



Aboriginal Way

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Above: Anangu travelled from communities around Uluru for Inma to celebrate the close of the climb.

Anangu celebrate climb close

The gate to the climb at Uluru has now closed permanently and hundreds of Anangu from communities across Central Australia have gathered to celebrate the historic moment of self-determination.

The gate was shut at 4pm on Friday 25 October, to remain closed from the permanent close date of Saturday 26 October, which came on the anniversary of the day ownership of the Uluru-Kata Tjuta National Park was handed back to Anangu.

Nellie Patterson was one of the senior traditional owners waiting at the base of the climb for the moment to come.

“No more climbing for today – closed! Thank you very much” she exclaimed to cheers as the permanent closure sign went up.

Tijangu Thomas, an Anangu Park Ranger was also there at the base of the climb and explained some of the emotion of the day.

“Its rather emotional, having elders who picked up this long journey before I was born, to close the climb. And now they’re no longer here but we’re carrying on their legacy to close the climb” he said.

Sammy Wilson, past Chair of the Uluru-Kata Tjuta National Park and Chair of the Central Land Council (CLC) told the ABC that the day had a bitter sweet feeling.

“Obviously, we are all really happy, and it is great to see so many visitors come from Australia and internationally to appreciate the place” he said.

“But I must say, there is a sadness inside me too. Because the closure is really

honouring the old people and so many of them have passed away now” he said.

Tourists have been consistently climbing Uluru since 1963 when a climbing chain was drilled into the rock without consultation with Anangu.

In recent weeks the numbers of visitors climbing the rock has increased with tourists flocking to make the climb before the closure. On the day of the climb close climbers queued from before dawn to take the now well worn path up the sacred rock.

Anangu have wanted the climb closed for many years, since the hand back of the country, a former Chair of the Uluru Kata-Tjuta National Park Donald Fraser explained.

“The reason for getting the land right back was to close the climb because it’s a sensitive area and the previous people who’ve passed away, the traditional owners were suffering and ended up being distressed because they treading on a important place and disrespectful” he said.

On the day of the permanent close, Tjulapai Carroll said that anyone visiting Uluru could understand the significance of the place.

“The culture since the very beginning has been here, it is right here in places like the rock, it holds the culture” she said.

“If you come here and you look and learn, then you will start to understand.”

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Working together to bring them home

After years of uncertainty and loss, the Kurna community were able to lay some of their old people to rest on their traditional lands in an emotional ceremony in late July.

Kurna leaders went to Canberra to collect around 800 ancestral remains, some of which had been stored in London's Natural History Museum and brought them home to be buried.

Kurna Elder Jeffrey Newchurch has been a driving force behind the repatriation of Aboriginal remains.

"I have been entrusted by my elders, years ago, and my community, to push this conversation, and to make sure it happens. We are starting to get a better relationship with the SA museum and the State Government, and we are now pushing for more to be returned. For me it's about allowing us to heal and for us do our business our way" he told *Aboriginal Way*.

Mr Newchurch said the support of the wider community is important.

"We can't as Aboriginal people heal alone. We need the wider community and this is not only government this all community people. Because, they add strength" he said.

Support was shown at the reburial at Kingston Park last month where around 400 people and media attended the emotional ceremony.

Kurna man Allan Sumner, spoke at the ceremony about the importance of understanding history.

"When we think about the devastation of our culture here, particularly in the southern states; our loss of language, our systems, our family systems, our

groups. Things got mixed up. But, as we come together, we understand those histories. We need to understand those histories to move on. So I encourage you today, young people here today, learn your histories. Because, without those histories, we can't move on. If we learn those histories, that informs us to make better decisions about how and where we stand in this country" he said.

Mr Newchurch told *Aboriginal Way* that educating the next generation is crucial for success.

"Most importantly for me, is for our young people to be educated. Because we are locked in the past and not only Aboriginal people, non-Aboriginal people need to be educated. We need to empower young people so that they can take on more and build a better future" he said.

The Premier, Steven Marshall MP did not attend the ceremony but in a statement said the work of the Kurna community should not go unnoticed.

"The significance, and importance, of this occasion and what this reburial means for your community, cannot be overstated. However, I also acknowledge the emotional and spiritual distress that the taking of old people from country has caused. I extend my sympathies to you all. This repatriation ceremony, as with the Tennyson repatriation in August 2018, marks a turning point for the Kurna community and Aboriginal South Australians more broadly. The Kurna community's ongoing efforts to repatriate ancestral remains continues to forge a path for, and inspire, other Aboriginal communities in South Australia to do the same" said the Premier.



Above, left to right from top: Jack Buckskin; Allan Sumner; John Carty; Clinton Wanganeen; Kurna community members lay their old people to rest.



Above: Kaurna community members, including Frank Wanganeen, Garth Agius, Jeffrey Newchurch and Lynette Crocker, gather to farewell old people.

Anangu celebrate climb close

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Senior Anangu Reggie Uluru said that the closure of the climb was another important step for self determination

“We are all very happy, as traditional owners that the climb is closed now, after a long fight from handback to today” he said through an interpreter.

The Uluru climb is also notoriously dangerous, at least 35 people have

died while attempting the climb and many others have been injured or have to be rescued.

“Too dangerous, you can slip and fall and kill yourself” Mr Uluru told media on the day of the close.

“So that’s part of that pressure off us, we don’t have to worry about people harming themselves or worse, so of course we are very happy that it’s all finished now.”

The Uluru-Kata Tjuta National Park Board, which is made up of a majority of traditional owners made the final decision to close the climb two years ago.

They resolved to close the climb when the proportion of visitors to the park taking on the climb fell to below 20 per cent. Approximately 11 per cent of visitors to the Park were tackling the challenging climb in recent years. Even with the boom in climbing numbers

before the close, only around 18 percent of visitors to the Park were climbing.

One of the other deciding factors for closing the climb was ensuring there are enough alternative attractions for visitors to Uluru to ensure that tourism and the associated economic benefits continues.

Mr Wilson said that the traditional owners want more support to develop and operate tourism experiences.



Above, left to right from top: Senior Anangu gather as climb is closed permanently; Tijangu Thomas and Mike Misso from Uluru-Kata Tjuta National Park at the new permanent close sign at the base of Uluru; crowds gather to watch as the final climbers descend from Uluru; Park Ranger closes the climb gate for the last time; Senior man performer at Inma following the close climb; Girls perform at Inma following the close climb Johnny Jango from Mutijulu and Bruce Swan from Kings Canyon at Climb Close celebration; Centralian Women’s Choir performs at climb close celebration; men perform Inma at Climb Close celebration.

Garma 2019 talks about the Voice

“What I see here is really an opportunity, with the climb closing today. It is done. It is finished. But what I'm looking at around me is beautiful country, great country, that we want to take people into” he said.

“These places you see are surrounded by so many great homelands and so much Tjukurpa: traditional lore and stories, in the surrounding country too” he said.

CLC CEO Joe Martin-Jard said the closure of the climb is one of the rare occasions since the handback of the country that the traditional owners are asserting their sovereignty and cultural authority.

“For more than three decades, Anangu went along with joint management even though there were limited benefits and they put up with pressure to let tourists climb over their sacred sites” Mr Martin-Jard said.

“We look forward to a brighter future as we celebrate an act of self-determination” he said.

A joyous celebration at sunset the day following the close heard speeches from Anangu leaders and politicians.

Inma performed by Anangu from communities across the region delighted the happy crowd. The beautiful voices of the Centralian Women's Choir rang out across the desert at the vantage spot in front of Uluru.

The night included a performance by Shane Howard (below), who sang a new version of his iconic song *Solid Rock*. Written by Howard and Anangu Pitjantjatjara Yankunytjatjara man Uncle Trevor Adamson, the new song is titled *Palma Wiru Uluru*, which means 'Really Special Uluru'.



The night was finished off with a performance by Midnight Oil frontman and former Federal Politician Peter Garrett (above), including his land rights song *Beds are Burning*.

People have expressed concern that tourism numbers will drop now that the climb has closed. Vincent Forrester from Mutijulu community discussed the question with NITV.

“What are we going to make Uluru disappear? Its going to be here for all the time. We want visitors to come, please come, and we will show you our country.

“Now we can start a new chapter in the history of our country and welcome the world to experience it through our eyes” he said.

Prominent Gumatj Elder Dr Galarrwuy Yunupingu has told the 2019 Garma Festival that his people will lodge a ground breaking claim for native title compensation over a bauxite mine on their country.

The establishment of the mine was the subject of high profile dispute in the 1960s. It was established in the face of strident opposition from traditional owners, led by Dr Yunupingu's father. The controversy was a catalyst for the establishment of the Northern Territory's Land Rights Act.

Dr Yunupingu told the audience at Garma that the mine has damaged significant dreaming sites of the Gumatj people.

It's expected the claim will rest on precedents set by the Timber Creek case, but the claim could seek compensation for activity that commenced earlier than were covered by that matter.

Managing Practitioner and Director at Arma Legal, Hema Hariharan told National Indigenous Times (NIT) that due to this, Dr Yunupingu's claim will be new territory for native title compensation claims.

“Generally, it's known that compensable acts are those that occurred after the Racial Discrimination Act 1975 came into effect. Dr Yunupingu is lodging compensation application for acts pre-1975, so this is a new area of the law again” Ms Hariharan said to NIT.

Across the four day event, Garma 2019 was dominated by talk of Indigenous recognition and constitutional reform, on national and regional levels.

The Uluru Statement from the Heart and the call for Voice, Treaty Truth was a key topic of debate at the festival. Last year's Garma festival heard the then Prime Minister, Malcolm Turnbull, reject the call for a constitutionally enshrined Indigenous Voice to Parliament.

Many present at the festival were keen to hear the perspective of Australia's first Indigenous person with the role of a Federal Minister for Indigenous affairs, Ken Wyatt.

Pressed by the media on the Coalition government's position on the Voice, the minister said any approach would “have to be very pragmatic”.

“Why would you take a question to the Australian people if the majority will not support it and the majority of the states and territories don't support it” Mr Wyatt told the ABC.

Mr Wyatt said while the proposal of a Voice to parliament was still a viable option, he was “going to look at the pragmatic ways forward. We have to be very considered, very measured. But we have to consider all the other options as well.”

Executive Director of Reconciliation SA Shona Reid attended the festival as a guest of Reconciliation Australia and Yothu Yindi Foundation Board member Djapirri and heard discussions on the Uluru Statement and treaty.

“There were lots of conversations, particularly around the treaty conversation, and Uluru Statement from the Heart was a big driver of conversations up there last week” Ms Reid told *Aboriginal Way*.

“The Uluru Statement makes it really clear around what we want as Aboriginal people. We in Reconciliation SA fully support the Uluru Statement and the Voice Treaty Truth component of that.

“Minister Wyatt's obviously looking at that and has taken that as his lead and we'll be watching and offering any support we can from Reconciliation SA's perspective to help progress that here in South Australia” she said.

Meanwhile the NT is progressing with a locally based treaty process. Mick Dodson, who was appointed NT Treaty Commissioner in March, explained at Garma that his role was to gauge interest in treaty in the Northern Territory rather than treaty negotiate himself.

“Whenever I talk about treaty, I'm talking about multiple treaties, that's what people seem to be telling me at this stage” Mr Dodson said at the conference, the NITV reported.

Mr Dodson said he would provide a report to the NT Chief Minister that detailed the key issues that needed to be consulted about.

The festival featured the culture of the Yolngu people of Eastern Arnhem Land. The Garma debut of young Gumatj boy Joevhan Burarrwanga, the great grandson of Dr Yunupingu captured widespread attention. He joined his family for the traditional ceremonial welcoming dance, the Bunggul.

His grandmother Lisa Yunupingu told the ABC that he's been practising the ancient dance since he could walk.

“I was very proud of him dancing, he was too little last year but I knew when he started walking that he was just going to get in there” she said.



Above, from top: Reconciliation Australia's GARMA Women Program participants 2019 hosted by Djairri Mununggirritji (front row centre); Galarrwuy Yunupingu and Ken Wyatt at the opening ceremony. Photo: Peter Eve, Yothu Yindi Foundation; Senior Gumatj man Eddie Gumbula and Galpu women performing bunggul (traditional dance). Photo: Melanie Faith Dove, Yothu Yindi Foundation; Young Jovan taking part in bunggul (traditional dance). Photo: Peter Eve, Yothu Yindi Foundation.

A new-look reserve highlighting Kurna culture gains

The newly redeveloped Felixstow Reserve in Adelaide's east has been awarded for outstanding landscape design, including its recognition of Kurna culture at the 2019 SA Landscape Architecture Awards.

The Reserve's design received three awards; the Award of Excellence, Landscape Architecture Award and the inaugural winner of the category, 'Healthy Parks and Healthy People' for the project's quality use of open public space.

The jury said that the park is a "celebration of rich local history and living culture from a bi-cultural perspective" and "the jury commends the project team for delivering a great outcome for the Kurna and broader community".

Kurna elder Lynette Crocker told Aboriginal Way that the new reserve is an important recognition of Kurna culture.

"This is a beautiful natural space not only for the people who live in that area but also a space that Kurna people can go and feel like they belong" she said

"Its step towards Norwood Payneham council acknowledging past occupation of Kurna people in particular in this area" she said.

Project Manager Jared Barnes explained that just before the development the area was a derelict open paddock.

"I think maybe 10 years ago when we had the droughts, the council turned off

the irrigation to the reserve, and so it became quite bare, dusty, and weedy in the summer. It wasn't very well used and the condition of the facilities, there wasn't anything to offer" he said.

The scene at Felixstow now is very different.

"Now, it's lush and beautiful, particularly with the wetlands that have been built there and the native vegetation, indigenous plants that have gone in. There's a real richness of facilities there; there's a pavilion, there's a basketball court, ping pong table, bocce court. There're also walking trails and nature play, and you can hear the sounds of wildlife and other things. There're people there using the space, so it's really active now" Mr Barnes said.

The reserve is located not far from the River Torrens (Karrawari Pari) and Fourth Creek (Marriyarta Pari) which are both connected to traditional Kurna seasonal activities and dreaming stories. It is also home to a scar tree, which was used by Kurna people to make a canoe more than 200 years ago.

The identification of the scar tree was a central reason Kurna people became involved in the park's development.

"There's not that many trees like that. There's some smaller ones, that have been used as for example coolamons, but because of the size, we assume that it was a canoe tree" Ms Crocker said.

Mr Barnes said that engagement with Kurna people was crucial to the project, and commenced on finding the scar tree.

"When the canoe scar tree was found, we consulted with the Kurna community, and the elders gathered their people and youth.

"They had options of what they could do; they could leave it in place, they could move it to try and preserve it in some other way, or it could be moved to another site.

"The Kurna elders listened to their youth, who wanted it to remain there, and I thought that was pretty important and special.

"Taking on that advice, we were then able to work with them with options around how the canoe scar tree was designed around. They gave us input on how families might be able to go down there and teach about some of the cultural uses that are appropriate for Kurna men and women to know as they grow" Mr Barnes said.

The tree is now clearly marked with signage and a seating area. It is just one of a series of cultural markers and language signs connected by an interpretive trail at the park, created by Ngarrindjeri and Kurna Landscape Architect, Paul Herzich.

Mr Barnes explained that the cultural markers speak about traditional practices, flora and fauna from the area.

"One represents weaving, tankyaldi and traditional uses of witu, the common reed. There's also a fishing spear. There's an ibis and also a digging stick" he said.

The ibis features in the Tjilbruke story, which is of great cultural significance to the Kurna people. Digging sticks were used by Aboriginal women and has cultural links to the Karrawirra pari. The fishing spear was used by Aboriginal males and has cultural links to the river. The cyperus gymnocalus (Spiny Flat-Sedge) was a favoured sedge for weaving used by Aboriginal women. The reed spear was used by Aboriginal men.

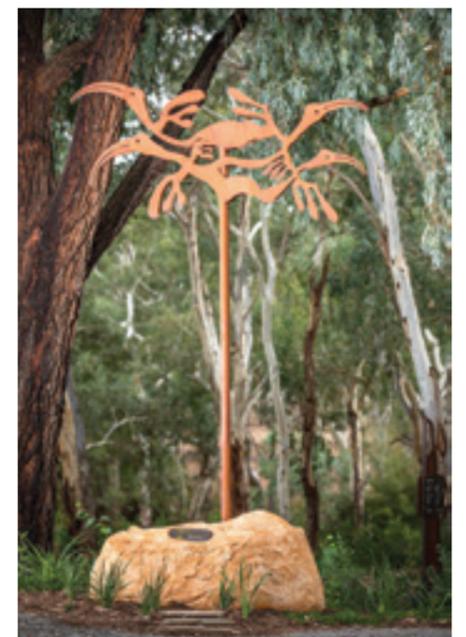
Paul Herzich also designed interpretive information that uses Kurna language for the park.

"We felt it was really important to involve and use the language of the Kurna people. It's really become rich that way. There's also interpretive signage around plants and their uses, and the Kurna seasons. We have a marker there with a calendar which is obviously different to our four seasons that we know" Mr Barnes said.

The cultural markers and signage are significant, Ms Crocker said and mean a lot to Kurna people.

"The cultural markers we don't see much of it in the city at all to say that we were once here" she said.

"The use of indigenous plants is also significant to Kurna" Ms Crocker said.



recognition

"It's good to see some of the flora and fauna that was there before colonisation, before the councils were even developed and so its bringing back that cultural knowledge.

"Some of our customs, some of the plants that we used as bushtucker, like the wattle for example.

"The wattle was crushed up and made into damper and some of the medicinal properties of wattle seeds – it lowers your blood sugar levels" Ms Crocker said.

The park design includes a nature play space on lower ground near the river. The space incorporates a number of steel cubbyhouses, inspired by wardli (huts) and other natural features.

Mr Barnes said that design team from Aspect Studios wanted to ensure that there was a strong connection with the river in the park.

"Obviously, the river was very important to the Kurna as they used it for transport, food, other uses. There were traditional camps as the Kurna moved about.

"So, they did some interpretive pieces in creating a nature play space with rocks and logs that can be climbed on.

"But these wadli, they have reinterpreted those into cubby houses for kids to play in, and things like that.

"Hopefully people are using their imaginations and making some sort of

connection with how people traditionally used the river and the encampments of the Kurna people" he said.

Ms Crocker gave some insight into how the new area near the river was reflective of Kurna traditional ways of life.

"Kurna people moved, they moved up into the hills in winter, and that was like winter camp, and in summer they moved down to the beach, so part of that river area was like a cultural corridor where people went backwards and forwards along there. So they would have camped near wherever there was water. So this was in an ideal position for where people might camp" she said.

Overall, Ms Crocker agrees with the assessment of the SA Landscape Awards jury, and feels that the reserve creates a positive space for all community but particularly Kurna people.

"In the consultation and negotiation for Felixstow, we have developed a beautiful natural space not only for the people who live in that area but also a space for Kurna people" she said.

For further information about Felixstow Reserve, visit the Council's website at www.npsp.sa.gov.au/majorprojects



Future directions for Reconciliation in SA



Work to advance reconciliation in South Australia will focus on educating and learning from the younger generation, according to the lead body for reconciliation in the state.

The Executive Director of Reconciliation SA Shona Reid told *Aboriginal Way* that the latest strategic plan for the organisation has a strong focus on education.

"We have a strong commitment to working with our youth, Aboriginal and non-Aboriginal youth in South Australia" she said.

"Our education portfolio is significant for us because we truly believe that the kids are the ones that are going to be doing the big changes, and as adults and as a community, we need to help facilitate and allow that conversation and that change to happen. So education's a huge part of our work.

"We're keen to tackle the complex issues of racism in our schools and helping students identify ways that they can deal with racism, not just for them experiencing it but also if they're witnessing it, and how as a collective we can start stamping out racism in our environments."

Reconciliation SA also has a strong focus on businesses and how organisations can contribute to reconciliation. A significant part of change is organisations developing Reconciliation Action Plans (RAPs) Ms Reid said.

"The development of Reconciliation Action Plans is a priority for us here in South Australia, as well as supporting our business and our corporate sector to have a look inwardly around how they operate and how they engage Aboriginal services, Aboriginal businesses, or create work environments that are safe.

"Talking to them around working with our First Nations people here in South Australia is something that's just makes good business sense and that it can promote and enhance your business and your experience in the business sector" she said.

Reconciliation SA's plans are not just focussed on improving understanding

among Indigenous and non-Indigenous people in South Australia, but draw on national plans.

"We've really aligned our strategic plan with the five pillars of reconciliation that Reconciliation Australia has set forth" Ms Reid said.

Those five pillars are: race relations, equality and equity, institutional integrity, historical acceptance and leadership and representation.

"I'm keen to see what role South Australia has in positioning ourselves in supporting the national movement, that's really around looking at how we can influence the national agenda here in South Australia.

"How can we best contribute to the national movement and get our South Australian community behind that and walk together on this?" she said.

A part of that national focus is supporting the proposals held in the Uluru Statement from the Heart, according to Ms Reid.

"We're also looking at, in terms of the Uluru Statement and how we can help here in South Australia around a voice and creating opportunities for Voice to Parliament.

"We want to start laying that path here in South Australia, and working with our local government here, our state parliament here. So that's something that we're keen to do and progress further" she said.

Reconciliation SA will also undergo some organisational changes, with a new membership model Ms Reid revealed.

"We're about to enter into a new membership model for Reconciliation SA in this coming 12 months. So we'll be able to provide opportunities for people to become members of Reconciliation SA, and have greater involvement in this movement here" she said.

Overall Ms Reid is confident that reconciliation in the state is strong.

"We held two big events earlier this year. One in February, which is the anniversary of the Apology to the Stolen Generations, we also have a Reconciliation Day breakfast.

"I think that's our best gauge at this point in time, around how the movement's going. We had record numbers at both of those, and we're nearly hitting two thousand people at those events. We've also had greater take up of Reconciliation action plans than ever before.

"For little old South Australia, that's a lot of people. And that's a lot of people who are enthusiastic and a lot of people who we've got an opportunity to talk to and share the latest thinking around Reconciliation.

"So I'm thinking that the movement here in South Australia is strong" Ms Reid said.

Weaving Hand gets a hand from Our Mob

Ngarrindjeri, Nurungga, Ngadjuri woman Sonya Rankine was announced the winner of the Don Dunstan Foundation Our Mob Emerging Artist Prize during the 2019 Our Mob exhibition opening at Adelaide Festival Centre in August.

The prize win will allow the Moonta Bay resident to build her business, Lakun Mara (Weaving Hand), which focuses on the revival and maintenance of traditional Ngarrindjeri weaving techniques and cultural practice.

Ms Rankine impressed the judges with her woven sculptures, titled *Lakun Mara 13 – Pinyali Pempandawi (Emu Basket)* and *Lakun Mara 14 – Partar Pempandawi (Rock Basket)* made from jacaranda stalks, beach stone, waxed linen thread, palm inflorescence, and emu feathers.

Ms Rankine spoke to *Aboriginal Way* just after the prize presentation and said the award was a welcome recognition of her Ngarrindjeri culture.

“It was a really big surprise, I think because it is all about being Ngarrindjeri. Ngadjuri are also weavers, but my weaving started from being a Ngarrindjeri woman, learning it from Aunt Ellen Trevorrow, and now I’m taking it to different places. I love weaving. Just love it” she said.

Our Mob marked its 14th year this year and provides many Aboriginal artists with a valued opportunity to exhibit their work, said Elizabeth Close, a Pitjantjatjara and Yankunytjatjara contemporary artist.

She told *Aboriginal Way* that she first got involved with Our Mob very early in her career.

“My first involvement with Our Mob was back in 2006 where I was on a bit of a downward track.

“My grandmother had passed away and I was struggling a lot, and so to process that grief I went back to what she and I did together and I started to paint to process that grief. I painted one of the very few pieces that I painted. I entered into the Our Mob competition and it was shortlisted.

“That was wonderful for me as a very, very emerging artist. I don’t think I’d even really considered myself an artist at that point to have my artwork displayed alongside some really incredibly talented local artists and artists from also the communities where I’ve come from in the remote APY land, so to have my work alongside theirs was really confidence-building for me to then continue to go on and develop my practice into the practice that it is today” Ms Close said.

Ms Close had a new work on show this year after having a few years off and returning to Our Mob in 2015.

“It is very much about my connection to country and that relationship that I have with the landscape. I actually use some different mediums. It’s a work that’s on wood, just like wood panels, and I used

a mixed media of sand and paint as well to develop that work, so yeah, it’s an interesting piece of work, I think.

Artist Greg Burgoyne has been an artist for almost twenty years, his heritage is from the west coast of South Australia, but the inspiration for his painting at Our Mob this year came from his stepfather’s country, he told *Aboriginal Way*.

“Well, this story’s about the emu and the Milky Way. It’s a story of my stepfather’s country in northern New South Wales and lower Queensland. It’s been handed down to him, and it’s been passed on to generations before him and after him.

“The image in the sky symbolises when the emus are in season, when they’re mating. It’s like period through the spring months where the weather conditions suit the animals for mating. In this painting, as you can see, the man is pointing at the emu in the sky, telling the story of the Milky Way, what it means to his people. It’s also handed down from God, as part of a totem, to everybody to share. It’s very symbolic to my stepfather, and to me too” Mr Burgoyne said.

Mr Burgoyne said that he values the way Our Mob allows Aboriginal artists to display the richness of culture.

“Well, just to celebrate our culture with all walks of life, not just my own people. To show the world that we’re not just about chasing kangaroos in the bush, we’re about art and culture, as well, and embracing all cultures in life. We express it through our art, through our colors, through our color pallet, and through storytelling” he said.

Artist Linda Bromley also said that the artwork she is exhibiting at Our Mob is an important expression of her own culture and emerging identity.

“As someone who is only just reconnecting with my Aboriginality, I’ve been learning about song lines and what they mean, so I thought that this could be my song lines of my life” Ms Bromley said of her painting on display at Our Mob.

“Basically, it’s a visual map of what my life has been and the really significant things that have happened in it. Then, the colors are representative of my faith. I’m a Christian, so the colors are very representative of my faith in Jesus Christ.

“With all the foster homes that we’d been in as young children, I just wanted to make it a swirly kind of thing at the bottom, and then my life really opened up and completely changed once we went into this one particular foster home. Then, I thought, “What are the most important things that have really impacted me and changed who I am?”, so those are the things that have gone onto my painting, represented by the circles, and also represented by different colours.

“It’s been a very healing and therapeutic thing for me to put my life down and think of stories. It’s been hard because I want to

do stories about our culture but, because I’m still learning about it, I can’t put down things that I don’t know. My family have been really encouraging and said, “Just paint what you know, and you’ll gradually learn more and more”. So far, it’s a very exciting journey” Ms Bromely said.

Cedric Varcoe received a special mention in the Emerging Artist award at the Opening Night, and two other prizes were awarded: the Country Arts SA Professional Development Initiative Award, won by Rowena Williams of Coober Pedy; and the Ku Arts Our Young Mob Award, won by Leshaye Swan for her portrait of her great grandmother Margaret Ngupulya Pumani. Tkeyah Ware was highly commended in the Young Our Mob section.

Ms Rankine says that Our Mob’s inclusion of recognition for younger artists is crucial for the future.

“I think it’s an invaluable tool that young people can have for their own expression. I think it’s also so important to inspire our young artists, inspire our next generation of Aboriginal artists.

“We all doubt ourselves, and I think a lot of young people doubt themselves. To have this opportunity to present their art pieces here and have everybody there, and even sell a piece is always a bonus. I think the exposure, and the inspiration for themselves, but what they can gain from looking at other Aboriginal artists’ work from around South Australia, it’s invaluable, and I hope that it takes them far” Ms Rankine said.



Above, from top: Linda Bromley and her brother; Greg Burgoyne; Leshaye Swan. Photo: Ben Searcy.



Above, left to right from top: Art work by Elizabeth close; Sonya Waters from Don Dunstan Foundation announces Sonya Rankine is winner of Our Mob 2019; Sonya Waters and Sonya Rankine. Photo: Ben Searcy; Work by Cedric Varcoe on display at Our Mob; Nathan May performs; Weaving work by Sonya Rankine; Cedrick Varcoe. Photo: Ben Searcy; Tkeyah Ware and family with her art work; Work by June Kunyi McInerney on display at Our Mob; Sonya Rankine with her grand daughter and Inawinytji Williamson from Ku Arts. Photo: Ben Searcy.

Vale Tauto Sansbury



Above left: Tauto Sansbury and Grace Nelligan. Above right: Tauto Sansbury with Garry Goldsmith and Kyam Maher on signing of the Buthera Agreement.

A passionate and prominent advocate for social justice for Aboriginal people Mr Tauto Sansbury has been farewelled at large and solemn funeral in Adelaide.

He was mourned by family, friends, colleagues and politicians, who recalled a fierce and formidable representative for Aboriginal people who was also a gentle family man with a unique sense of humour.

The Narungga elder, who was born in 1949 on Point Pearce Mission on the Yorke Peninsula, died on 23 September 2019 after a battle with non-Hodgkins lymphoma.

Mr Sansbury spent his life fighting tirelessly to improve the lives of Aboriginal people through many roles, including leading the National and South Australian Aboriginal Justice Advisory Committees and involvement in the Royal Commission into Aboriginal Deaths in Custody.

He also worked as a consultant to the SA government's Social Inclusion Unit

and most recently ran his own Aboriginal cultural consultancy Garridja.

His accomplishments were recognised nationally in 2015 when he received the NAIDOC Lifetime Achievement Award.

"Tauto's contribution is incalculable and his wisdom, knowledge, warmth, gentleness and humour will be missed by many at home and around Australia" his family said in a statement following his passing.

"He was a great man and an irreplaceable warrior and advocate for social justice."

Mr Sansbury's partner of 12 years, Grace Nelligan, told the ABC that he was proud of his Aboriginal identity and overcame many challenges in his life.

"Being an Aboriginal man and a Narungga man was probably the most important thing in his life, it gave him immense pride.

"I think he used the disadvantage he faced as a young man by being brutalised and abused in boys' homes, he didn't let it destroy him."

Mr Sansbury was involved in the state based treaty process that resulted in the Narungga people's Buthera agreement, signed in 2018.

Labor senator Pat Dodson said that Mr Sansbury's death would "leave a hole in the South Australian political landscape".

"I was fortunate enough to meet with him and some of the Narungga people when they signed that Buthera Agreement with the government and I think that's one of the few agreements that's still in existence between a government and First Nations people."

SA Premier Steven Marshall spoke at Mr Sansbury's funeral and acknowledged his effective advocacy for Aboriginal people in South Australia.

"On occasions Tauto and I did not agree, but I was never in doubt about the sincerity of his point of view, and I always considered him a friend.

"His passing is a great loss for the state" Mr Marshall said.

Mr Sansbury was a Chairperson and Director of SA Native Title Services from 2010. Current SANTS chair April Lawrie said that Mr Sansbury understood the role that native title could play in advancing Aboriginal people's interests.

"Tauto was a fierce advocate for the Aboriginal community of South Australia to recognise their rights as native title holders, to advocate that the relationship between native title rights, and human rights, and social justice were integral to Aboriginal peoples recognition and inherent rights in this country.

"He defended people's rights, he defended Aboriginal community rights, and he defended the rights of Aboriginal individuals.

He was one of our most prominent Aboriginal justice advocates in South Australia. He was known nationally. He had a reputation of being fearless and frank" she said.

SA Native Title Services CEO Keith Thomas said he was deeply saddened by the death of Mr Sansbury.

"Mr Sansbury was a courageous man who was always willing to tackle the big questions and make the voice of the oppressed heard. He was a previous Chairperson of Native Title Services and during his time he brought passion and a fighting spirit to our area of work. His passing will be felt deeply within the native title community" said Mr Thomas.

Ms Nelligan said she hoped the next generation would carry on Mr Sansbury's work.

"He was one of a kind, he's irreplaceable, and I would love to hope that there are some young strong Aboriginal people waiting in the wings to take over the mantle from him" Ms Nelligan said.

Five-day training workshop for PBC Directors

PBC directors have had a chance to develop their skills in important management and governance areas with custom built training delivered in Adelaide recently.

The National Native Title Council (NNTC) with partners at RMIT, AIATSIS and Melbourne Business School have created training for Traditional Owners, PBC members, directors and their staff to

better understand their PBC as a business. The Native Title Operations & Management Training for people involved in Aboriginal Corporations took place in Adelaide at the Hilton Hotel from 16-20 September.

Using case studies the five-day workshop covered topics including: communications and marketing, business fundamentals (inc SWOT, Force Field Analysis), strategic conversations and stakeholder relationships, governance structures, HR and finance, PBC regulations and CATSI Act requirements and fiduciary obligations and future acts.

The workshop also addressed how to pitch for grants, board personality and balance, leadership, negotiating and diplomacy within a PBC and included challenging and interactive activities throughout the week.

Participants were from South Australian and interstate PBCs.

Presenters included Ian Allsop, Senior Fellow at the Melbourne Business School and Dr Michal Carrington, Senior Lecturer at the University of Melbourne.

More information visit the National Native Title Council website: nntc.com.au



Above, left to right: Ian Allsop, Darren Wanganeen and Garth Agius; Representatives from Torres Strait Island PBCs; Fiona Giles; Michal Carrington.

Reconsider compensation says QC



Native title compensation claims will be far more complex and costly than the original native title claims and Governments need to reconsider how to manage the large number of cases that are expected to be lodged, says a leading native title barrister and former President of the Native Title Tribunal.

In her 2019 John Mansfield Lecture *Native Title Exists, Now What?*, Raelene Webb QC said that “the spectre of complex, lengthy and expensive native title compensation claims to come” means that Governments should consider non-litigated ways of compensating traditional owners for their loss of connection to country.

She argued that the complexity and volume of these cases “provides a reason and an opportunity for Federal, State and Territory governments to holistically re-examine relationships with Indigenous people and to engage in a respectful manner to explore how the dispossession of land and cultural harm done to Indigenous peoples since 1788 may best be addressed for the benefit of all”.

Ms Webb reported that to date there have been 475 determinations of native title with native title now recognised as existing over more than 37% of the Australian continent.

Where native title has been found to be extinguished, native title groups can claim monetary compensation for their loss. Last year’s Timber Creek case was the first litigated native title compensation case and is seen to establish a basis for future compensation claims.

However, in her Mansfield lecture, Ms Webb said that the way forward for compensation is still not clear.

“Timber Creek will not be the final word on native title compensation. There is still a lot of intuitive work to be done in trying to determine native title compensation awards on a case by case basis.”

Ms Webb said that there is no easy formula to calculate compensation in the ‘forthcoming flood’ of native title compensation claims.

“A determination of compensation involves issues of extinguishment and detailed tenure histories as a step in establishing the original existence of native title” she said.

“This means starting from the first act, even in the early colonial period, which had the potential to affect native title and then considering every act thereafter to assess whether there was any effect on any extant native title” she said.

After the lecture, Ms Webb told *Aboriginal Way* that she hopes that governments will see this legal challenge as an opportunity.

“My hope is that the federal and state governments and the territory governments will look at other ways of resolving it and may even, I hope just say, ‘Look, isn’t there a better way?’”

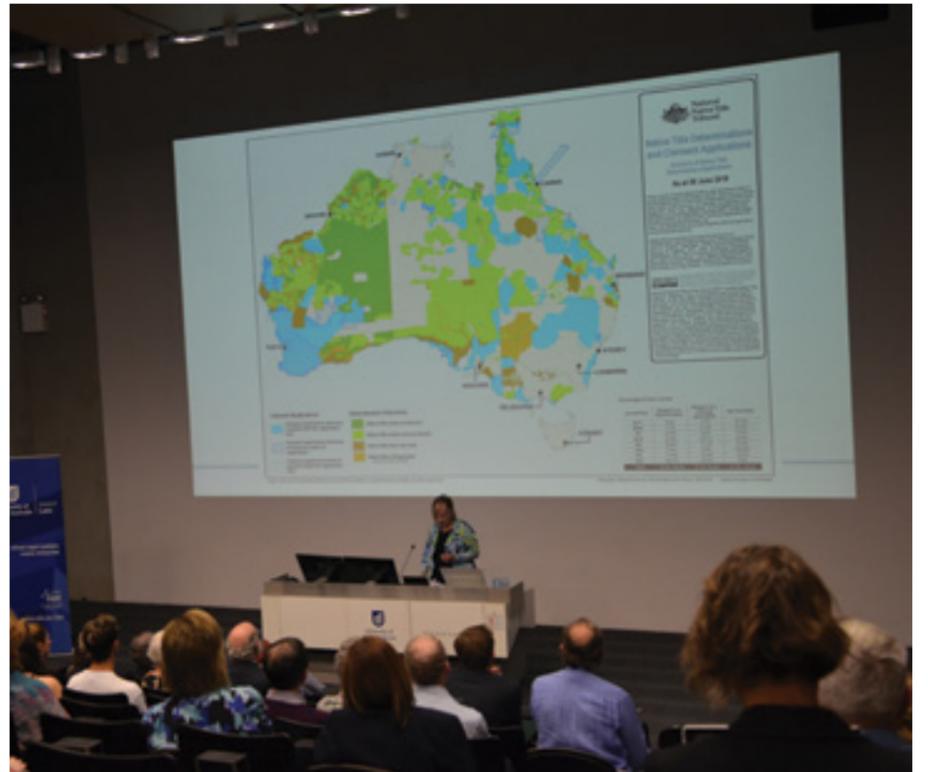
“This is throwing up a lot of problems. It’s going to be hugely expensive, hugely divisive as native title claims are. And compensation, perhaps even more so, now is a chance to actually reset the relationship” she said.

Under the Native Title Act, compensation is only payable after 1975 when the Racial Discrimination Act commenced.

However Ms Webb argued in her Mansfield lecture that that provision could be challenged on the basis of the ‘just terms’ section 51 (xxxix) of the constitution.

“...it may be arguable that certain restrictions on compensation in the Native Title Act are unconstitutional” she said.

“Further, as the Commonwealth is bound by section 51 (xxxix) it may be possible for compensation claims to be made for losses that occurred before the Racial Discrimination Act commenced on 31 October 1975.



“If that were the case, the Commonwealth could be liable to pay ‘just terms’ compensation for any extinguishment of native title by it since 1901” Ms Webb said.

More might be payable to native title groups if this were the case she said.

“Furthermore, larger awards of compensation could be possible under a constitutional framework, given the traditionally broad interpretation of ‘just terms’ in s 51 (xxxix) as being concerned with fairness, while compensation connotes monetary equivalence.”

Ms Webb also addressed the challenges facing native title groups in managing their native title rights and responsibilities. In the Mansfield lecture she spoke of the contradiction between requirements to prove native title and those required to manage it.

“The journey to recognition of native title can be long and arduous; it is also disruptive for Indigenous groups required to establish their adherence to traditional laws and customs in order to succeed. Once native title has been determined to exist, further disruption occurs, this time when non-Indigenous governance structures which contrast to Indigenous cultural governance are imposed” she said.

She told *Aboriginal Way* that this situation is a ‘wicked problem’.

“It’s a wicked problem because when you have to establish your native title, you have to show how you continue

to acknowledge and observe all your systems of governance, which in fact support your native title.

“Once you have it, in order to manage it, native title holders have to set up a Western style corporation and act like a Western style company in order to manage it.

“A lot of the rules around those corporations are actually in conflict with the traditional governance rules and undermine in fact the native title, so that you find that native title holders are continually coming up with conflicts between what they need to do to maintain their culture and the governance within their culture and to maintain their native title.

“So it’s quite a battle. It’s very, very difficult” she said.

Ms Webb argues that this is also an area that is in need of reform.

“I think it needs to be looked at and it needs to be looked at together as to where there’s another way. Is there a way of actually allowing native title holders to manage their own affairs in the way that they want to manage them and in accordance with their decision-making and accordance with their aspirations, not what we think is good for them, but what their aspirations are” Ms Webb said.

The 2019 John Mansfield Lecture was hosted by the Law School at UniSA and is available to view here: <https://www.youtube.com/watch?v=u1iiPbYCjz4>

Trial at Oodnadatta

The Federal Court has conducted a hearing on country at Oodnadatta, at Alice Springs and in Adelaide to resolve overlapping native title claims made by the Arabana and the Walka Wani. During the trial, which took place from 30 September to 25 October 2019, Justice White heard evidence of connection to the Oodnadatta township and surrounds from people of Lower Southern Aranda, Yankunytjatjara and Arabana descent. The trial will continue next year.

Minaaka Apinhanga – Through Many Eyes



exhibition, which appeared at the SA Museum in August and September 2019.

The exhibition included prints of Charles Mountford's photographs up on the walls along with contemporary Adnyamathanha people's responses to the images.

"You'll see artworks from younger people. You'll see stories, and video recordings, and audio recordings of older people telling stories about the people in the photographs themselves, as well" Ms Richards said.

The photographs at the centre of the research and exhibition were taken by Charles Mountford in 1930s when visiting Nepabunna. He had particular ideas when taking the photos, Ms Richards explained to *Aboriginal Way*.

"Charles Mountford, when he went into the Flinders Ranges in the 1930s he was expecting to come and record Aboriginal peoples and cultures. The old 'salvage anthropology', to try and salvage parts of Aboriginal societies before they die out. And wanting to see a traditional kind of way of life" she said.

"But when he actually came to the Flinders Ranges he found a community that was incredibly dynamic and syncretic. And you have people who have been working in stations for many, many years, but you also have people with their own religious beliefs, and also independence in work. But also traditional ways of living on country as well.

Charles Mountford had certain expectations about how Aboriginal

IN REVIEW

An Adnyamathanha researcher has taken iconic historical photos of her own community back to her extended family and country to uncover new layers of history, memory and connection.

In the 1930s, anthropologist Charles Mountford documented Adnyamathanha people with a series of well known photographs which are held by the South Australian Museum.

Adnyamathanha and Barngarla woman and researcher at the South Australian Museum Rebecca Richards wanted to explore and write about how Adnyamathanha people responded to the images as a part of her PhD research.

However she found that the emotional responses she received from her Adnyamathanha community called for more than just a traditional PhD document.

"When I actually took back the photographs to elders, they were constantly coming, and they would just yell out, and they'd be like, "Oh!" and they'd just bring their grandchildren in, to come look at the photographs while I was doing the interview.

"Or they'd start singing a song, or the kid would be there and they'll start doing a painting or something like that.

"And so I realised very early that just writing down the facts of this, what's happening in these photographs, wasn't going to be enough, in that I needed to show what was happening in a more artistic and a more holistic sense, and that an exhibition would be a better medium in which to do that, rather than just writing on pieces of paper" she said.

And so Ms Richards developed the *Minaaka Apinhanga: Through Many Eyes*





people should look in his anthropological photographs, Ms Richards said.

“Yeah, Mountford wanted everyone take their clothes off. He was like that with all Aboriginal people. You can’t see it as much in these photographs, but when you see his Arnhem land ones, later on when he was doing filming, when he was showing people doing a dance and then someone walks into the frame with a t-shirt on, he actually tells that person off. And then the other person’s like, ‘Oh no, sorry’ and he walks off the frame again” she laughs.

“That’s even though people really wanted to wear their clothes and they were actually quite proud of what they were wearing. One of the reasons for that was because not only were Adnyamathanha people who worked on the stations, and were very proud of working on the stations, but Adnyamathanha, ourselves, at the time, actually had a RM Williams factory and actually were the” people who were very much crucial in the creation of a lot of the RM Williams boot” she explained.

For Ms Richards, what stood out about Adnyamathanha people’s reactions to the photos was a treasured opportunity to reconnect.

“It was just an amazing opportunity to be sitting around people’s kitchens, and having a cup of tea, and reconnecting with many people that sometimes I hadn’t seen them for a very long time.

“Also what really struck me and stayed with me, is a lot of the stories that I heard about my great grandmother and my great grandfather, because I’d never met them.

“And so it was amazing just to have those pictures. They are in the pictures, there on the mantelpiece (in the exhibition).

Those are the pictures that I chose for the mantelpiece because I needed to talk from my own perspective.”

With a huge number of Aboriginal artefacts held in Museums in Australia and internationally, displaying that more personal connection to objects is important, Ms Richards said.

“I think that it’s important that museums show and exhibit these objects in a more personal light, because we need to show them this is as a living culture, and that Aboriginal society is ongoing. And that it’s not gone on in the past or some kind of stone-age thing. And that what we are seeing are the histories and stories of our ancestors, and that they need to be respected as such” she said.

There are many other Aboriginal curators who are similarly trying to shift the way these materials are presented and spoken about she says.

“There are some amazing academics, and historians, and heritage workers all throughout South Australia.

“We’re seeing it, I guess, not just as this is just our job, but we’re seeing this as advocacy, as a way of talking back to the power that is silencing contemporary Aboriginal voices.

“By working in collections, by working, doing writing, and poetry, and art, and history we’re actually talking back to narratives that say that we are gone, we are past, that Aboriginal people aren’t around anymore, and instead saying, ‘We are still here. Our histories matter and these are our histories’.

“And they’re a lot more complicated and a lot more interesting, and they actually do intermingle and relay a lot more with

... white histories and Aboriginal histories are a little more intermingled than what the whitefellas would actually let you think” she said.

The *Minaaka Apinhanga: Through Many Eyes* exhibition was on show at the South Australian Museum in

August and September 2019
www.samuseum.sa.gov.au

Further information about Rebecca Richards is here: *Her Story: Inspiring Women in Science* www.samuseum.sa.gov.au/explore/exhibitions/her-story-inspiring-women-in-science

Talking about the voice

A local reconciliation group believes that awareness of the Uluru Statement from the Heart is dwindling and so has hosted an information session to discuss the proposal.

The Blackwood Reconciliation Group’s open forum about the Uluru Statement from the Heart on Wednesday October 9 had standing room only, with over 300 people attending the community event.

The Uluru Statement from the Heart was created at a national convention after a series of regional forums of Indigenous people. It outlines a path forward for recognising Indigenous Australians in the nation’s system of government.

Allen Edwards, a Kurna, Kokotha man and Chairperson of the Blackwood Reconciliation Group (BRG) told Aboriginal Way before the event that the group wanted to make sure that the Statement was not forgotten.

“We just want to bring the Statement to the fore and into peoples minds again”

“We feel that it hasn’t been really spoken about much lately and just want to remind people what it’s all about” he said.

The Uluru Statement is an important document and a crucial part of reconciliation, Mr Edwards said.

“It’s very important statement, to get a voice for Aboriginal and Torres Strait Islander people in government and parliament.

“We’re working towards reconciliation and gaining a voice is a part of process” he said.

The event was addressed by a panel comprising Chairperson APY Lands Executive Board Sally Scales, David Rathman AM, Executive Director of Reconciliation SA Shona Reid, BRG Chairperson Allen Edwards and the Mayor of Mitcham Heather Holmes-Ross.

The forum aimed to collect information from the panel discussion and feedback from community members to inform further action.

“We don’t plan to just have the forum and leave it at that, we hope it will lead to further steps” Mr Edwards said.

Following the meeting, Blackwood Reconciliation Group Committee Member Marie Gould reported that “Aboriginal voices were listened to carefully and significant resolutions to communicate to City of Mitcham passed.”

For further information visit:
www.mitchamcouncil.sa.gov.au/

Department taking action for Aboriginal children

Aboriginal children are significantly overrepresented in the child protection system across the nation and in South Australia.

After major reform over the past few years, the South Australian Department of Child Protection (DCP) is now reframing the way it works with Aboriginal children and families.

It is taking steps to make the system is more responsive to Aboriginal people's perspectives and needs, according to DCP Director of Aboriginal Practice Tracy Rigney.

"Ultimately, I believe everything that we do, every strategy and plan that we develop within our agency leads to a pathway of addressing the over representation of Aboriginal children and young people in care" Ms Rigney told *Aboriginal Way*.

With this goal in mind, the Department has recently released three policy statements – a Reconciliation Action Plan, Aboriginal Employment Policy and a departmental Aboriginal Action Plan. Each presents proposals to re-orient engagement with Aboriginal families.

Significantly the Aboriginal Action Plan adopts the Aboriginal Child Placement Principle, which has been championed by community groups in recent years.

"We've decided to base our Aboriginal Action Plan on the five elements that underpins the Aboriginal Child Placement Principle" Ms Rigney said.



The five elements crucial for appropriate service to Aboriginal children recognised in the plan are; prevention, partnership, placement, participation and connection. Identification is recognised as the essential first step.

Overall the plan has over 30 actions listed, including the development of targeted early support services, building the capacity of Aboriginal organisations to lead service delivery and increasing Aboriginal governance in decision making relating to services.

Progress on the actions will be reported on by the Aboriginal Practice Directorate to the Department's Senior Executive Group.



Tracy Rigney and Lenore Bagnara from Department of Child Protection.

The Action Plan has a strong focus on partnering with Aboriginal organisations, Ms Rigney explained.

"It includes working intensively with the Aboriginal community controlled organisations, which we are starting to get better at doing through procurement processes, through partnering with different policies.

"We have a long way to go yet, but we're on the road of that journey, and that's the important thing."

The department has also introduced a Reconciliation Action Plan (RAP), which influences all of the work it does said Ms Rigney.

"The Reconciliation Action Plan is a innovative RAP and it's based on four key principles and that is relationships, respect, opportunities and governance" Ms Rigney said.

Further, in the new Aboriginal Employment Plan, the department has declared the goal of doubling the employment of Aboriginal people from 5% to 10%.

Ms Rigney said this focus on the makeup of the Child Protection workforce is important because of the history of Aboriginal families and communities.

"Our agency inherited the Stolen Generation. We take that really seriously, and so we

State-wide consultations seek feedback on engagement reform

The Aboriginal community in South Australia could have its own electoral roll to elect a representative body which would engage with the state government, according to Aboriginal Engagement Commissioner Roger Thomas.

Dr Thomas is leading a State-wide consultation to seek the views of Aboriginal South Australians on ways to improve the working relationship between State Government and Aboriginal nations.

An engagement reform was included in the Aboriginal Affairs Action Plan released in December 2018 by the Premier Steven Marshall. Since then, the Commissioner reports that he has consulted with Aboriginal advisors to develop a proposed engagement reform and receive community feedback.

Commissioner Thomas told *Aboriginal Way* that it is important that this engagement model is driven by Aboriginal people.

"If we want to be serious about self-determination, we have got to reform how we engage with government and we must take ownership of that process, including how we select people to talk on our behalf" said the Commissioner.

The currently proposed model is a representative body which is made up of 10 members and a chairperson.



Five members are to be elected by the community and five members to be selected through an expression of interest process.

The Commissioner said before representatives can be elected, the Aboriginal community need to have its own electoral roll, and this will take time.

"If we propose to have half the members elected, this means we need to establish our own electoral roll. Well, it's going to take at least three to six months for us to establish our own electoral roll and this is part of

the conversation I am having now" he told *Aboriginal Way*.

The Commissioner said the electoral roll will be voluntary and an integral step towards self-governance.

"I would like to see people wanting to participate and not be penalised if they choose not to vote. It will be all inclusive, if you're Aboriginal you can vote. I honestly believe that if we're going to be serious about our own self-determining responsibilities, then this is the way to do it" he said.

Dr Roger Thomas said he is optimistic about the new engagement model and how it will benefit all Aboriginal South Australians.

"My positiveness is driven by a reform that is going to be a legacy for the future of our community in South Australia.

"We are looking for feedback and we will be putting a plan together soon to progress with an electoral roll. I think we're in new phase in our community, where we can put in place some very important milestones to help us move forward" said Commissioner Thomas.

The Commissioner has developed guiding principles as a reference point for the discussion and development of potential models of Aboriginal engagement:

The model should:

- improve government engagement with Aboriginal people
- ensure the views of Aboriginal people are represented in government decision making
- make recommendations regarding improved partnerships between government and the Aboriginal community of South Australia.

An engagement body will be established that:

- contributes to state policy debate by influencing policy and laws affecting Aboriginal South Australians
- makes recommendations to government on issues and barriers raised by Aboriginal people or identified by the body
- makes recommendations to agencies on policy and programs that impact Aboriginal people
- continues the ongoing relationship with strategic Cabinet meetings.

Contact: Commissioner for Aboriginal Engagement
Free call 1800 931 733
AboriginalEngagement@sa.gov.au
GPO Box 320 Adelaide SA 5001
Fax (08) 8226 8999

not only want key Aboriginal people to work within our department, we want Aboriginal people with the necessary skills that can build on those policies, develop those policies and be strong advocates in making sure that we're starting to address the overrepresentation of Aboriginal children in care.

"We must do that because of the number of children that we have in our care are either third, fourth, fifth of Stolen Generation" Ms Rigney said.

Narungga Kurna woman Lenore Bagnara is Aboriginal Employment Consultant with the Department. She says that the goal in the Employment Strategy is ambitious but important

"It's a big target to meet. It's not easy because not everybody is interested in working for the department. You've got to be passionate about coming to the department, be passionate about community business, be passionate about assisting and helping our children in care.

Ms Bagnara says that the department is focussing on culture and retention strategies to achieve its goal of employing more Aboriginal people.

"Those five areas are really important because it's not only just about attracting Aboriginal people to the department to work for the department, it's about keeping them. So retention is a really big factor for us. Being able to retain our staff means that we have to help develop our staff. We have to have an inclusive working environment and we have to value our Aboriginal staff for the knowledge and the skills that they bring" Ms Bagnara said.

Ms Rigney says that addressing issues of cultural competency of non-Aboriginal people in the organisation is also important. The department is working on that with a new tool they call the Aboriginal cultural footprint.

"The purpose of that is actually to build cultural competencies for non-Aboriginal people to learn about Aboriginal history and why we as a statutory organisation do what we need to do.

"It talks about many aspects of the Aboriginal cultural journey and is compulsory in our department. The first step is the Interactive Ochre Cultural Awareness Program, which is developed online. It gives workers opportunities to sit in their own time and really look at that and understand that. That's the first step.

"The second step is the impact program, which we've partnered with the South Australian Museum, and they talk about the history of Aboriginal Australia. Step three is an introduction to the Aboriginal cultural responsiveness program.

"Step four is engaging effectively with Aboriginal children, families and communities. So we're getting key people from community to come in and do a bit of presentation and share stories. That seems to be really successful as well.

"So the cultural footprint in its entirety is really being a success within our department and we're very proud of that" Ms Rigney said.

Reports are available from:
childprotection.sa.gov.au/department/about-us

The SANTS year that was 2018/2019



SA Native Title Services (SANTS) has experienced an extremely busy year with an increased level of activities across all native title applications that are currently before the Federal Court.

While SANTS maintains its preference for negotiated native title outcomes, the Federal Court is pushing native title applications into a litigation pathway.

The Federal Court activity has impacted SANTS in terms of staff working hours and additional funding required to facilitate Court orders. In this environment, SANTS has been successful in obtaining additional funding from the Commonwealth Government to meet short term activity aims. This has enabled SANTS to maintain its staffing levels and corporate knowledge, while delivering on the activities imposed by the Court.

I must also give thanks to the continued support and guidance of the Board, and the dedication and professionalism of staff working tirelessly to achieve positive native title outcomes for Aboriginal people in South Australia.

Besides the Federal Court activity, SANTS has been very busy in supporting PBCs in various activities to promote good governance and management of their native title rights and interests.

Activities have included support services to PBC Director's meetings and AGMs, governance training, strategic planning, financial management, risk management, decision making, corporate wellbeing, investment opportunities, business development, partnering in projects and employment programs, accounting services, and HR support and advice.

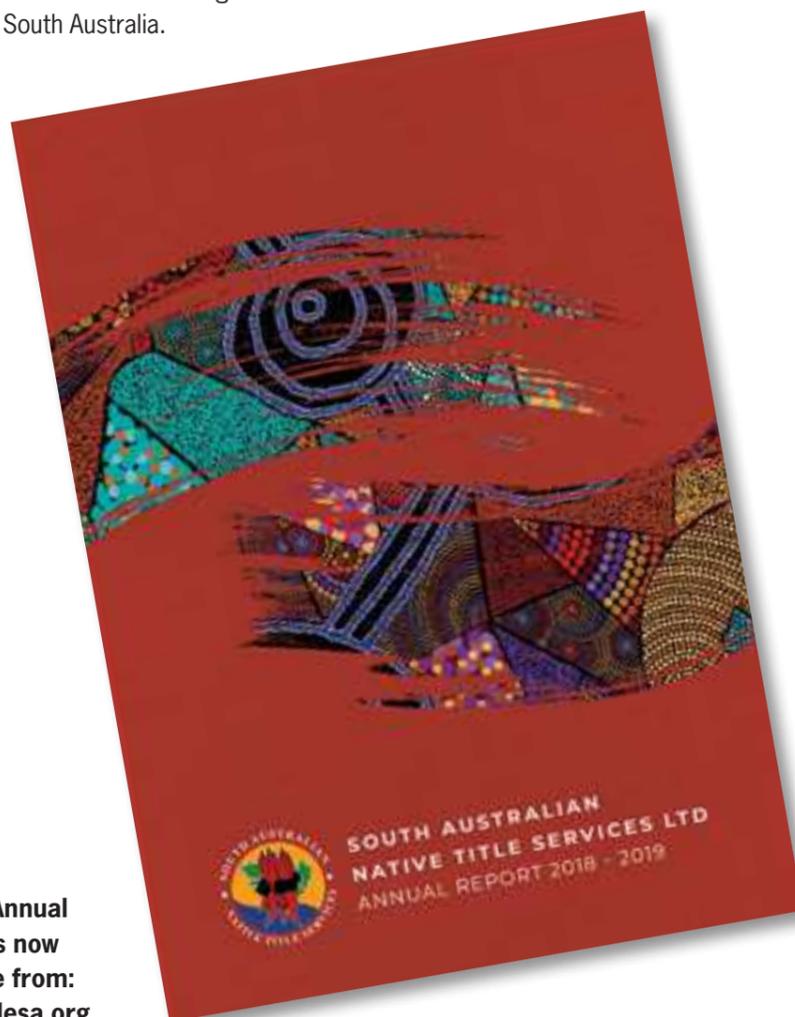
There are vast differences between the capabilities of PBCs and SANTS will continue to support them according to their specific needs to continue their transition to self-operating corporations.

SANTS has been compliant with both corporation legislative requirements and government funding conditions and has continued to meet many of our Operational Plan milestones.

The Commonwealth Government commissioned an external review of SANTS and other native title service providers which was finalised during this period. Conducted by external consultancy company NOUS, the review clearly supported the good performance of SANTS.

I pay my respects to the Aboriginal community in South Australia and thank them for the privilege to work with them as individuals and organisations. I look forward to continuing our productive and positive relationships in coming years.

Keith Thomas
Chief Executive Officer SANTS



SANTS Annual Report is now available from:
nativetitlesa.org



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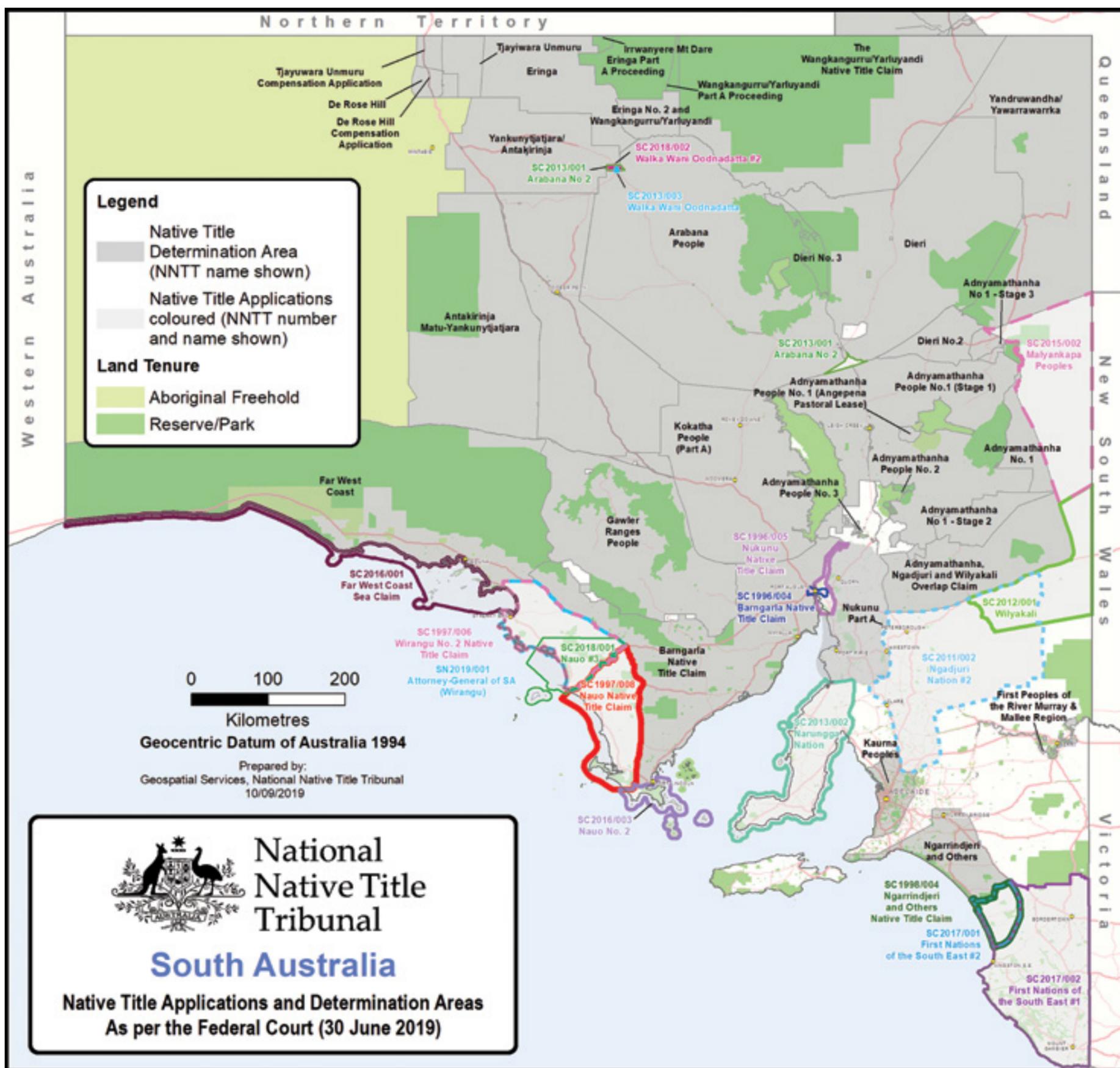
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Native Title Areas in South Australia



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