now. And we will encourage others as the older Nukunu, we will encourage them all the way” Mr Thomas said.



Above: Lindsay Thomas outside the Port Germein and Districts Hall on Nukunu country on the day of the Determination hearing.



Above, left to right from top left: John Turner, Darcy Edwards, Jared Thomas, Beth Turner, Rose Turner, Lindsay Thomas and Michael Turner; Michael Turner, Maxine Turner with children Jeffrey and T'yirah; Beth Turner with daughter Sarojni Samy; Justice Charlesworth and Rose Turner; Georgia Turner, Justice Charlesworth and Lauren Turner; Mark Giles, Nathan White, Trent Turner and Michael Turner; Lauren Turner, Anarla Turner, Sunda Turner, Jessica Turner and William Sambo; Justice Charlesworth and Lindsay Thomas; Rose Turner, Beth Turner, John Turner and Michael Turner; Sid Lee, Scott Russell, Alexandria Constance, Charlie and Jaylah.

The Kurna man with a plan: Paul Herzich tells his story at Reconciliation Week

As guest speaker at the Reconciliation in the North Morning Tea, Kurna/Ngarrindjeri Man Paul Herzich, shared part of his life journey from a young boy growing up in Port Pirie to becoming a renowned landscape architect and visual artist in Adelaide.

Paul spoke to *Aboriginal Way* after the Morning Tea.

Could you tell us about what it means to be a landscape architect and how you incorporate your cultural ideas and into your landscaping?

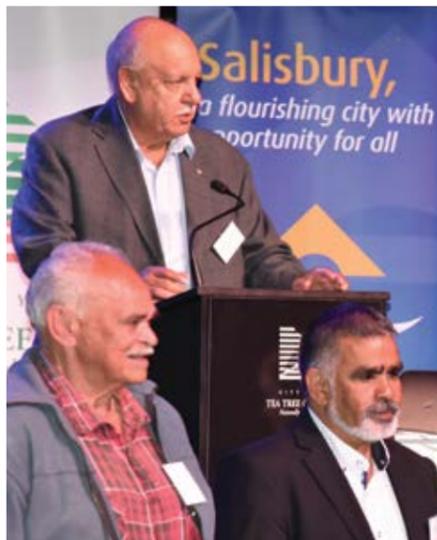
My Mum, Dianne Herzich has always had a real green thumb. She has an amazing talent of getting any plant to grow anywhere and really well. I guess her love for plants rubbed off on me somewhere along the line, as I have now been in the landscape industry for over 30 years and a registered landscape architect for 14 years. For me, incorporating culture into landscapes is about educating people about the underlying layer of the landscape. There's so much more to the landscape than buildings, roads, paddocks and fences. There's a lot more history and culture out there. So, for me it's about recognising and acknowledging country, culture and people. As well as providing an opportunity for people to gain a better awareness and appreciation of our main Aboriginal language groups within the state of South Australia.

In the Adelaide Centre, how have you, with your projects, been able to express the Kurna culture?

I have created a lot of cultural markers that acknowledge and recognise Kurna culture in the time periods of pre-colonisation, colonisation and post-colonisation. I like to place reminders of our culture in many forms around the city for all to experience and enjoy.

I love the poem that you shared with us and the way that you explained what it would have been like to be here with no concrete jungle. Is that the type of feeling that you're trying to get through with these visual markers?

That's right! I like to try and get people to have a break from their everyday life away from the concrete, the roads and buildings and all those kinds of things and try to temporarily take them to another place that is seen with their mind's eye. For that poem, I found myself a nice secluded little spot with no interference and sat down on a bank of the Karrowirra pari/River Torrens just before the sun came up and the poem reflects what I saw, what I felt and what I wanted to express in the project. I wanted to create an experience of what it would have been like to walk in the ancient 65,000 year old footsteps the Kurna people prior to colonisation.



Tell us about how you got connected with your Aboriginal culture, early on.

Growing up in Port Pirie, as a kid, we didn't know that we had Aboriginal ancestry. We knew we were of German descent, who were amongst the first groups of Lutheran settlers in 1838 and that's about it. When looking at physical features of my Dad, Fred Herzich and some uncles and aunts, my Mum who is pretty cluey with these sorts of things, thought we could be of Aboriginal descent. But it wasn't until about 1984 or 85, I think, where all of a sudden we found our Kurna/Ngarrindjeri family connections through the Link-up Program. My Dad's Mum, although passed away in the very early 90s, was a Stolen Generation survivor. She was born at Meningie in the 1920s and four years after forcibly removed from her family and fostered out from Raukkan and lived in Glenelg East to 'assimilate' with a non-Aboriginal family. When she was 18 or 19, she moved up to Port Pirie – got married and had 10 children. So, once we found out our connections, there were cousins galore and the family was re-united. I started getting involved in Kurna culture with my landscape design and visual art projects in the early 90s and I have got to meet a lot of the Kurna community as well through different projects over the years, which is great. The majority of Kurna people have open arms and my keen involvement with helping to keep the Kurna culture alive has basically gone on from there. I'm still learning my Aboriginal culture. For instance, I don't fully know the Kurna language, I don't really know

Paul's Poem – No concrete, vehicles, or buildings

Imagine a place with no concrete, vehicles, or buildings. As the sun rises over the ranges, the sky changes colour. The treetops turn from black to green. As the fresh air gently blows across your face, flocks of rosella fly by screeching. The crow can be heard in the distance. The magpies warble their morning song. The buzz of a fly buzzes past from left to right. The kookaburras laugh in the gum trees.

The smell of campfire smoke drifts across the crisp morning air. Kangaroos can be seen in the distance feeding on the fresh green grasses. Emus can be seen foraging for food as well. Ducks paddle across the river on their morning swim. Fish break the water's surface feeding on insects, and sacred kingfishers dart from here to there. Voices appear across the landscape with early morning mouths to feed. The smell of gum tree blossoms fill the air.

The sun is now setting. It lights up the sky with reds, oranges, and yellows. Its golden hue now glows across the landscape, for its final glimpse above the horizon is near. The campfires are now raging with strong crackling sounds. The Kurna men, women and children have been successful during the day, for everyone will feast tonight. As owls, crickets, and possums begin to stir, the moon slowly rises above the ranges and lights up the land. Everyone sleeps tonight, for tomorrow is another day, another day without concrete, vehicles, or buildings.

if I ever will, but obviously we all have different strengths and weaknesses and at the end of the day, we are all Kurna people, we are still here and we all bring something different to the table.

What is your focus when designing a landscape or art installation?

A strong focus is to incorporate Aboriginal themes and identity into my installations for the present and for future generations – even for those who haven't been born yet. My intent is to provide people with a resource and an understanding of aspects of Aboriginal culture. I also like to include native plants that were used for various cultural reasons, so that knowledge and lessons can be handed down to people.

What would you like to see happen in the Adelaide centre to enhance this idea of cultural markers and teaching people about this area pre-colonisation?

I would like to see the Kurna Art Trail built upon throughout the city of Adelaide. It would be great if every park land had a Kurna cultural marker in it and they could be accessed by a shared path that link them all up. I'd like to see some cast bronze sculptures of our Kurna Elders around the city. We have ones of Queen Victoria and Colonel William Light and the one of Mo in Hindley Street. I'd love to see our Kurna Elders recognised in that same regard and form too. I would also love to see some new major roads or buildings, or something named after our Senior Kurna Elders. It would be great if they were named after Elders that are alive today, so they can see it and enjoy it.

So is that how you see 'reconciliation' visually?

For me reconciliation about learning about our culture – we are the oldest culture on earth and I believe we should be highly respected for just that bit alone. Some people say "Oh, it's just a weeklong celebration for Aboriginal people", well no, it's a week for everyone to come together, to share and celebrate our history, become aware of our culture through discussion and activities. We've become aware of who non-aboriginal people are and their cultures. For me it's about just getting along together and moving forward for future generations. You know, it's not just all about us. It's really for people of today setting up a future for the next generations.

Have you got any advice for any young ones out there that are wanting to get involved in visual art and landscaping?

Well, I always recommend to give a few different jobs a go while you are young before setting your heart on that one thing. Work out what you're good at, work out what you're not! Choose something that you're comfortable with and that you love doing – you'll never work a day in your life... Choose something you want to get out of bed and go to. If you start to think that you couldn't be bothered going to work today, well that could mean that job is not really for you. I always recommend getting on a relevant work related committee. They are a great way of networking with like-minded people. I also recommend to never doubt yourself. Just be confident and get amongst it and give it your best.



SA communities ask for control of country

A state parliamentary committee has recognised a 'widespread desire' from Aboriginal communities to have greater control over their land, including the Aboriginal Lands Trust returning land to community control.

While the committee recognised the desire for change, it also stated that "there still needs to be a level of protection so the land is not put at risk". It has recommended an independent inquiry into Aboriginal land ownership across the state.

The Parliament of South Australia's Aboriginal Lands Parliamentary Standing Committee has completed a review into the operations of the *Aboriginal Lands Trust Act 2013*. The Aboriginal Lands Trust is the body that manages some areas of land held in Trust for Aboriginal communities under that Act.

South Australian Native Title Services (SANTS) submitted a written submission to the review and Chief Executive Officer Keith Thomas also addressed the Committee.

In speaking to the Committee, Mr Thomas said that Trust land exists within several native title determined areas in the state, including Ngarrindjeri, Antakirinja Matu Yankunytjatjara, Adnyamathanha, Far West Coast, First People of the River Murray and Mallee, Barnjarla and Kurna peoples' country.

SANTS believes that divestment of ALT lands to native title groups is desirable and that the ALT Act 2013 should be amended to establish suitable ways for this to occur.

Mr Thomas said that the pieces of legislation around native title and Trust lands in South Australia are not complementary and can't co-exist successfully within the complex legal frameworks that surround them. That can leave Aboriginal people directly involved confused and in some instances in conflict with each other, he told the Committee.

Mr Thomas said that native title group's corporations, Prescribed Bodies Corporate (PBCs) are the



drivers of social, cultural and economic participation and provide the foundation for an ALT return of country to native title holders and claimants.

The divestment of the lands currently held by the ALT is consistent with the principles of self-determination Mr Thomas said.

SANTS will continue to participate in any reform to this area, with the aim

of supporting traditional owners and Aboriginal communities to achieve sustainable nations.

The *Report of the Aboriginal Lands Parliamentary Standing Committee's Review into the Operations of the Aboriginal Lands Trust Act 2013* is available on the Parliament of South Australian website: www.parliament.sa.gov.au

NAIDOC in the Mall

The annual NAIDOC in the Mall took place on Tuesday 9 July at the Gawler Place canopy. The event included a Kurna Welcoming Ceremony conducted by

Jack Buckskin followed by the unveiling of this year's artwork. Entertainment followed, including a performance by the Deadly Nannas.



Above, left to right from top left: NAIDOC artwork is unveiled; AHCSA staff Annabella Marshall, Tallulah Bilney, James Bisset, Joshua Riessen, Hannah Keain; Shakari Davis and Leon Davis; Minister Stephen Wade and Councillor Robert Simms; Lizz Kerr and Anita Kuch; Roxanne Sambo, Jo Wilmott and Joylene Thomas; The Deadly Nannas perform.

Talking and learning about diabetes

In one of South Australia's leading health research organisations, work is being done to find better ways of dealing with one of the most common chronic health conditions in the Australian population broadly and the Aboriginal community particularly – diabetes.

The SA Aboriginal Chronic Disease Consortium, which is based at SAHMRI is taking a careful evidence-based and community-led approach to help Aboriginal people better live with diabetes.

Project officer Douglas Clinch is a Ngarrindjeri Yamatji man who is working with the Consortium. He is currently developing a video series which features Aboriginal and Torres Strait Islander people telling their personal stories of living with diabetes.

This approach to diabetes education is all about identifying and using language that people can relate to, he explained why to *Aboriginal Way*.

"We've received funding to create resources from Country SA Primary

Health Network, they're really interested in having some resources created for the Aboriginal community that uses language and terminology that the Aboriginal community understands, therefore making them culturally appropriate" Mr Clinch said.

The project team wants to include personal experiences from Aboriginal community members around both challenges and successes that they've had in managing their diabetes. They also want to record the stories of people who may not be diabetic, but have been able to change their lifestyle knowing the risks that are involved with diabetes.

"That really does inspire other community members to take hold of their own management of their health and diabetes and also to be more informed about this very complex disease" Mr Clinch said.

Information is key in managing this complex disease and Consortium staff believe that Aboriginal engagement in the development of information resources is crucial.

"A lot of the resources that are out there, I'm sure they would have had Aboriginal engagement in the production of these resources, but we felt like sometimes the language that is used is not really understood by community.

"Particularly if education levels aren't to a high level or if English is the second or third, even fourth language spoken by these communities" he said.

"Quite often the people that would have a better understanding of this disease and are able to speak to it are the people that have diabetes" Mr Clinch said.

The videos developed from the personal stories will include a range of information, with topics developed by a working group of community members.

"What we've tried to do is we've got a working group that's helped us think about how we go about implementing this project but also how we would break down the diabetes into its different components" Mr Clinch said.

"Things like firstly explaining what diabetes is and how that impacts on the body and the system of the body. Then we'd like to talk about how to minimise the risks around diabetes, so things like nutrition, exercise, getting your assessments and checks regularly around the eyes and feet and things like that, and blood flow.

"We've also got medication, so we're wanting to explain that it's important to keep up with your medications, that they're taken at the right time of day, in the right context, whether it's with or without food and things like that.

"Hopefully, we're looking to do maybe around 10 to 12 videos that really do break down the disease and explain it in a way that is comprehensive" Mr Clinch said.



The approach being taken for the development of diabetes resources reflects the way the Consortium likes to do its business across the major health issues of heart health, cancer and diabetes, Mr Clinch said.

"A priority of ours is to make sure our community are front and centre of everything that we do. Within our governance structure, we've got a community reference group and all of the activity that we propose to undertake in the Consortium is fed through the Community Reference Group.

"We need to have their lens applied to everything that we do and we need to be sure that the way in which we go about implementing and putting into place our research is done in a way that is acceptable by the community and done in an appropriate way.

"The community is very important to us and they've really led our work right from the beginning. A lot of our principles, our guiding principles around how we do implement our work has been heavily influenced by our community reference group and so that's something that we're really proud of" Mr Clinch said.

**For more information on the diabetes videos project:
Douglas Clinch – 8128 4893,
douglas.clinch@sahmri.com**

**See more about the Consortium here:
aboriginalhealthconsortium.org**



Ancestral remains uncovered in Berri

Aboriginal ancestral remains that were uncovered during water main replacement works in Berri have been reburied under the guidance of the area's native title holders, the the River Murray and Mallee people.

Following discovery of the site in Berri, SA Water's contractors immediately stopped work and contacted the South Australian Police to help with identification. SA Water then worked together with the the River Murray and Mallee people to plan a way forward.

SA Water's Aboriginal Heritage Engagement Advisor Ben Denison said the reburial work involved the recovery of remains by hand and careful reburial at a deeper depth by machinery.

"A protective layer of sediment and concrete was also placed overhead,

and the site was recorded on the official state register to ensure any future works by any party don't cause any further disturbance" Ben said.

"This decision and process was very much driven by the local Aboriginal community, and we just made it happen."

Chairperson of the River Murray and Mallee Aboriginal Corporation Sheryl Johnson said when an ancestral burial is uncovered, it can be quite painful for the community, so making sure that Old People are either returned to their original resting place or moved to another location of their community's choosing is a vital step in the healing process.

"We believe that when our people are buried, they shouldn't be disturbed, so obviously we would prefer if discoveries like this one at Berri didn't occur" Sheryl said.

"SA Water supported us in this repatriation, and a Smoking Ceremony occurred as a sign of respect and cleansing of all involved, as well as to promote the wellbeing of our people and guests on our Country.

"Especially for the non-Aboriginal community, I think it's easy to just see buildings and roads when you look around our state, but for my people, there's a deeper embedded history, and this needs to be respected."

For all of its major site works, SA Water carries out a heritage assessment with relevant Aboriginal communities and heritage experts to identify the level of risk of encountering any objects of cultural significance. This is based on proximity to known sites or landscape features such as sand dunes or water sources, and general history of the area.

"This informs a management plan, which may result in changes to project design or having heritage monitors on site during works to make sure our activities are managed in a culturally-appropriate and sensitive manner" Ben said.

"Sometimes though, even the best laid plans can't predict what's below the ground and where it is. In my experience, this is an extremely rare occurrence, but unfortunately our water main works on this occasion did impact local Aboriginal heritage.

"As an Aboriginal man, I recognise the importance of respecting our ancestors, so I apologise to the custodians of the land.

"Respect is a key focus of our Reconciliation Action Plan and we're committed to delivering on this in all areas of our business and ongoing work with Aboriginal communities" Mr Denison said.

Suicide prevention for the city

A community forum held at the SA Museum has heard that the city of Adelaide needs a strong suicide prevention network specifically to support Aboriginal people.

Suicide prevention networks are a key element of the South Australian approach to suicide prevention and networks exist across the state.

However, there is not a strong network focussed on Aboriginal people in the city, suicide prevention advocate and ALRM staff member Frances Jacobson told *Aboriginal Way* after the community event.

"I think that considering the numbers, the statistics about Aboriginal suicide, and then the harsh environment of the city, that it's really important to be able to support people who are either living in the city, or maybe working in the city, but somebody who needs a group that they can hook into in the city.

"It's important to have Aboriginal networks to create culturally safe spaces" said Ms Jacobson.

"Because to be honest, there are very few of us who are not impacted by suicide generally, and within the Aboriginal community, it's about times 18 more prevalent than in the general community" she said.

Those attending the community forum were touched and inspired by a powerful speaker who is familiar with issues relating to indigenous people and suicide, former NRL player Joe Williams.

He says that suicide in Indigenous communities can have very specific causes.

"Well, with our communities, a lot of issues that we are struggling with relate to a disconnection of spirit" he told *Aboriginal Way*.

"In a word, I can relate to it as hopelessness. We are seeing a lot of people in communities that just don't see a light at the end of the tunnel. That's because of a couple of hundred years of oppression and being told that you're not good enough" he said.

In his work speaking on resilience and mental health, Mr Williams calls for a new approach to Aboriginal suicide.

"We've got to have a look at the different ways to be able to heal that, because the western mainstream white model of medical healing, when it comes to mental health issues and conditions, isn't working. If our suicides are going higher, it's not working.

"We've got to get back to a perspective of community empowerment and facilitating a community led approach to be able to look at healing within our communities and then that's when we get the support from the experts and the outside help from community" he said.

The Adelaide metro network is working towards just that, a community led approach said Ms Jacobson.

"It appears to me that the general model for suicide prevention networks is a committee of professional workers who then organise events for community. People, consumers, come to those events and participate in them. Sometimes they're the guest speakers, sometimes it's just an event for community.

"I had advice from an elder who said, 'it's not supposed to be about service providers, it's supposed to be about the community. You need the group to be community members.

"There was a lot of discussion about wouldn't it be fantastic if the groups were actually community led, run, and owned. And they invite the service providers, rather than the other way around. So that's our ultimate goal" she said.

"A strong community-led support group can be a powerful thing for someone in crisis" Ms Jacobson said.

"One of the major things is this idea of belonging, and so these events create a space for people to come where it's safe to be bereaved, where it's safe to talk about suicide. And because this one will be an Aboriginal group, that in itself creates an amount of safety in terms of talking, yarning, having an outlet.

Attendees of the community forum in May talked through ideas for the way the network could operate.

They indicated that they would like to be part of a network which has good governance principles, where Aboriginal values and culture inform decision making, which includes the establishment of clear group norms and maintains consultation with Aboriginal elders and leaders.

"Flexibility, commitment and evaluation were some of the other themes to emerge and there were questions raised about where the meetings would be held" Ms Jacobson said.

It's all about making safe spaces to talk. Mr Williams is also a strong believer in the importance of yarning in suicide prevention.

"The reason, I think, why there are quite significant men of hurt and trauma, and the end result is suicide in our communities, is because we don't talk about it. The one way to heal these types of issues that we're struggling with inside our mind is to start to verbalise it, and get it out in the open, and let's have a look at it from a different perspective.

"Instead of trying to deal with it inside our heads, by ourselves, which obviously a lot of the time compounds to make it bigger, and nastier, and more threatening, once we get it out of our heads, verbally, we start to have a look at it from a different perspective and start to have a look at what the issues are, and how we can address them" Mr Williams said.

"Aboriginal Legal Rights Movement (ALRM) is playing a strong role in the development of the network as it fits

with the core work of the ALRM" said Ms Jacobson.

"Thinking about what it is that ALRM does, actually almost everything we do is suicide prevention. We see the high risk factors for suicide on a daily basis. Pending criminal matters, family dispute, lack of interpreters, financial crises, incarceration, they're all in the top 10 of the stresses in people's lives.

"People who are incarcerated often feel like there's very little meaning in their lives.

"When we feel like there's no reason for us to be here, and our lives are meaningless, that's when suicidal thoughts might begin to impinge sometimes for some people."

Despite the challenges, Ms Jacobson is moving forward on working towards the development of the network, including applying for more funding and seeking further community support.

"I'm going to keep going with it. It is something that touches absolutely everyone to a greater or lesser extent, more so the Aboriginal community" she said.

"There is support around for the concept" Ms Jacobson said.

"Wesley LifeForce have been amazingly supportive of this network, because they see why it is a very important one to establish. Also, people at the Office for the Chief Psychiatrist have been really supportive, and we're very thankful for their support, and also the Premier's Suicide Council" she said.

In the end, Joe Williams is confident that the way forward is through supporting each other.

"We're at a point now where a lot of our people, across the entire country, are coming together because they're sick of hurt, and, we've got every right to be sick of hurt because it's been happening for far too long. The healing is coming from within community, a community-led approach, and community empowerment, which is beautiful to see."

If you need to speak to someone about any issues raised by this story call Lifeline 24 hours a day 13 11 44

For more information on the new network call ALRM 1800 643 222

RMMAC monitoring environment projects

River Murray Mallee Aboriginal Corporation (RMMAC) community members are undertaking cultural heritage monitoring at two significant infrastructure projects in the Riverland.

Trained cultural heritage officers have been involved with the Riverine Recovery Project (RRP) and the South Australian Riverland Floodplains Integrated Infrastructure Program (SARFIIP).

RMMAC heritage officers are working side by side with construction workers to manage and protect cultural heritage. Monitors provide direct advice to contractors to avoid impacts on cultural heritage drawing on the knowledge of community members to protect heritage.

"The Project has been really significant for our community" said RMMAC Chairperson Sheryl Johnson.

"Being involved in the projects has allowed Aboriginal community members in the Riverland region to gain valuable training and work experience, while looking out for our country and culture" she said.

The projects involve construction of environmental regulators, blocking banks and other infrastructure to manage water flows and restore the health of the floodplains of the River Murray within South Australia.

The SARFIIP aims to improve the watering and management of key River Murray floodplains in South Australia's Riverland.



Tyra Lee Motto, Lillian Charles and Christine Abdulla at the South Australian Riverland Floodplains Integrated Infrastructure Program.

Specifically, more efficient watering of the Pike and Katarapko floodplains will help protect and restore key environmental and cultural assets.

Private construction corporation Fulton Hogan is contracted to undertake much of the infrastructure work for these projects. The projects are funded by the Commonwealth Government and managed by the Department for Environment and Water in partnership with SA Water.

SA Native Title Services has been supporting RMMAC's involvement in the project in several ways including through providing human resources, employment and payroll services.

Youth recognised at Government House



Young South Australians with impressive achievements in sport, the arts and higher education have been recognised at a formal award ceremony for the 2019 Governor's Youth Awards

The Awards were presented by the Governor of South Australia, His Excellency the Honourable Hieu Van Le AC and Mrs Le at Government House on 28 May 2019.

The Governor presented one award in each of three categories – Arts, Sport and Higher Education.

Winners this year were: Sport – Tamsyn Murdoch, Higher Education – Arabella Hart, Arts – Nathan May.

The Governor's Aboriginal Youth Awards recognise young South Australians aged between 15 and 29 years, who are showing potential and determination to achieve success, or who are excelling in their chosen field.

The inspiring award presentation was attended by Members of Parliament,

senior academics, current and former commissioners, Aboriginal elders, many community and family members and young people.

Each winner in each category receives a certificate of recognition, a \$3,000 bursary and the support of a mentor to assist in their career development.

Tamsyn Murdoch is a young woman of Nyikina and Yawuru descendant, who gained recognition for her success in athletics' multi-event discipline, heptathlon.

In presenting her award, the Governor said that Tamsyn had shown the commitment and drive required to be successful at the highest sporting levels, as well as providing leadership and inspiration to other young Aboriginal people.

Tamsyn told Aboriginal Way after the presentation that she was very pleased and surprised to be recognised at the Awards this year.

"I'm just very shocked and overwhelmed, was not expecting it" she said.

Although only 16 and still at school, Tamsyn has been doing athletics for many years.

"I've been in the sport of athletics for over ten years now. I started off doing athletics as individual events, so mostly long jump, hurdles, high jump. It wasn't until I started finding coaching that I moved towards a heptathlon coach specialist. And he got me into the sport of heptathlon" she said.

Heptathlon is a challenging sport that involves seven events over two days. On the first day there are four events: 100 metre hurdles, high jump, shot put, and 200 metres. Then the next day there are three events: long jump, javelin, and 800 metres.

Not surprisingly, training for an event like this is quite intense, Tamsyn explained.

"At the moment, I'm doing up to four to five days of training a week, on top of school and trying to fit in work.

"One day includes roughly two and a half hours of training. There's warmups,



This page, left to right from top: Tamsyn Murdoch with the Governor; All award winners and finalists with the Premier Steven Marshall, Governor and Mrs Le and Professor Irene Watson; Jack Bucksin welcomes all to country; The Governor with Nathan May; The Governor with Arabella Hart.

then more so getting into techniques, endurance running, and then a good warm down session.

Tamsyn has another award on her shelf – she was recently awarded the Athletics SA Most Promising Multi-Event Athlete trophy.

“I’ve been nominated twice over the last two years, and I was runner up last year. And I was lucky enough to win it this year, 2019. It’s pretty much everyone who competes in a heptathlons, multi-events, or decathlons. Their results over the season get looked at by the board, and pretty much whoever has shone through, gets the award” she said.

She will also represent Australia in the upcoming Oceania Games in the under 18s category, although she is still eligible to compete in the under 16s category.

“For me to actually be nominated for the Oceania Games, I had to win the whole of my last competition, I won that with very, very good results, competing against older girls.

“Then I think probably just under a month ago we got an email saying that I’ve made it in, along with one other girl that I’ve competed against for a while. So we’re going to compete in the Oceania Games, up in Townsville, in Queensland this year, it’s pretty exciting!” she said.

Tamsyn says that her ongoing successes, as well as the support of her family motivates her to keep working hard on her sport performance.

“Seeing how successful I’ve become keeps me going. It’s a lot of hard work. You can’t just half ass everything. And just being able to have the support from family, friends, coach. It pushes you a long way” she told *Aboriginal Way*.

The Arts Award was awarded to Nathan May, a talented singer/songwriter who descends from the Arabana, Yawuru and Marridjabin clans.

The award citation said “Nathan has tapped into his talent to develop creative ways to share his experiences and provide guidance to other young Aboriginal people through school-based music programs.”

Nathan performed a beautiful original song at the awards ceremony, which touched and impressed all present.

The Higher Education award was presented to Arabella Hart, who descends from the Bagala clan within the Jawoyn nation.

The Higher Education Award is allocated to the Aboriginal student who achieves the highest grade point average across three South Australian universities.

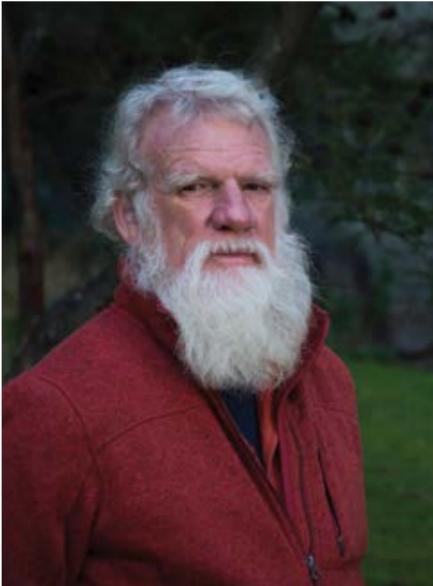
Currently a third year Bachelor of Pharmacy (Honours) student at the University of South Australia, Arabella hopes to work within a clinical and hospital setting, with a particular interest in cardiovascular-related pharmacotherapeutics and related therapeutic decision making.

For more information on the Governor’s Youth Awards, head to: www.dpc.sa.gov.au/responsibilities/aboriginal-affairs-and-reconciliation/governors-aboriginal-youth-awards



This page, left to right from top: Professor Irene Watson; Nathan May; Frank Lampard and David Rathman; Jack Buckskin; April Lawrie with Natasha Chisholm; Nathan May performs; Premier Steven Marshall with Tamsyn Murdoch and her parents.

Look again at Dark Emu



Throughout history, humans have looked to the night sky to help explain their existence, but the conclusions peoples draw from the same sky can be remarkably different. European astronomy uses constellations of stars to tell a story, but sometimes Aboriginal Australia uses the darkness between the stars. Dark Emu is a shape in the dark areas between the stars of the Milky Way.

It's a different way of seeing.

So begins Bruce Pascoe's Young Dark Emu, a beautiful new version of his award winning and influential book Dark Emu, this edition created for younger readers.

Using the first-hand accounts of early European explorers, colonists and farmers, Bruce Pascoe (pictured left) argues for us to look again at the 'hunter-gatherer' label that was given to pre-colonial Aboriginal people.

With clear text, striking archival photographs and stylised illustrations, Young Dark Emu takes the reader through a journey of re-discovery about Aboriginal culture.

It was a culture that understood and used agriculture and aquaculture to survive in the continent's diverse environment, Bruce Pascoe argues. It was a culture that had established homes, villages, social structures and sacred places, he demonstrates through a careful exploration of original evidence.

There was Lieutenant Grey, who explored Western Australia and witnessed huge tracts of planted yam fields. Victorian farmer Isaac Bates reported that Aboriginal people had terraced the land for erosion protection over 'a long series of years' before his arrival.

Explorer Thomas Mitchell came across substantial crops of a wheat-like grain with hay stacks with grain harvested and stored. Arthur Ashwin found several stockpiles while travelling through the Barkly Tableland in northern Australia, including one he estimated to be hold one ton of seed.

Evidence of Aboriginal peoples' aquaculture activities can be seen today in the Brewarrina fish trap, estimated to be at least 40,000 years old. The large structure allowed people to harvest the fish they needed, while allowing enough fish to survive and be sustainable. There were many more descriptions of Aboriginal people farming water resources, but most physical evidence has been destroyed.

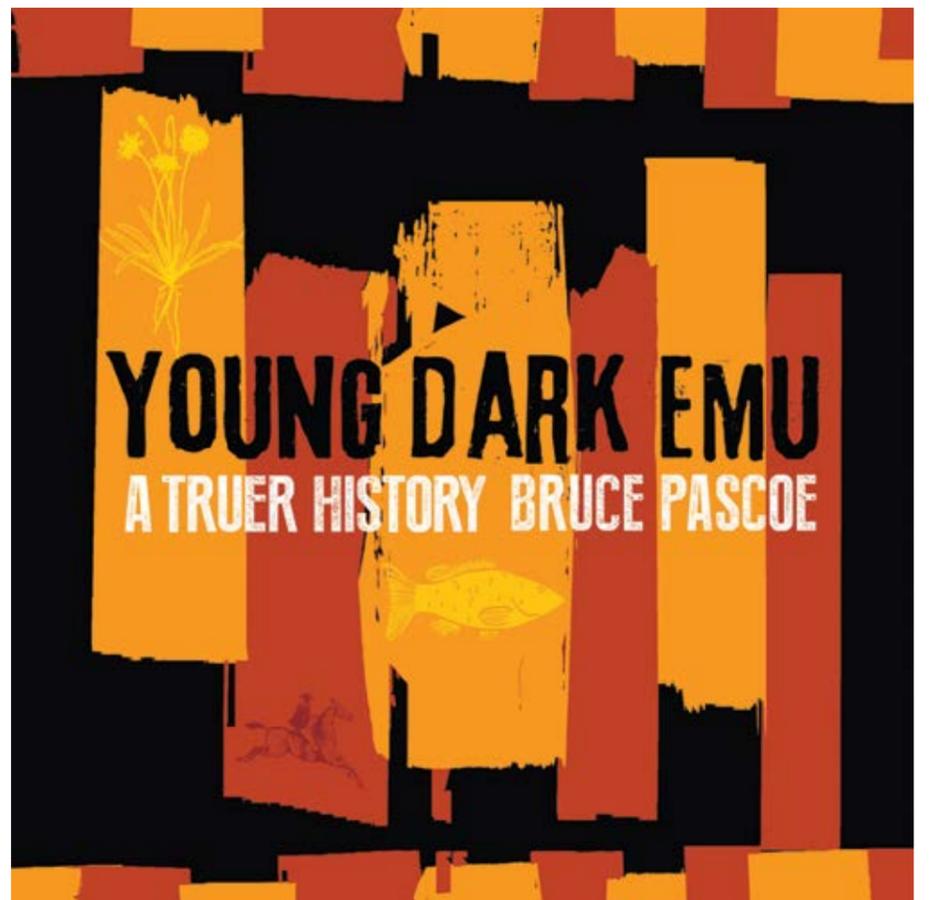
European settlers found Indigenous peoples' fire management techniques alarming as 'many early records describe Aboriginal groups lighting fires to burn areas of land'. It became clear that burning practices were carefully managed and had the effect

of controlling the intensity of wild fires as well as adding nutrients to the soil and keeping areas clear for farming.

Young Dark Emu touches on the perspectives of the early European settlers and explorers and the devastating effects their arrival had on Aboriginal peoples. These impacts came not only from the frontier wars that followed 'the land grab' and disease, but also from the destruction of long-established Indigenous land management practices.

The newcomers destroyed indigenous croplands so quickly that Aboriginal people were forced to depend on British food. The combination of deaths from fighting disease and starvation crushed the Aboriginal resistance.

While covering complex issues that go to the heart of Australia's ancient and contemporary history, Young Dark Emu is sure to intrigue and inform its readers, as well as influence them to look again at our assumptions and shared history.



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Narungga online

Narungga Nation Aboriginal Corporation (NNAC), the native title group for country on the Yorke Peninsula have launched a new website.

Business Manager Garry Goldsmith said that the website had been in development since it was proposed while he was Chairperson of NNAC and aims to assist both Narungga community members and the general public.

"It was firstly created as a mechanism to communicate with our members on all Narungga matters and as a way for our members to contact Narungga

in relation to any individual personal matters that we could assist with" Mr Goldsmith said.

"A member's portal is a key part of the site, eligible members can access the portal by contacting Narungga Nation via the website.

"The site is also a place to share information for the wider community, particularly around commitments held in the Buthera Agreement" Mr Goldsmith said.

"The site was also set up to be able to provide info on NNAC's activities and achievements and also promote some of the key works we are doing,

"It's one way for the organisation to be open and transparent to all members and the wider community" he said.

"The site has now been launched and will continue to include updates and improvements" Mr Goldsmith said.

Check it out at:
www.narungganation.com



Barngarla nuclear ballot dispute dismissed

The Federal Court has dismissed the Barngarla people's case against a proposed ballot about the placement of a National Radioactive Waste site near Kimba.

Justice White has ruled that the planned ballot to gather opinions of residents about the site by the Kimba District Council did not contravene the Racial Discrimination Act.

The Barngarla people had claimed in court that the ballot discriminated against them as native title holders and so as Indigenous people.

The process for the planned ballot meant freehold land owners who lived outside the area would have a vote, while native title holders who lived outside the area would not. Lawyers for Barngarla had argued in court that breached the Racial Discrimination Act.

Outside the Federal Court following the hearing, SA Greens MLC Mark Parnell said "It's just an incredible

disappointment that Traditional Owners are denied a say on a nuclear waste dump on their country".

In a statement reported in the Transcontinental, the Barngarla people said they respected the federal court's decision, but would consider further legal action.

"The Barngarla respects the decision of the federal court, as the court has to interpret complicated legislation" the statement read.

"However, more generally we consider it sad that in the 21st century we are required to take legal action to allow us to have the right to vote on the major decision of the day.

"This case has been about standing up for the right of Aboriginal people to vote on important issues which affect their rights."

The case has delayed a final decision by the Federal Government on the location of the Radioactive Waste site, as well as a similar ballot planned over a possible site in the Flinders Ranges on Adnyamathanha country.



In a media statement the Department of Industry Innovation and Science said that it welcomed the decision of the court.

"Consultation has remained open during the proceedings and we continue to encourage people both for and against the proposal to make their views known by making a submission.

"The Department will examine the decision before advising the communities who voluntarily entered the process, of the next steps."

The dispute was first heard in the Supreme Court and was then referred to the Australian Human Rights Commission for mediation. When the parties could not reach agreement, the matter was put before the Federal Court.



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ILC expands, becomes ILSC

The national organisation established to purchase, manage and transfer land to Indigenous corporations has undergone a significant expansion of its role and is now also concerned with water interests.

Legislation that passed Federal Parliament in late 2018 and came into effect 1 February 2019 saw the Indigenous Land Corporation (ILC) become the Indigenous Land and Sea Corporation (ILSC), with an extended role to deal with interests in water as well as land.

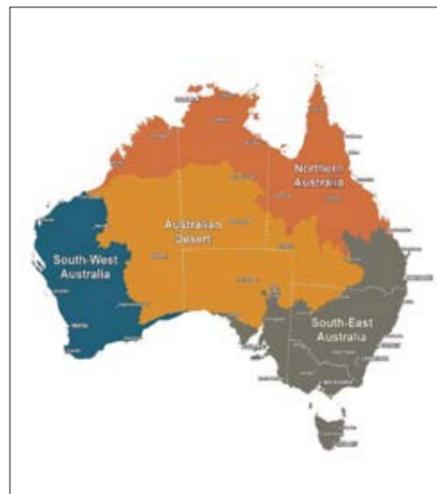
The ILC was originally established in 1995 and is governed by the Aboriginal and Torres Strait Islander Act 2005 (ATSIA Act). The organisation has been partnering with Indigenous organisations to manage land since that time.

The central functions of the expanded organisation are now to:

- acquire interests in land and water related rights for the purpose of divesting those interests to Indigenous entities; and
- manage Indigenous held interests in land and water related rights.

This focus, along with the funding that supports the organisation's activities means that it can play a significant role in the development of Indigenous corporations. South Australian native title groups and PBCs are encouraged to contact the ILSC to discuss possible ways of collaborating.

In fulfilling its functions, the ILSC is required to create social, cultural, economic and environmental benefits for Indigenous Australians with a legislatively mandated priority towards social and cultural benefits.



Following the expansion of its business, the ILSC conducted consultations across Australia to seek the perspectives of Indigenous peoples on managing sea (both salt and fresh) country.

A forum was held in Adelaide on 8 May 2019 and those present at the session heard that the ILSC's functions in water will be similar to its functions in relation to land:

- the acquisition of water-related rights and divestment to Aboriginal or Torres Strait Islander Corporations; and
- the provision of assistance (grants, loans or loan guarantees) to Aboriginal or Torres Strait Islander Corporations to acquire water-related rights.

The ILSC is now considering its approach and future strategies. It is developing new strategy documents to inform its work over the next five years – the National Indigenous Land and Sea Strategy (NILS) and Regional Indigenous Land and Sea Strategies (RILSS).

The NILSS is the key policy document at a national level, setting out the three

to five-year strategic direction. The current NILSS includes future directions, key strategies and the sectors the organisation focusses on.

The RILSS provides an additional layer to that planning, based on the characteristics and aspirations of each region.

The ILSC divides the nation up into four regions, South West Australia, Northern Australia, Desert Australia and South East Australia (see map left). South Australia is within both the Desert and South East Australia regions.

At the Adelaide consultation in May, questions put to Aboriginal Corporation representatives present included:

What kind of water-based projects offer the most opportunities to Aboriginal and Torres Strait Islander groups in your region?

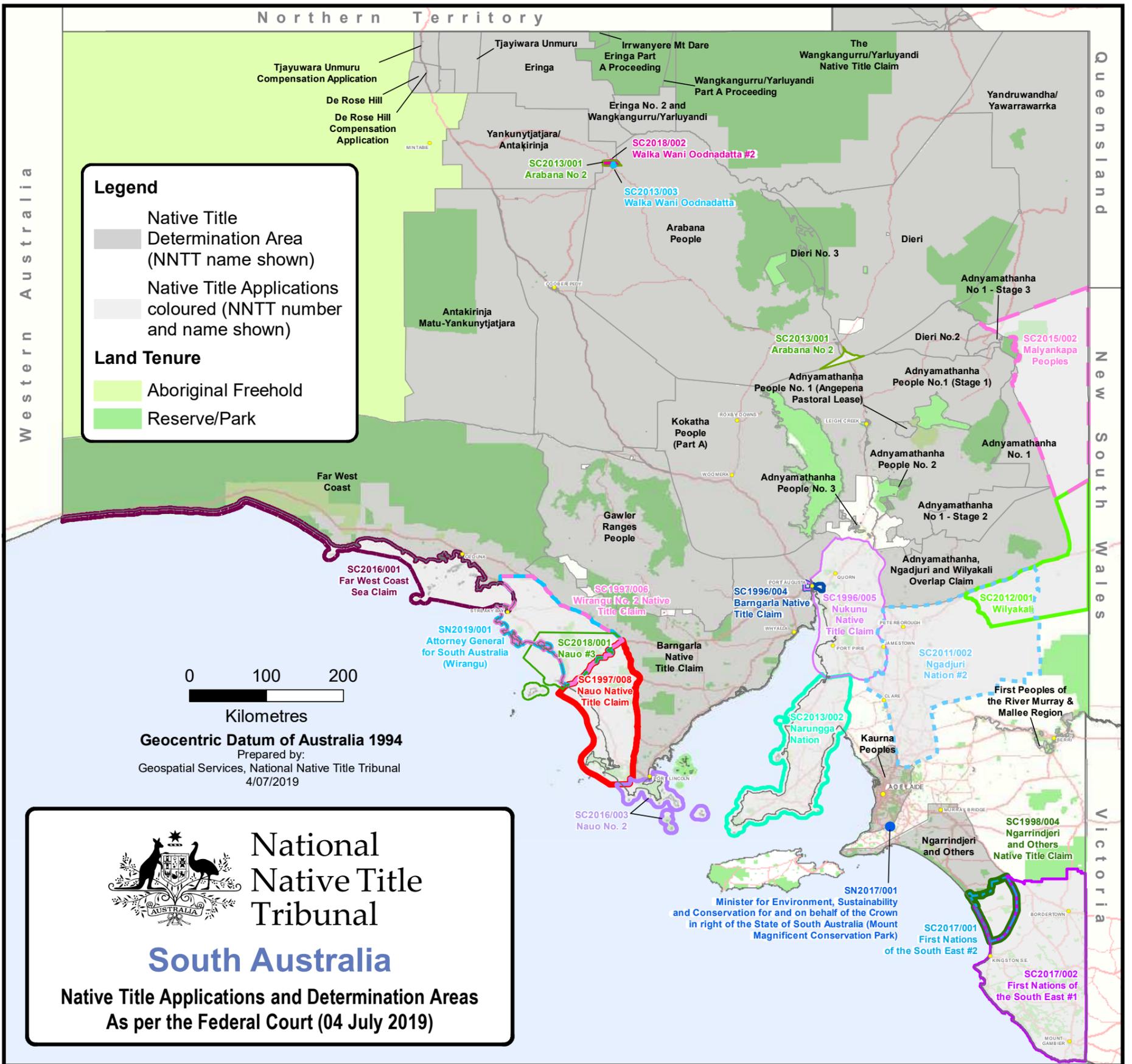
Bearing in mind the limited resources of the ILSC, what role can it play to best support Aboriginal and Torres Strait Islander groups to achieve benefits from country in your region?

Discussion took place around those questions, as well as the key networks relating to water interests in the South Australian regions and some of the roadblocks that those people had found in working on water-based activities.

When complete, the ILSC's new strategy documents, the NILSS and RILSS, will be available on the website.

**For more information: www.ilsc.gov.au
ILSC Policy team (Adelaide):
(08) 8100 7100**

Native Title Areas in South Australia



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