



Aboriginal Way

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Issue 81, Summer 2020/2021

A publication of South Australian Native Title Services



South Australian Native Title Services (SANTS) is concerned that the rights and interests of Aboriginal people have been ignored in the newly drafted Pastoral Lands Bill. Read full article on page 2.

Drilling on Lake Torrens – South Australia’s version of the Juukan Gorge tragedy?

Drilling on Lake Torrens will go ahead by minerals exploration company Kelaray, a subsidiary of Argonaut Resources early this year, after approval was granted by the Premier Steven Marshall.

Authorisation was announced during the week between Christmas and New Year’s Eve giving Kelaray permission pursuant to Section 23 of the Aboriginal Heritage Act to “damage, disturb or interfere” with sites, objects and remains in the Murdie Project, which is targeting iron oxide copper-gold in its explorations.

SANTS is also concerned that the Minister for Energy and Mining, the Hon. Dan van Holst Pellekaan awarded Argonaut resources \$320,000 for exploration drilling in the Murdie Project on Lake Torrens in June 2020, some six months before the Section 23 authorisation was given by the Premier.

Lake Torrens is recorded on the South Australian Government’s Register of Aboriginal Sites and Objects as a site of significance according to Aboriginal tradition and anthropology.

“Kelaray have little or no regard for Aboriginal culture through their continued efforts to drill on Lake Torrens. The antiquity of Aboriginal culture is a fact, and the integrity of the sites and stories associated with Lake Torrens is unquestionable,” said South Australian Native Title Services (SANTS) CEO, Keith Thomas.

“The land adjacent to the lake in the area to be drilled is a rich cultural landscape. There’s a cave there, a water spring, rock etchings and work areas where Aboriginal people have sat in the past to make scrapers and cutting blades.”

Premier and Minister for Aboriginal Affairs and Reconciliation Steven Marshall said that the decision was made to approve drilling after extensive consultation with Aboriginal people and organisations.

However there is a question mark over what the Government calls “extensive consultation”. Aboriginal groups SANTS has contacted have advised that they put in submissions in response to the Section 23 notice, but that there had been no consultation.

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Rights of native title holders not met in draft Pastoral Lands Bill

South Australian Native Title Services (SANTS) is concerned that the rights and interests of Aboriginal people, particularly native title holders, have been largely ignored in the newly drafted Pastoral Lands Bill 2020.

The *Pastoral Land Management and Conservation Act 1989* (Pastoral Act) has been under major review since mid-last year to modernise the Act and realise the full potential of these lands.

“The new draft Bill continues to acknowledge the importance of this region to Aboriginal culture and communities and all rights of Aboriginal persons in the previous Act have been maintained,” said Minister for Primary Industries and Regional Development, David Basham.

But SANTS is calling for the legislative framework and its administration to promote open and transparent co-existence between lessee rights and Aboriginal native title rights and interests.

“In our view the draft Pastoral Lands Bill needs to be amended to be inclusive of

recognised native title rights and interests to enable shared decision making in a transparent and honest way,” said CEO of SANTS, Keith Thomas.

“The majority of native title held in South Australia is on pastoral leases, but the rights and interests of native title holders don’t seem to be considered in the proposed reforms to the Act at all. A modern Pastoral Lands Bill should be inclusive of native title.”

The draft Bill supports the diversification of land use for pastoralists and includes provisions to clarify and support processes which enable non-pastoral uses to be approved by the Pastoral Board. There is, however, no indication of how such land use may impact on native title and Aboriginal heritage, nor any requirement for the Board to consider Aboriginal interests.

“It should not be assumed that ‘other’ activities on pastoral land have no impact on native title. At the very least there must be engagement with native title holders to inform and discuss proposals so as

to best protect native title rights and interests,” said Mr Thomas.

“Opportunities for Aboriginal groups to undertake economic development and enterprise on pastoral lands need to be encouraged for the lands to be more fully used. This again would provide a framework that enables collaboration and partnerships and active, prosperous co-existence across native title and pastoral lands.”

The Bill also proposes to change the maximum term of a lease from the current 42 years to up to 100 years. The justification put forward for this is to provide greater certainty and allow long-term investment decisions.

SANTS has concerns with this proposal, with leases of 100 years changing the nature of a lease to become multi-generational and more akin to perpetual leases or even freehold (to some extent). To our knowledge, a 100 year lease would be double the length of term available in other jurisdictions with Western Australia having a maximum 50 year lease. The

justification to move to a 100 year lease is not clearly apparent, with investment decisions and horizons generally falling in the 10–30 year timeframe.

The consultation summary report shows that this was hardly a called for decision either, with only 52% of pastoralists and 33% of the public answering that no, 42 year leases are not appropriate and different lease lengths should be considered. From that percentage, one pastoralist thought the length should be shorter and just nine suggesting various timeframes ranging from between 50 and 99 years. Public responses suggested lease periods of anywhere between 5 and 99 years but more tended to favour shorter periods. SANTS therefore wonders why such a jump is necessary?

SANTS is the native title service provider for South Australia, providing services to native title claimants and holders to recognise and protect native title rights and interests, and therefore feels a responsibility to speak for the interests of those we represent.

Lake Torrens – South Australia’s Juukan Gorge

Continued from page 1

“The exploration program will not permanently impact the anthropological and cultural heritage of Lake Torrens,” said the Premier’s office in a statement.

SANTS now understands from the public comments made by the Chair of the Aboriginal Heritage Committee Mr Mark Koolmatrie, that his Committee recommended strongly against the exploration approval.

Andrew Starkey, a Kokatha senior law man and Lake Torrens site card holder said, “We were one of 22 submissions put in and it sounds as though all of those opposed it, but we were not consulted at all, despite the Aboriginal Heritage Act mandating that people with connection to the land should be.”

“You can also still see evidence of early drilling from the 1970s on the lake, so it will permanently impact it not just culturally, but also environmentally. Just because they got Government approval doesn’t make it right, just look at what happened at Juukan Gorge. All our great lakes are being targeted by mining companies here in SA.

“To limit damage, the Premier expects Kelaray to adhere to its Cultural Heritage Management Plan, which apparently has consultation built in before, during and after the project. The only problem is Kelaray have not given us a copy of that plan. We are still waiting for them to contact us. Our hope is that the Premier will sort this out.”

Aboriginal groups the Kokatha, the Adnyamathanha, the Kuyani and the Barngarla people have contested for native title over the lake unsuccessfully to date, so there is no existing claim over the waters. Native title exists on either side however, with the Kokatha people to the west and the Adnyamathanha people to the east.

“We are deeply disturbed at how the Premier has arrived at the decision to approve drilling, despite so much opposition,” said Kokatha Aboriginal Corporation’s Heritage Services Manager Glen Wingfield.

“We’ll do whatever it takes to reverse this decision on behalf of the community.”

The Premier has added a condition that mining activities cease in the event that new finds of remains or artefacts are made that are suspected to be of archaeological or cultural significance.

“It’s disturbing that such a decision can be made to damage a recorded Aboriginal cultural site by focusing only on its physical aspects and completely neglecting its spiritual significance (the Tjukurpa),” said Mr Thomas.

“It is disappointing that real concerns from Aboriginal groups were not taken

into consideration by the Premier and SA Government. The fallout from the Juukan Gorge tragedy continues nearly a year later, but as always, money speaks louder than protection for the oldest living culture on earth. Shame on Kelaray and shame on the State Government for this wanton destruction of an Aboriginal sacred site.”



Lake Torrens from above. Image courtesy of Tony Magor, National Parks and Wildlife Service South Australia.

Carbon Farming: an opportunity for pastoralists and Aboriginal groups to work together

There has been a growing interest amongst pastoral managers in the opportunities presented by carbon farming, including through the Emissions Reduction Fund/Climate Solutions Fund. This presents a range of issues for native title groups and is a specific type of non-pastoral land use which has separate regulatory requirements, including native title holder consent.

The *Carbon Farming Act 2011* requires carbon farmers to seek consent from native title holders whose land will be used, something South Australian Native Title Services (SANTS) CEO, Keith Thomas says is important to ensure is being maintained.

“Carbon projects provide a unique interface of the co-existing rights and interests of pastoral lessees and native title holders, and it should not be a given that pastoralists engage in these emerging economic opportunities to the exclusion of native title groups,” said Mr Thomas.

“As per national guidelines, project proponents should be engaging with native title groups during the project planning phase to ensure free, prior and informed consent and that partnership opportunities and other matters are explored and negotiated.”

Carbon farming creates the opportunity for Aboriginal groups to become involved either through farming on their own or in partnership with non-Indigenous farmers and pastoralists, particularly if they hold native title over the proposed land.

What is carbon farming?

Carbon farming is a set farming practices that essentially alter agricultural or land management practices to reduce greenhouse gas emissions from livestock, soil or vegetation (known as avoidance), or by storing additional carbon in vegetation and soils (known as sequestration). Deliberate planting of vegetation to sequester carbon with the aim of selling the stored carbon as carbon credit is another of this type of land use, known as carbon planting.

It can range from a single change in land management, such as managing grazing cattle or growing crops or pasture without disturbing the soil through its preparation, known as no-till farming, to an integrated plan for the whole property to maximise carbon capture and emissions reduction. This could be through a range of activities including pasture cropping, mulching, ensuring maximum groundcover and natural sequence farming, among others.

What are the benefits of carbon farming?

Carbon farming purports benefits of both slowing climate change and increasing agriculture productivity by ensuring less erosion and soil loss; better soil structure and fertility; less soil salinity, healthier soils, vegetation and animals; more biodiversity; cushioning against drought and greater water efficiency.

Changing practices to include carbon farming gives landholders the advantage of increasing their own agriculture



Carbon farming is set to take off across SA.

productivity and allows them to assist in meeting national objectives. It can also help generate income for them through the Emissions Reduction Fund (ERF), a \$2.55 billion offsets program run by the government that allows landholders to implement carbon storage or emissions reduction activities to produce and sell carbon credits.

The ERF incentivises the amount of greenhouse gases created and carbon storing activities undertaken by offering Australian Carbon Credit Units (ACCU) that can be sold for every tonne of emissions reduced or stored through a project.

How much carbon farming is there currently in Australia?

According to the Clean Energy Regulator, there are 860 carbon projects nationally, though only 25 of those projects are based in South Australia. This figure is likely to grow substantially in coming years, particularly if the newly-drafted

Pastoral Lands Act proceeds with its proposal to increase the maximum term of lease from its current 42 years to 100 years, which change the nature of a lease to become multi-generational and plan for long term outcomes, but has the potential to cut native title holders out for vast periods of time.

To increase meaningful participation from Aboriginal landholders and communities and avoid issues later, it's important that Native Title holders are sought out and adequately engaged early in the process, prior to the registration of land for carbon farming. This helps build better relationships and facilitate mutually beneficial project outcomes.

Indigenous land management is recognised as an important part of land care in Australia, and, as the carbon farming industry grows, Aboriginal and Torres Strait Islander people should stay at the forefront.

SA Native Title Services to host the 2021 AIATSIS Summit

For the first time ever, SANTS will host the National Native Title Conference and the National Indigenous Research Conference in collaboration with the Australian Institute of Aboriginal and Torres Strait Islander Studies (AIATSIS) and the Kurna Yerta Aboriginal Corporation.

Together, the conferences will make up the AIATSIS Summit, providing a unique forum for Aboriginal and Torres Strait Islander Peoples to meet and address critical emerging challenges and find opportunities to support and strengthen cultures, knowledge and governance.

The event will bring together Indigenous leaders, academics and policy makers from around the country to Kurna land for the first time since 2005.

The AIATSIS Summit theme for 2021 is: *Footprints for the Future – Tracking our journey together*. To find out more and register visit aiatsis.gov.au



Glenice Sumner, Rosalind Coleman, George Taylor, Tania Taylor and Madge Wanganeen members of Kurna Native Title Conference Organising Committee appointed by Kurna Yerta Aboriginal Corporation.

Survival Day 2021 on Kurna land

Thousands joined the Survival Day March on 26 January, starting at Tarntanyangga (Victoria Square) before making their way down King William Street towards Parliament House, chanting "Always was, always will be Aboriginal Land" – protesting for the date of Australia Day to be changed.

The rally was organised by Natasha Wanganeen who said: "As you can see there's a lot of non-Indigenous people here today and that's amazing because they're

going to be a part of change. We don't need Australia Day anymore. We need to make a new day that everybody can celebrate together."

Following the march, Tandanya Aboriginal Cultural Institute hosted a Survival Day event where First Nations musicians, artists and dancers showcased their culture. The resilience of Aboriginal and Torres Strait Islander Peoples was celebrated on stage with the Survival Day theme, 'still thriving, still surviving' highlighted in every performance.





Inquiry finds Rio Tinto's destruction of Juukan Gorge 'inexcusable'

Inquiry finds Rio Tinto's destruction of Juukan Gorge 'inexcusable', calls for Government to make Indigenous heritage protection a priority.

"Never again can we allow the destruction; the devastation and the vandalism of cultural sites as has occurred with the Juukan Gorge – never again!" the report titled *Never Again* begins.

The interim Parliamentary inquiry into the Juukan Gorge has condemned mining giant Rio Tinto and called for it to pay compensation to the Puutu Kunti Kurrama and Pinikura (PKKP) people and for a full reconstruction and remediation of the site.

"Rio Tinto's conduct reflects a corporate culture which prioritised commercial gain over the kind of meaningful engagement with traditional owners that should form a critical part of their social licence to operate," the report by the Joint Standing Committee on Northern Australia states.

It condemns not only Rio Tinto, but also the Western Australian Government for approving the works back in 2013; the Australian Government; their own lawyers and native title law.

The Committee also highlighted the failure of Western Australia's *Aboriginal Heritage Act 1972 (WA)* and recommended that protecting Indigenous heritage should be a priority of all governments, and that the best way to achieve this is to ensure that adequate legal protections are in place for Indigenous heritage.

"The States and Territories and the Commonwealth have an absolute obligation to preserve our Indigenous heritage for the benefit of all Australians, and corporate Australia can no longer ignore the link between its social licence to operate and responsible engagement with Indigenous Australia," said the inquiry's Chair, The Hon. Warren Entsch MP.

"The Committee has made the point all the way through this inquiry that the destruction at Juukan Gorge has not just impacted on a small and discreet group of traditional owners in the middle of the Pilbara; it has robbed a significant piece of history from all Australians – from the world."

The report goes on to urge the mining company to make a number of commitments including reconstruction and remediation of the site; reviewing all agreements with traditional owners; putting a moratorium on existing Section 18 approvals to destroy cultural heritage and lifting gag clauses or other restrictions on traditional owner's rights.

The National Native Title Council (NNTC) welcomed the report and these recommendations.

"Compensation to the PKKP must go beyond restoring the site. It should be calculated with reference to the native title compensation precedent set by the High Court last year, which spoke to economic loss and cultural loss for the community.



Juukan Gorge. Photo: Puutu Kunti Kurrama And Pinikura Aboriginal Corporation.

It's incredible to imagine what such a figure would be for a 46,000-year-old site of world heritage significance. That figure should go far beyond the \$135 million price tag Rio put on the iron ore when it bombed Juukan Gorge," said NNTC CEO, Jamie Lowe.

"Any restitution or remediation work Rio Tinto undertakes in relation to Juukan Gorge, as recommended in the report, is the absolute bare minimum they should be doing. It's highly doubtful they would undertake any of these works if they were not in the public spotlight. Cultural change in such companies is fanciful; the mining sector cannot be trusted to self-regulate. It is the responsibility of Federal and State governments to implement strong cultural heritage laws."

Professor Marcia Langton, anthropologist and decedent of the Iman people

of Queensland, said that you can't compensate for the loss felt by the traditional owners of the land.

"Rio Tinto owes something to the traditional owners for breach of trust. You can't compensate for this terrible loss, but you can compensate for the denial of their rights under the Indigenous land use agreement and the denial to their future generations for this site," Ms Langdon told ABC radio.

"How can you punish a mining company? You make them pay compensation."

Due to the sheer scale of evidence the inquiry has been broken into several phases, with the next phase set to take a broader view of the issues, looking at the experience of other jurisdictions and the role of the national government in the protection of Indigenous heritage. The report is due out in March 2021.

A voice of the Aboriginal community to the Parliament of South Australia

South Australia's Commissioner for Aboriginal Engagement, Dr Roger Thomas, said Aboriginal South Australians continue to experience institutional and systemic racism, even in their dealings with Government, in his historic address to parliament.

The Kokatha and Mirning man was invited to report on his activities to the House of Assembly on their final day of sitting in December, where he recognised being the first Aboriginal person to present the voice of his people on the floor of the chamber. He used the opportunity to address his concern around ongoing exclusions and inequalities still faced by Aboriginal people in South Australia, which he warned must be attacked and rejected.

"While there have been genuine efforts by Government to address Aboriginal disadvantage, Aboriginal people continue to lag behind the rest of the community in nearly every social, economic and

health indicator available to us," said the Commissioner.

Dr Thomas was appointed South Australia's Commissioner for Aboriginal Engagement in July 2018. In December of that year, Premier Marshall announced a two-year Aboriginal Affairs Action Plan with 32 specific actions. One of these was to develop a model to facilitate and enable better engagement between the Government and Aboriginal communities to help Aboriginal voices have better representation in Government decision making.

A major part of the Commissioner's work over the last two years has been this Aboriginal engagement reform, and he has spent a lot of time in consultation with Traditional Owners and community members across the state, bringing their concerns and opinions "independently and honestly to Government".

This has given him an idea of a number of areas which are at the forefront of concern

for Aboriginal people – women, children and families; justice and corrections; health and wellbeing; housing and homelessness; education and training.

"Lack of progress suggests that these issues are intractable," said Dr Thomas. "Let me tell you they are not."

He therefore proposed a new model of engagement, an Aboriginal Representative Body which would be comprised of elected and appointed members directly accountable to the Aboriginal community, something "we have not had in South Australia before".

He also spoke of his disappointment that progress on these reforms had so far been curtailed by COVID-19 and a lack of funding received in the State Budget.

"While I welcome assurances that some funding will be provided through Aboriginal Affairs and Reconciliation until 30 June 2021, I do not believe it is appropriate that the establishment of a genuinely representative Aboriginal voice

to Parliament be funded from an already reduced budget for Aboriginal Affairs and Reconciliation," said Dr Thomas.

"Despite the revised funding allocation, my office will continue its work to establish an Aboriginal representative body in the latter half of 2021."

Premier Steven Marshall addressed this in his response.

"I welcome this first report by Dr Thomas which provides frank commentary on a number of issues of concern as well as discussion about policies and programs to improve the lives of Aboriginal South Australians," Premier Marshall said.

"COVID-19 has caused some delay in consultation with Aboriginal communities about the new engagement model but as we move to its establishment, the Government will ensure adequate resources are provided to enable regular engagement with the Parliament as well as government ministers and agencies."

Anthropology and native title: understanding how vital anthropology is to native title claims

Anthropologists have a significant, if perhaps not widely known, role to play in Australia's native title system and in determining outcomes for claimants.

In short, this particular discipline of anthropology is responsible for undertaking wide research to demonstrate native title claimants' continuous connection to a common area of land, then supporting the resolution process by providing expert evidence and data analysis, often in court.

Under the Australian process for a native title claim, a claimant, or applicant needs to prove that their native title rights have continued to exist largely uninterrupted since sovereignty by the Commonwealth over Australia. They must also prove that native title rights have not been extinguished by subsequent acts of colonisation. It is the applicant's responsibility to provide this proof of connection.

The judicial process requires considerable materials to be supplied as evidence to determine an outcome, as the expression of Aboriginal and Torres Strait Islander People's traditional laws and practices on the land in question must be fully examined.

This work has become the domain of anthropologists, who undertake targeted research through field work with claimants, and assess a diverse range of secondary and archival materials.



They may pull their research into a 'connection report' with relevant supporting materials for claims progressing through negotiation and agreement, known as 'consent determinations'. Or they may need to supply this material as evidence and give expert testimony in court for claims that go to trial.

"While testimony from Aboriginal people is the most significant evidence for a native title claim, the work anthropologists do is crucial in supporting this, providing proof and explanations. They must provide evidence of the claimants' societal structure; its systems, beliefs, customs, land law and customary rights," said South Australian Native Title Services' Senior Anthropologist Robert Graham. He goes on to give some background by explaining what modern anthropology is.

"Modern anthropology is a discipline studying people in living context. It's a study of culture and people in groups. Anthropology is not psychiatry or psychology; it's not any of those subjects that look at an individual even though it is related to them. It tends not to worry too much about people in the past, so it's not history, even though it's also related to history," said Mr Graham.

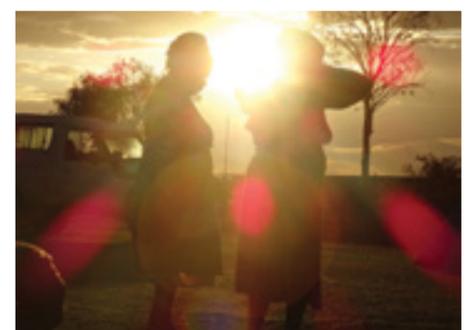
"Modern anthropology is very similar to sociology. In the past, sociologists tended to study western societies and anthropologists studied other societies such as Africa, Australia, New Guinea. That's been largely broken down now, and most anthropologists work on culture in their own country today, such as here in Australia."

But there's more to anthropology that's important for establishing a connection to land.

"There's another idea about what anthropology is; the study of the old records about a group of people. And in the native title context, that means all the pastoralists and early settlers and explorers' accounts of Aboriginal culture.

That's what we call the ethno-historical record. People try and use that to reconstruct what Aboriginal society was at the time of contact. Modern anthropology doesn't do that; it goes out and sees living people. But in the native title context, which is so interested in continuity, those old documents become immensely important," Mr Graham continued.

"It's very important for anthropologists to have an idea of how people are living today and what their cultures, norms and laws are. Then they're able to show that there's a basis in those earlier materials, so that if people say, 'this is what we're like today', you can see a reflection of that in early records from the colonial period. That ethno-historical record can be fascinating, but there's a lot that wasn't recorded. Those early settlers in the colonial period from the first settlers onwards weren't really interested in recording Aboriginal



culture – most kept either no or very mediocre records. So it was a job for anthropologists putting what is available together and trying to match the present with the past. That's one of the hard things about being a native title anthropologist."

For more about the work of anthropologists in the native title space, take a listen to our podcasts with Senior Anthropologist Robert Graham, available at nativetitlesa.org/aboriginal-way-news



This page, from top: Oodnadatta hearing; Women dancing; Oodnatdatta claim – dance as evidence before the judge; Senior anthropologist Robert Graham with Darryl Doolan following his performance during the Oodnatdatta trial. Images courtesy Robert Graham.

Oodnadatta overlap trial update

The Oodnadatta overlap proceedings between the Arabana and the Walka Wani that began on Country in Oodnadatta, Alice Springs and Adelaide in 2019 continued in Adelaide's Federal Court late last year.

Justice White heard further evidence from linguists, anthropologists and a historian about the Arabana and Walka Wani's connection to Oodnadatta and its surrounds. Closing submissions will be made over two days in March 2021.



Oodnadatta trial on country, 2019. Image courtesy Robert Graham.

New documentary about Faith Thomas (née Coultard)

How much do you know about Faith Thomas AM (née Coultard)?

The Adnyamathanha woman who was born at the Nepabunna Aboriginal Mission in 1933 to an Aboriginal mother and German father, was in the first group of Aboriginal nurses to graduate from the Royal Adelaide Hospital in the 1950s, alongside her friend from Colebrook Home where she had grown up, Lowitja O'Donoghue. Faith nursed in Aboriginal communities right across regional and remote South Australia in the 1960s and 70s.

But in addition to her nursing career, Faith was the first Aboriginal woman to play test cricket for Australia in 1958, and the first Aboriginal person to represent Australia in any sport when she played for the Australian national team in an international match against England.

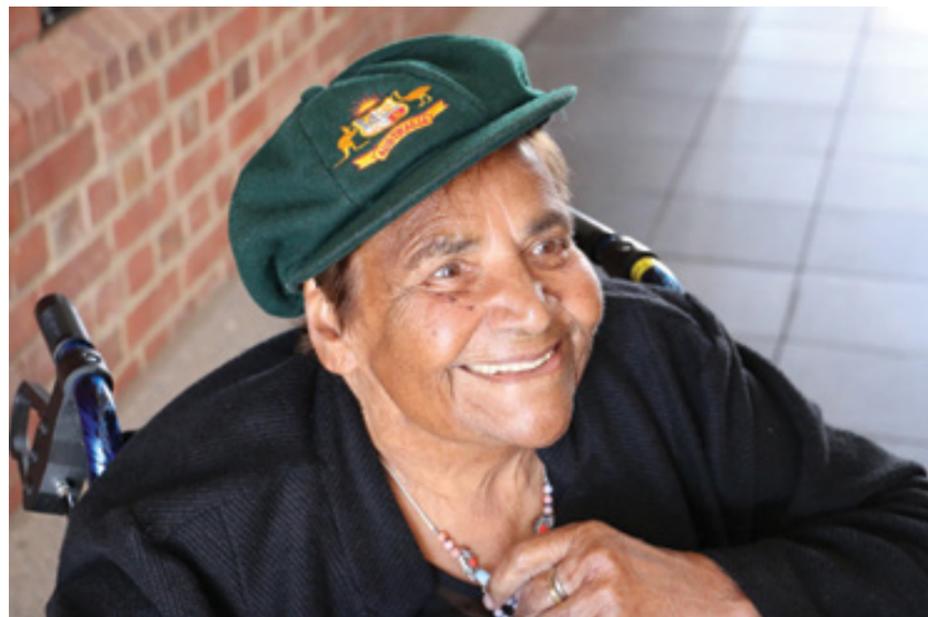
"She did that years before Cathy Freeman lit the torch at the Sydney Olympics, or before Ash Barty won the French Open. Someone like Faith Thomas is a real trailblazer," said Tyson Baird, who's co-producing a new documentary about her life, alongside film and media company Ninti Media, and is planning to write a biography of her life.

Tyson first bonded with Faith over a shared love of cricket while working as an occupational therapist in her hometown of Port Augusta.

"She showed me her baggy green cap and we talked about cricket... one coffee led to many coffees and we became friends. She had so many stories not just about cricket that I said to her one day 'Aunty Faith, is anyone going to write these stories down? Because the stories you're telling me are fascinating; they need to be told and they need to be remembered'. She said 'No, no, no, why would anyone want to do that' and I basically said to her, 'well I'd love to record them so they can be remembered by your family and Australia in general'."

So he set about recording her stories, not really knowing where it would go at first. After mentioning Aunty Faith to an old schoolmate who ran Ninti Media, things took a turn and they began to collaborate to tell her story. Over the 15 months since, the two have managed to interview both the other Aboriginal people who played test cricket for Australia; Jason Gillespie and Ashleigh Gardner, whom they travelled to Melbourne to interview at the Women's World Cup last year, just before COVID-19 hit. They've also interviewed Major Moogy Sumner about his memories of Faith nursing in the Raukkan community when he was very young.

Late last year, NITV confirmed funding through their 'Our Stories' series to complete the documentary. It will be available to view on NITV's website soon.



Faith Thomas. Images courtesy of Nintu Media.

Native title claims update

There are currently nineteen (19) native title applications for determinations of native title in South Australia.

Claims listed/or in trial

Walka Wani Oodnadatta No.1 and No.2 and Arabana No.2

Trial remains part heard with only closing submissions remaining. Experts gave their evidence over a week in October and trial resumes March 2021.

Wirangu No.2 and Wirangu No.3

These claims are divided into Part A and Part B, Part A will be listed for a consent determination in due course. Part B (the overlap with Nauo No.3) is listed for trial starting July 2021.

Nauo/Nauo No.2/Nauo No.3

See above also for the listing of Nauo No.3 and Nauo.

Barnjarla Southern Eyre Peninsula

Dismissed by Justice Charlesworth on 24 December.

Ngadjuri No.2 and Wilyakali

Native Title Reports and supplementary reports have been provided to the State, the State's response has been positive for both groups.

First Nations of the South East No.1 and No.2 and Ngarrindjeri

Trial commencing September 2021.

Other claims

Narungga Nation

Claim listed for a consent determination in June 2020 which was postponed due to COVID-19. Work has been ongoing in relation to the terms of the Consent Determination and a Settlement ILUA.

Nukunu and Barnjarla

The overlap with Barnjarla in the Port Augusta region was successfully mediated with both claims amending their boundaries to remove their overlap.

Malyankapa

Clients has been discontinued. They intend to file a new claim that encompasses lands in NSW and South Australia.

Far West Coast Sea Claim

Matter has been listed for trial in 2022 due to respondent parties not agreeing to the terms of the consent determination.

Yandruwandha Yawarrawarrka (Queensland)

New claim to be filed in due course.

First Peoples of the River Murray and Mallee

Native Title Report is being progressed.

Claim	Stream	Date to be finalised
Walka Wani Oodnadatta No.1 & No.2 & Arabana No.2	Litigation	March 2021, Decision possibly 2022
Wirangu No.2 & No.3	Part B: Consent Determination & Trial	Trial July 2021
Nukunu and Barnjarla	Consent Determination	2021
River Murray No.2	New claim	2022
Narungga	Consent Determination	2021
Ngarrindjeri	Litigation	Trial 2021
First Nations of the South East No.1 & No.2	Consent Determination/overlap	Consent Determination 2021, Trial 2021
Nauo No.1, No.2 & No.3	Litigation	Trial July 2021
Far West Coast Sea Claim	Litigation	2022
Malyankapa	Claim	2022
Ngadjuri Nation No.2	Consent Determination	2021
Wilyakali	Consent Determination	2021

South Road sculptures

A new installation of sculptures celebrating Kurna culture have been installed to sit proudly on the corner of the South and Sturt Road intersection, one of the final pieces of the Darlington Interchange.

The sculptures pay tribute to the Tjilbruki Dreaming story, the best-known Dreaming narrative of the Kurna people, based on a complex and multi-layered story of creation, law and human relationship.

They were created by Kurna/Ngarrindjeri artist Alan Sumner in collaboration with artist Karl Meyer and Exhibition Studios who specialise in the design and construction of innovative, engaging public art and exhibitions. The artworks were commissioned by the Department for Infrastructure and Transport (DIT) and owners, the City of Marion and the City of Mitcham.

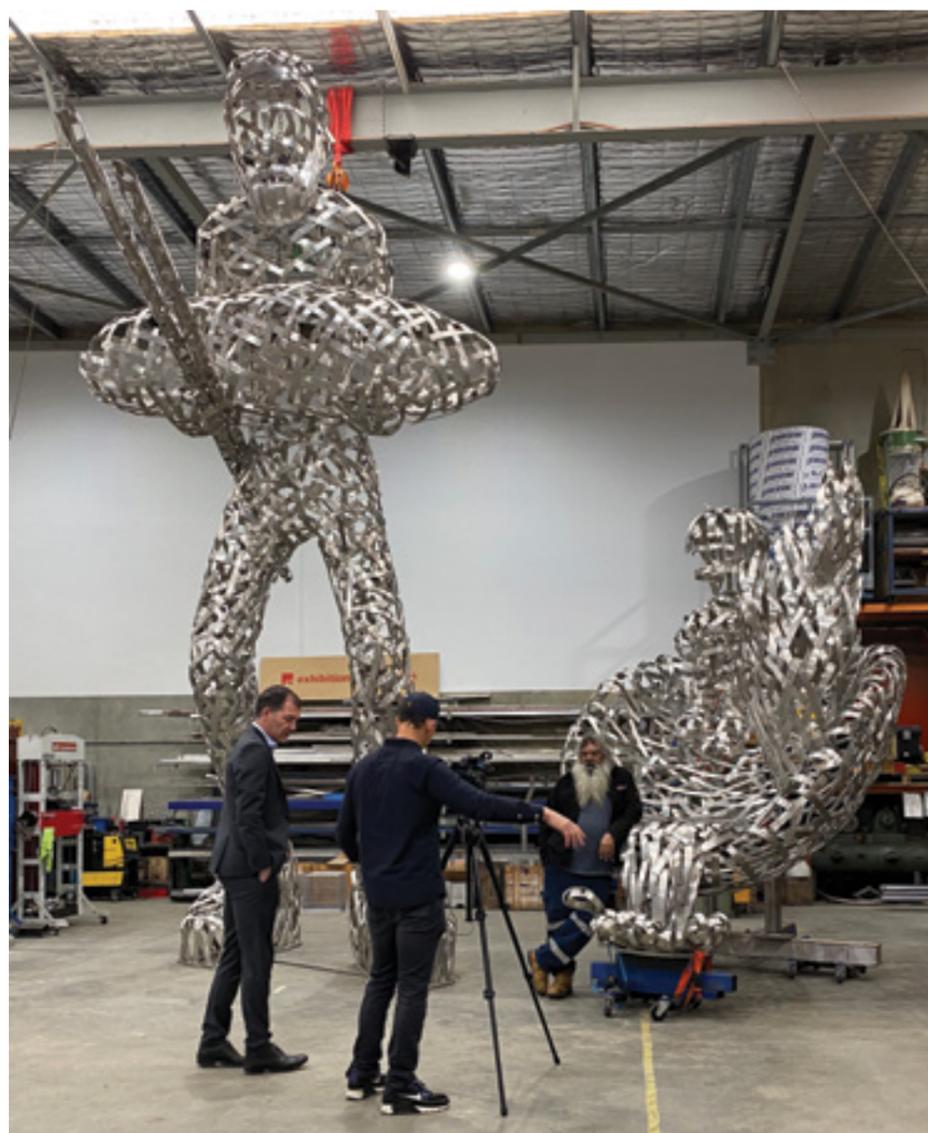
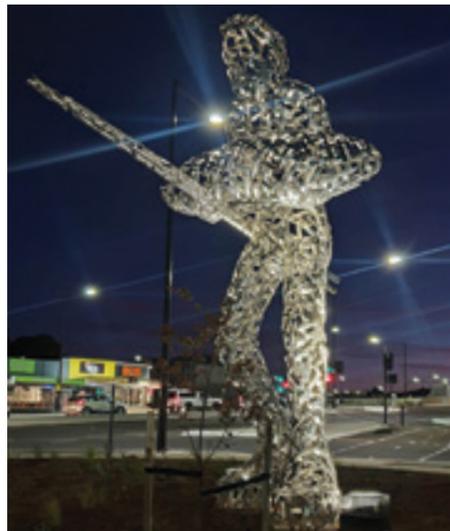
This first installation is called puru yuwanthi, meaning still standing. Tjilbruki is a pukiana miyu ancestor of the Kurna miyurna people, from the time after the sea waters had risen and created wangka yarlu (the Gulf of St Vincent). In the dreaming, Tjilbruki travels to the big camp at Warriparinga (Darlington) where he finds the body of his nephew and carries the body to the freshwater spring at Tulukutangga (Kingston Park). This multi-faceted journey continues South of Adelaide to Cape Jervis at the bottom of the Fleurieu Peninsula.

The second piece is called purruna martinthi, meaning to cradle life. Water and fire are essential to living and giving life. The child form expresses strength and reflects the importance of family. The Coolamon acts as a vessel for family, fire and water and is grounded in the big camp at Warriparinga (Darlington).

The sculptures were the product of the collaboration of Aboriginal Contemporary Arts, Kurna Yerta Aboriginal Corporation, Exhibition Studios, Department for Infrastructure and Transport (DIT), the City of Marion and the City of Mitcham.

They stand on Sturt Road as an impressive welcome to the \$754.5 million Darlington Interchange project.

The artworks were installed on 16 October 2020 with attendance from the Minister for Infrastructure and Transport Mr Corey Wingard, Mayor of Marion Chris Hana, CEO of Marion Adrian Skull, Mayor of Mitcham Heather Holmes-Ross, City of Mitcham CEO Matt Pears, Kurna Yerta Aboriginal Corporation (KYAC) Representatives, Kurna Elders, Senior DIT project team and the collaborating artists.



Images courtesy of Karl Meyers from Exhibition Studios.

Mining Regulations Consultation Report

The submissions received through the Department for Energy and Mining (DEM)'s public consultation process over the course of 2020 have been summarised into a consultation report, which provides an overview of the changes made to the draft mining regulations.

Key issues that arose from these submissions included questions around compliance regarding exploration on native title land and a desire for more periodic compliance auditing.

Feedback was that non-compliance issues to be declared by an applicant should not relate only to mining, but also to relevant historical native title and Aboriginal heritage issues (amongst others), as this

information could inform decisions by the Minister to grant or renew a tenement.

Therefore, a change to the draft regulations relevant to the Aboriginal and Torres Strait Islander sector is that an applicant must declare serious, relevant non-compliances in the last five years relating to native title and Aboriginal heritage, environment and safety. This would include offences imposed by a court, loss or suspension of approval (eg EPA licence, work permit, mining leases), and orders given by a regulator requiring work to stop or rehabilitation to begin.

Of the 58 formal submissions received during the consultation process, two came from Aboriginal groups, 20 were from the mining industry, 10 from individuals

involved in the quarrying or mining industry, five were individuals, seven were professional bodies and associations, and nine others were from mining sector consultants, government departments, non-governmental organisations (NGOs), community groups and academics.

The Department says that, moving forward it will work with industry and stakeholders on further non-regulatory matters in 2021, during the transition to the new regulatory arrangements.

The Mining Regulations Consultations Report can be found in full on the Energy and Mining website at www.energymining.sa.gov.au



South Australian Film Corporation launches new First Nations Screen Strategy



South Australian Film Corporation (SAFC) has launched a new five-year strategic plan to develop First Nations talent and content and to bolster opportunities for Aboriginal filmmakers in the state.

The First Nations Screen Strategy 2020–2025 aims to grow support for the sector in four main areas: growing investment, increasing production, creating productions and building industry networks.

“The SAFC’s First Nations Screen Strategy 2020–2025 is built on a tradition of 75,000 years of storytellers across South Australia, from the desert to the sea, and builds on the work we have achieved over the past five years,” said SAFC First Nations Screen Strategy Executive, Lee-Ann Tjunypa Buckskin.

“Our commitment is to continue to grow and invest in developing ambitious and unique projects for First Nations practitioners on screen and on digital platforms. Integral to our work is that we value working with our First Nations Advisory Committee whose passion for First Nations stories brings a wealth of experience and cultural authority that continues to guide, encourage, and provide us with direction.”

Officially launched during NAIDOC Week 2020 by Minister for Innovation and Skills The Hon. David Pisoni MP, the strategy aims to grow grant applications from First Nations screen creatives by 2% per year by supporting regional initiatives such as the Port Augusta Regional Program ‘Local Stories Told Our Way’; working with Anangu Pitjantjatjara Yankunytjatjara (APY) communities to produce content that’s relevant or local to them; creating an Emerging First Nations Screen

Development Program, and continuing to work in partnership with Screen Territory, Screen Australia Indigenous Department, AFTRS Indigenous, ABC, NITV and the Documentary Australia Foundation.

“The SAFC has a long and distinguished history of screen culture within Australia, and I commend and congratulate the SA Film Corporation for its continued work in boosting the voices and stories of our Aboriginal and Torres Strait Islander communities. I’m confident that this Strategy will play an important part in preserving culture and helping Indigenous practitioners to build successful careers and take their stories to the world,” The Hon. David Pisoni MP commented.

The strategy includes a new partnership with Adelaide community television broadcaster Channel 44 which will provide on-the-job training and mentorship to up to eight First Nations filmmakers, including three paid producer and crew roles at the station, and SAFC supported short films made by First Nations filmmakers aired statewide throughout the year.

“As an organisation with storytelling at its heart, the SAFC is committed to highlighting and supporting First Nations voices and stories on screens locally and

globally. Together with South Australia’s First Nations screen industry we have achieved significant outcomes through our Aboriginal screen strategy since 2015, and we are incredibly proud of the stories that have been created for audiences to appreciate,” said SAFC CEO, Kate Croser.

“Looking forward over the next five years, through our new First Nations strategy the SAFC commits to growing the level of investment into South Australian First Nations screen production, creating new market partnerships, and strengthening the capacity, creativity and connectedness of the South Australian First Nations screen sector.

“We are very excited to be partnering with Channel 44 on this new First Nations mentoring initiative, which will enhance the visibility of South Australian First Nations practitioners and their work, and help to establish and formalise even more career pathways for our state’s emerging screen talents.”

The SAFC’s new First Nations Screen Strategy booklet and showreel and a special video showcase of SAFC-supported SA First Nations productions can be found at www.safilm.com.au

Funding for Aboriginal Art and Cultures Centre boosted to \$200 million, new ambassador appointed

Late last year, an additional \$50 million was announced in the South Australian State Budget to complete the new Aboriginal Art and Cultures Centre (AACC), which is expected to be open at Lot Fourteen, the former Royal Adelaide Hospital site, by 2025. This raises the total commitment for the centre to \$200 million, made up of \$85 million from the Australian Federal Government and \$65 million previously allocated by the State Government.

Leader and advocate for South Australia’s Aboriginal communities David Rathman AM has also been appointed Ambassador for the AACC.

A proud East Aranda man with family connections to Kokatha, Arabana and other SA nations, Rathman has had a long career representing Aboriginal people and was made a Member of the Order of Australia in 2000 in recognition of this.

He is currently a member of the South Australian Museum Board and Chair of its Aboriginal Advisory Committee, a Board member of the Aboriginal Legal Rights Movement and Co-Chair of the SA Water Reconciliation Committee.

“We will help people to gain an appreciation of Aboriginal connection to Country, and

their own connection, in terms of a cultural and spiritual journey over 60,000 years,” Rathman said.

“When people walk into our Centre, the Aboriginal experience will walk forward and embrace them. We want people to feel part of their journey too and to come back many times over and bring their future generations. The Centre will have the most comprehensive collection of Australian Aboriginal cultural material in the world,” he said.

This is due to more than 30,000 items from the South Australian Museum that will be displayed alongside artefacts and works of art in all forms from around the country and locally, including from Tandanya and the Art Gallery of SA.

The AACC will be Adelaide’s second Aboriginal Cultural Institute alongside the Tandanya Aboriginal Cultural Institute, which celebrated its 30th anniversary in 2020.

Project lead Diane Dixon has spent the last 12 months working with Aboriginal communities and cultural institutions including Tandanya in an effort to create something globally unique.

Premier Steven Marshall, who has responsibility for Aboriginal Affairs,



The AACC Aboriginal Reference Group (ARG) from left to right, front row: Jessica Davies-Huynh, Kurna People through Kurna Yerta Aboriginal Corporation; Sandy Miller, SA Museum Aboriginal Advisory Committee; Kirstie Parker, Aboriginal Affairs and Reconciliation, Department of the Premier and Cabinet. Back row: Karl Telfer, Tandanya National Aboriginal Cultural Institute; David Rathman, Project Ambassador (Co-Chair). Some members not present.

said the appointment of Rathman to the role of Ambassador would help strengthen the participation of Aboriginal communities in the Centre’s planning and implementation, with construction anticipated to begin this year.

“David Rathman will be an outstanding advocate for the AACC, drawing on his knowledge of Aboriginal cultures and his experience working with and for Aboriginal

communities across culture and history, education, health and community welfare,” said the Premier.

“The AACC will position South Australia as the gateway to the oldest living cultures in the world by offering extraordinary immersive experiences, combining traditional storytelling with modern technology, to create a global tourism attraction.”

Australian national anthem changed to mixed reactions

On New Year's Eve 2020, Prime Minister Scott Morrison announced a change to the second line in Australia's national anthem, *Advance Australia Fair*, from "young and free" to "one and free" from the 1 January this year.

The word change was approved by Governor-General David Hurley on recommendation from the Morrison Government.

"Australia as a modern nation may be relatively young, but our country's story is ancient, as are the stories of the many First Nations peoples whose stewardship we rightly acknowledge and respect," Morrison wrote in an opinion piece in the Sydney Morning Herald on 31 December last year.

"In the spirit of unity, it is only right that we also now acknowledge this and ensure our national anthem reflects this truth and shared appreciation. Changing 'young and free' to 'one and free' takes nothing away, but I believe it adds much."

The announcement, while a surprise, came after months of calls for the change, first suggested publicly during NAIDOC Week 2020 by New South Wales Premier Gladys Berejiklian, then supported by Minister for

Indigenous Australians Ken Wyatt AM and Labour leader Anthony Albanese.

"I feel for Indigenous Australians who don't feel the national anthem reflects them and their history," said Ms Berejiklian.

"And I think if we say, 'We're one and free', it acknowledges that we're not really young as a continent. We're tens of thousands of years old when it comes to human inhabitants."

Her comments came after a number of Indigenous NRL players refused to sing the anthem during the State of Origin series, saying it does not reflect their story as First Nations people.

Opinions to the change have been varied, with some feeling it's tokenistic. Boxing champion Anthony Mundine said the change wasn't good enough.

"One word ain't gonna change the core meaning of a song," said Mr Mundine in a statement.

"It's always gonna be a white supremacy song until the whole song is rewritten."

Ken Wyatt, however, stated that "changing the national anthem is real reconciliation" and that he would be proud to sing the anthem.

ADVANCE AUSTRALIA FAIR

Australians all let us rejoice,

For we are **one** and free;

We've golden soil and wealth for toil;

Our home is girt by sea;

Our land abounds in nature's gifts, of beauty rich and rare;

In history's page let every stage Advance Australia Fair.

In joyful strains then let us sing, Advance Australia Fair

Beneath our radiant Southern Cross, we'll toil with hearts and hands;

To make this Commonwealth of ours, renowned of all the lands;

For those who've come across the seas, we've boundless plains to share;

With courage let us all combine to Advance Australia Fair.

In joyful strains then let us sing, Advance Australia Fair.

Advance Australia Fair was written in 1878 by Peter Dodds, but it took more than a century for it to replace *God Save the Queen* as Australia's national anthem.

After a series of polls conducted throughout the 1970s and early 80s, the song was officially adopted in 1984. That same year the first line, "Australia's

sons let us rejoice" was changed to "Australians let us all rejoice" to be inclusive of women by the Prime Minister of the time Bob Hawke using his executive powers.

What do you think? Is changing one line in the song enough or should we have a completely different song for our national anthem?

Telstra faces \$50m fine for exploitation

Australia's largest telecommunications provider has admitted to taking advantage of vulnerable members of the Indigenous community and breaching Australian Consumer Law, which could result in a penalty of up to \$50 million.

Between January 2016 and August 2018, 108 Aboriginal and Torres Strait Islander customers were signed up to multiple post-paid mobile phone contracts which they "did not understand and could not afford", according to the Australian Competition and Consumer Commission (ACCC).

Telstra has admitted that staff in the five stores concerned, which includes the South Australian Arndale store, used unfair selling tactics to sign each of these individuals up to contract on a single

visit, and acknowledge that they have no systems in place to detect or protect this type of operation.

"Many of the consumers spoke English as a second or third language, had difficulties understanding Telstra's written contracts, and many were unemployed and relied on government benefits or pensions as the primary source of their limited income. Some lived in remote areas where Telstra provided the only mobile network," said the ACCC in a statement.

"In some cases, sales staff at the Telstra licensed stores did not provide a full and proper explanation of consumer's financial exposure under the contracts and, in some cases, falsely represented that consumers were receiving products for 'free'. In many instances, sales staff also manipulated

credit assessments, so consumers who otherwise may have failed its credit assessment could enter into post-paid mobile contracts. This included falsely indicating that a consumer was employed."

The average debt per consumer was more than \$7,400, with many of those affected facing severe financial hardship and distress. One person ended up more than \$19,000 in debt, another experienced extreme anxiety worrying that they would go to jail if they couldn't pay their bill and someone else withdrew funds from their superannuation to pay their Telstra debt.

"This case exposes extremely serious conduct which exploited social, language, literacy and cultural vulnerabilities of these Indigenous consumers," ACCC Chair, Rod Sims said.

"Even though Telstra became increasingly aware of elements of the improper practices by sales staff at Telstra licensed stores over time, it failed to act quickly enough to stop it, and these practices continued and caused further, serious and avoidable financial hardship to Indigenous consumers."

Telstra has since taken steps to waive the debts, refund money paid and look into steps to reduce the risk of similar conduct in the future.

The mobile phone giant will be taken to Federal Court by the ACCC following 18 months of investigation. If imposed by the Court, the fine would be the second-highest total penalty ever enforced under Australian consumer law.

Disability royal commission finds First Nations children removed from families at higher rate

Over a week in late November, the disability royal commission held a public hearing about the experiences of First Nations people with disability and their families who interact with child protection systems.

The hearing uncovered some important truths, including the fact that First Nations children with disability, or First Nations children whose parents live with disability, are being removed at much higher rates than non-Indigenous children.

A report from the Australian Institute of Health and Welfare found more than 50,000 First Nations children received child protection services over 2018/2019, which was eight times the rate of non-Indigenous children.

"It does seem that despite all the reports and all the programs that have sought to address First Nations disadvantage, things have actually gone backwards in recent years," Chair of the royal commission, Ronald Sackville said.

"When you read some of the material, it has an unfortunate resonance of the Stolen Generations and we have to be careful that this country does not repeat errors of the past."

Pat Turner AM, CEO of National Aboriginal Community Controlled Health Organisation (NACCHO) thinks that such important decisions should be up to the family, supported by appropriate industry experts.

"The parents have a clear role in deciding whether their kids should be

taken from them, and they should be properly represented by experts that can assist them in protecting their own rights," Ms Turner said on ABC's *The Drum*.

"Every child protection system in this country, as far as our people are concerned, is broken. Is absolutely broken. Because what they are trying to address under the banner of "keeping children safe from harm" are the symptoms rather than the cause."

After native title: Spotlight on Ngarrindjeri Aboriginal Corporation

Three years on from determinations, the Ngarrindjeri Aboriginal Corporation is thriving as it builds sustainable partnership with regional councils and the local community. Aboriginal Way speaks Interim CEO Tim Hartman:

Part A of the Ngarrindjeri native title claim was determined just over three years ago now, becoming incorporated on 6 December 2017 and registered at the beginning of January the following year.

Nearly 20 years after the claim was first lodged, the determination was a very emotional time for a lot of families. The claim had been first initiated and led by a number of key elders and community members and unfortunately not all of those people were now around to see the final determination.

One of the key exciting things about finally getting to the determination was the recognition that Ngarrindjeri have always had and always will have our connection to our Yarluwar-Ruwe, our sea country, and this recognition just validated what has always been our position; that Ngarrindjeri should be involved, should participate and should have a voice in regards to what is occurring across Ngarrindjeri country.

Where does Part A cover specifically?

Part A of the Ngarrindjeri native title claim that was determined covers from Cape Jervis along the coast down south to the Coorong, just about to Salt Creek, then travels inland to include the Coorong, the Lakes and the Lower Murray River system. It's quite a significant area not only for us, but internationally it's very significant as well because of the huge differences in the biodiversity, the wetlands, the estuaries, the largest permanent pressure water lakes and the River Murray system. It has huge amounts of natural resources which, for Ngarrindjeri means that we're able to exercise some native title rights and interests – activities out on country from fishing, to camping to hunting.

What about Part B, what are of land does that cover?

The claim over Part B covers from Salt Creek south to about 20 kilometres north of Kingston in the South East. That particular area is an overlap between Ngarrindjeri and the first peoples of the South East, which is currently going through a process with the native title courts now and should hopefully be determined in the next year or so.

Did the determination change your relationship to the land? Or did it just give you that much more accessibility to it?

We've always had cultural connectivity to country, so it hasn't really changed our relationship to the land but having that

determination has changed the relationship we have with the rest of the community. It's meant that our ability to access certain parts gives us more of a voice to negotiate processes in them.

Ngarrindjeri need to and should be sitting at the table to participate in the decision making around how the land is managed, how planning is undertaken and the decision-making processes moving forward.

Can you tell us a bit about what's taken place since becoming incorporated?

I've only been in the role for 2–3 months, but I have been active in our native title organisation since February, so I can give a bit of a snapshot. In managing the determined area, one of our largest challenges but also opportunities, is having a clear understanding of what having a native title determination means for us as a nation. What does that look like and what relationships can be developed from it? One of the key things we've been doing is increasing membership. For example, the current board came on in around February this year. We initially had only 20 or 30 members. We've grown that, even during COVID-19, to nearly 300. So we're actively trying to incorporate and get as many Ngarrindjeri who have native title rights and interests as common law holders actively involved in the organisation; having a voice and helping to set that future direction and strategic vision.

The Corporation is based in Murray Bridge. Do you feel like you've become embedded in the local community there?

Yes, we're gaining more traction. It's been a challenging year with COVID-19 to keep up our ability to interact and engage with the community, including with our own mob, as much as we would like to. As a community, we Ngarrindjeri like to meet face to face and go out on country to discuss what our priorities are, what the interests we need to capture are, and what the Ngarrindjeri values are that we need to incorporate into our business and our future relationships with different levels of government or other agencies or even private industry.

So we've been adapting how we achieve that engagement through utilising the technology available to us to ensure we keep our directors and our membership base informed and maintain broader engagement with government or other parties that we want to strengthen our ties to and collaborate on shared business with.

As a native title body, a lot of our areas of interest lie specifically around land, water, culture and heritage, so we try to ensure Ngarrindjeri values and interests around that heritage are being



incorporated, respected and valued with the broader community.

That's probably been the biggest change since determination; we're now sitting under Commonwealth legislation and that gives us a seat at the table where we can start to have equitable, respectful dialogue and try to activate true shared outcomes where our interests intersect.

And you seem to be doing quite well with that already. You've connected with the five local councils in the area: The Rural City of Murray Bridge, Coorong District Council, Alexandrina Council, Victor Harbor City Council and Yankalilla District Council and with different Departments – how's that been going?

Yes that's been going quite well. Another of our key initiatives when the current directors came on board was to reach out to those local governments – they are quite significant areas; large townships and council regions. Part of our strategy was going out and meeting with them and telling them who we are, what our roles and functions are, what our objectives are and what the pieces of legislation are that we're all responsible to under the Native Title Act. As a Prescribed Body Corporate in South Australia, we're recognised as the go-to body for the South Australian Aboriginal Heritage Act as well.

So we've been able to utilise the legislations we're accountable to as the initiation conversation drivers but then try to build dialogue into something beyond that by looking strategically

at what our shared interests are and building respectful relationships around activating that shared business.

Our current Chairperson Uncle Clyde Rigney senior has a very good saying: we can't do it alone; they need us, and we need them, and we need to be able to collaborate on shared business.

I would say that one of our biggest achievements thus far has been to bring all five of the councils; all mayors and CEOs together in one place, as well as all of the state and commonwealth partners that we're working with, to start talking about how we develop and activate these relationships. The strategy there is to enter into a master services agreement which then puts it into writing. Not only does that define the relationship, it provides clarity and accountability for both parties to ensure we have a process which is going to meet everyone's expectations.

How did that go?

It was received very well. Since that meeting, we've been catching up with each of the five councils to progress the agreement-making process. Each council has indicated their willingness to negotiate and work through that.

So ideally, what sort of goals are you working towards – what do you hope to achieve?

Well, we're also working with a number of South Australian state government agencies such as the Department of Environment and Water and the Department of Transport about some of

the major investment and projects such as environmental management actions that are going on within the state. This clearly targets where our interests lie. What this does is it gets Ngarrindjeri engaged early on in the proposal, planning and design process, prior to implementation, so we're able to make sure that Ngarrindjeri rights, interests and cultural values and opportunities are identified to elevate our community and involve them in the delivery of regional projects.

That's the aspiration, whether it's at a local government level, a state level or a Commonwealth level; to leverage and utilise the relationships we develop to elevate our community and get them involved in the decision making to have a voice and become part of the planning process, participate in implementation and identify opportunities as they arise.

The opportunities could be anything; they could be specifically around engagement, protection of cultural heritage management, procurement services for the delivery of projects – even looking at things like Aboriginal employment targets and how we can help achieve them at a localised level.

We're already working with different state agencies on initiatives like incorporating Ngarrindjeri language and information into signage, establishing Ngarrindjeri artwork in places of public art, ensuring Ngarrindjeri interests and values are incorporated into the design of buildings or infrastructure.

Every time we do that, there's the opportunity to tell our story, share our history, create respect for our culture and demonstrate that Ngarrindjeri are actively managing our shared landscape.

If you could look 10 years into the future Tim, where would you hope to see yourselves?

My personal vision would be that our community has been elevated. That we're carrying out our native title rights. That the opportunities we've been offered have been accepted. That it's not an obligation for other agencies and organisations to engage with us; that they see it as normal business. That working with Ngarrindjeri is not an afterthought – it's the first thought. That culture has been changed both internally within our nation and externally in our relationships with everyone else.

Being able to clearly identify and articulate what our role is within the region is important, too. This way opportunities and employment are being created, culture is being valued, knowledge is being transmitted across generations and cultures. I see this as being crucial to building a healthy, vibrant Ngarrindjeri community who are able to participate at a regional level.

We're only a small organisation at the moment, but as we develop these relationships and initiatives, we hope to grow our business to employ more people and provide that voice and leadership within our community, our region and even within the state.

50 Words Project

If you want to learn how to say a word in another language, where do you go first to find it? Probably in this day and age, the internet?

What about if you're trying to learn words in Indigenous languages from across Australia? Or you're trying to find words from your family's background? You might know if you've tried that it can be difficult to find the right resources to do this.

That's why the Research Unit for Indigenous Language at the University of Melbourne came up with the 50 Words Project, an online resource providing 50 words in as many Indigenous languages in Australia as possible. Seeing as though there are between 800 and 900 Indigenous languages across the country, this no small task.

One year in, the project has collected the 50 words in 64 languages with more in the works, but the team are always looking for more as they see this as an important resource tool.

"Language is a very central part of people's connection to their heritage, their ancestors, their country, who they are, where they're from; it's very emotional and important for people to have a connection with their language," said Professor Rachel Nordlinger from the Research Unit for Indigenous Language at the University of Melbourne, who's behind the project.

"It's great to be able to showcase these languages and try to dispel some myths that I think are still floating around in the broader Australian community, where people don't fully appreciate the incredible diversity and complexity of Indigenous languages. I don't think we fully appreciate them in Australia in the way that we should."

The language groups of Australia are represented on an interactive map of the country online, so that users can





QUIZ TIME!

Using the 50 Words map online, can you find the answers to these questions?

- ? What is the word for **hand** in Akarre?
- ? What is the word for **Southern Cross** in Barngarla?
- ? What is the word for **firewood** in Tiwi?
- ? What is **mungawinki** the word for **tomorrow**?
- ? In which language is **jarlangardi** the word for **goanna**?
- ? What are some words for **welcome, hello** and **goodbye** in your state?
- ? Near which major city is the language **Awabakal** spoken?
- ? On which islands is the language **Mawng** spoken?
- ? How would you welcome someone you've just met and find out their name in **Wajarri**? What about in **Wik-Mungkan, palawa kani** and **Mudburra**?

 50words.online

Language quiz courtesy of The Research Unit for Indigenous Language.

easily find the language group or area they are looking for, and ensure they are associating the words listed with the correct group and location. Users can simply click on the name of a group and the 50 words will appear alongside on the page in that language. The words are listed in written form with an audio recording by a language speaker, with community permission for their use from the groups who supplied them.

"A crucial aspect of our project is that all of the language information available on our website is information that's been provided by the relevant community members with permissions for it to be made public. So people can enjoy the website; school groups can use it, organisations can use it in different ways, and they can feel confident that they have the permissions of the community to do so, because that's how the information has been provided," said Professor Nordlinger.

This map could be a useful resource for Aboriginal people to reconnect with their heritage by relearning or reviving traditional languages they might not be fluent in anymore; for schools or educational organisations to learn 50 words in their local language, or for anyone in the general public to discover and appreciate the diversity of First Nations' languages around the country.

Go to www.50words.online to use it.

You can even contribute recordings for languages that are not yet included there.

The Research Unit for Indigenous Language has also put together a set of learning activities designed to accompany the map, two of which they've kindly let us publish here.

You can find more by clicking through to their website from the link above.

Language Word Search

We have created a word search using the 50 words website as the resource. You can find 15 words in Ngarrindjeri – good luck!

yekau (yes)	tarno (no)	parragai (firewood)
kari (smoke)	maiyi (wind)	nanggi (sun)
tuidi (star)	turni (hand)	plombi (ear)
yapi (tree)	pinyali (emu)	muldhari (magpie)
mraiya (bird)	nangai (father)	ningkawi (mother)

X	D	C	B	I	P	L	O	M	B	I	D	M	Y	J	C	X	D
N	Q	I	Z	Y	P	Y	E	K	A	U	Q	U	H	Z	U	M	N
T	M	O	G	D	I	N	E	C	Z	N	R	L	G	M	R	U	A
A	A	H	N	O	N	P	N	L	T	A	G	D	Y	O	P	M	N
R	I	T	I	J	Y	A	Q	O	L	N	Y	H	S	D	Y	R	G
N	Y	U	N	A	A	R	H	F	F	G	A	A	W	A	Y	A	A
O	I	L	G	G	L	R	J	T	T	G	P	R	M	W	Q	I	I
K	T	D	K	B	I	A	C	D	U	I	I	I	W	Z	Y	G	
F	A	I	A	H	L	G	Y	T	X	R	B	W	K	C	U	I	M
J	O	R	W	A	U	A	R	T	Z	A	N	B	F	Q	G	L	X
H	U	L	I	D	L	I	L	G	S	F	N	I	K	U	A	C	H
N	H	P	F	G	A	E	F	Z	J	Q	L	C	L	A	Y	F	O

Ngarrindjeri word search thanks to Project Officer Allyra Murray at The Research Unit for Indigenous Language.

Remnants of Aboriginal history preserved



Aboriginal history from two regions of South Australia will have some help to be recorded and preserved through work being undertaken to capture local memories and knowledge.

Projects will soon begin in both the Yorke Peninsula and the Yalata community, with the help of grants from the South Australian History fund, part of the History Trust of South Australia, which aims to make our states' history accessible to all.

The Nharangga Aboriginal Progress Association Inc were recently awarded a \$2,500 grant for a community-driven project to uncover Aboriginal history in the Yorke Peninsula area before European arrival, collate historical Nharangga knowledge and produce a cultural history kit.



Ooldea railway, near Yalata.
Image courtesy of Eleanor Hogan.



Left: Eleanor Hogan at Ormiston Gorge. Above: Ooldea, visited by Eleanor Hogan with Yalata community members. Images courtesy of Eleanor Hogan.

Project Manager Cathy Glazbrook said that white people took over the Yorke Peninsula quickly and within 20 years, 90 percent of the Nharangga people had disappeared and their culture had been 'decimated'.

"Elders have said that if you ask many Nharangga people who they are, they'll say they're Nharangga. If you ask them what that means, they don't know," said Glazbrook.

"They were here when the St Vincent and Spencer Gulfs were dry land, when there was a land bridge to Kangaroo Island. A lot of their dreaming stories tell these ancient facts, so we want to share Aboriginal history that is mainstream, that is for everybody, and we want to teach it to kids."

Glazbrook is researching culture pre-European settlement and will give the information uncovered back to the community to help locals to reclaim their identity.

Memories of Yalata will also be captured by Indigenous policy researcher and writer Eleanor Hogan, who was recently awarded a \$4,755 grant from the SA History fund. This assistance, alongside another smaller grant she's received from the Oral History Association of South Australia and the Northern Territory, will allow her to travel to and spend more time in the Yalata community, a place she is quite familiar with.

There, she plans to record the stories and memories of three senior Yalata women, transcribe them into a booklet with English and Pitjantjatjara translations and have them archived for the local community.

"They have seen a huge amount of historic change from the time when they were living along the railway line on the Nullarbor in the 1930s and 1940s," Hogan said.

That includes issues of land rights, the Maralinga nuclear testing site in the

1950s, the Missions, the impact of alcohol in the community and their participation in its restrictions.

Hogan, who calls Alice Springs home, got to know the rich history of the Yalata region and many of its residents whilst researching her upcoming book, *Into the Loneliness: the Unholy Alliance of Ernestine Hill and Daisy Bates*, which will be published in March 2021.

She met with Elders in their 70s and 80s twice over the last few years for this and discussed ways of recording their stories for the benefit of the region.

"The older generation of remote Aboriginal people tend to have more health issues earlier, so you've got less people to draw on for Pitjantjatjara history – the memories of past eras will be gone soon."

Inquiry into remote community stores

A parliamentary committee has shared their recommendations for improving food availability and affordability in remote Aboriginal communities.

The committee led by Julian Leeser MP, met to ensure remote communities had adequate food supplies during the coronavirus pandemic.

"It is important to acknowledge that this is the third time this matter has been examined in recent years and none of those inquiries has resolved the concerns about food prices and security that have been expressed," Julian Leeser MP said in the Report on food pricing and food security in remote Indigenous communities.

"The supply of quality and affordable food is often unstable due to poor

infrastructure, seasonal changes and the high costs of living and operating stores remotely," he said.

Recommendations include the establishment of a live price monitoring system across all remote stores, upgrades to road infrastructure and more wholesale distribution centres to make it easier to deliver food to communities.

There were 124 submissions to the inquiry with evidence of expensive and limited groceries when compared to non-remote communities.

The committee has also urged the Australian Competition and Consumer Commission to provide their own recommendations with a market study on remote stores.

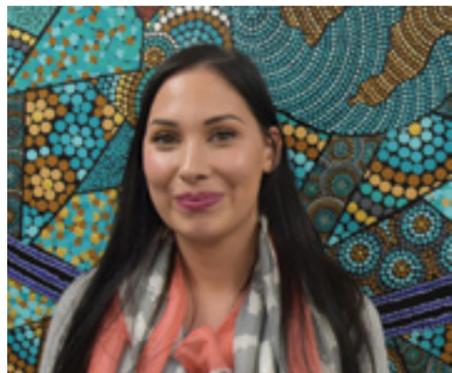


Photo by Outback Stores.

How to improve Aboriginal women's heart health



Katharine McBride, University of South Australia.



Anna Dowling, Research Assistant at SAHMRI.

Research led by University of South Australia PhD candidate Katharine McBride has found what makes the heart strong for Aboriginal and Torres Strait Islander women.

The life expectancy of Aboriginal women is 75.6 years, compared to 83.4 years for non-Aboriginal women. Cardiovascular disease is the leading cause of death for Aboriginal women and McBride's research shows what can happen to change this to meet the 2031 Closing the Gap target.

According to McBride's paper, *Good Heart: Telling Stories of Cardiovascular Protective and Risk Factors for Aboriginal Women*, the current approach to heart health is not working because the model of care fails to meet Aboriginal women's cultural needs.

"We spoke to people who had been impacted by heart disease and strokes and asked them what was important and where the gaps were," said McBride. "One was that there was a really clear message that we needed to be working on prevention and stopping heart disease before people got sick and ended up in hospital."

Anna Dowling, a Yamatji Badimia woman and Research Assistant at South Australian Health and Medical Research Institute, is a member of the advisory group

which helped McBride understand how to improve the cardiovascular health of Aboriginal women.

"A respectful way of doing research is to ensure it is governed and guided by Aboriginal people. Katharine set up the advisory group so that we can provide our input and guidance throughout the whole process," said Dowling.

The advisory group agreed that Aboriginal women's voices need to be prioritised to understand what protects the heart and puts it at risk. The study involved speaking with five established women's groups in South and Central Australia. The conversations happened in yarning circles where the women were comfortable to share their stories and thoughts about heart health.

"A couple of members of the advisory group and I went through those stories and started to pull out some of the messages," explains McBride. "We went back to the women in the women's groups and said, have we captured everything? Have we missed anything? Are we telling the stories that you wanted to tell? And then the advisory group came together in person and then online and wrote that narrative together."

The figure below shares this narrative, including 10 personal attributes which keep a woman's heart strong or sick and eight socio-ecological factors which affect a woman's capacity to care for her heart.

"A lot of people said that something that empowers them to care for their heart was

having good information and knowledge on how to care for their heart and what their risk profile looked like, and whether they were doing the right things," said McBride.

Aboriginal women 30 years and over should have a regular Heart Health Check with their doctor.

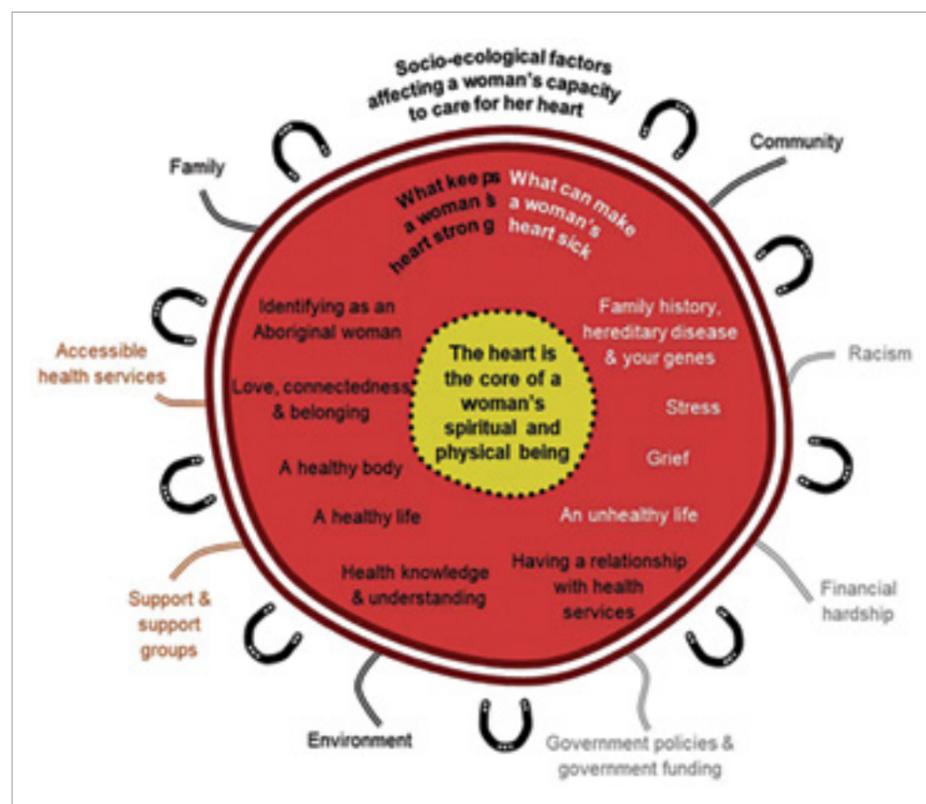


Image source: *Telling Stories of Cardiovascular Protective and Risk Factors for Aboriginal Women*.

Controversial cashless welfare card trial extended

Thousands of cashless welfare card users, many of them Indigenous, will continue using the Cashless Debit Card (CDC) for another two years after a failed attempt to make it permanent by the Federal Government.

The Senate agreed to continue trialling the program, which has been labelled 'racist' and 'punitive' by many users and onlookers including Labor and Greens senators, after Social Services Minister Anne Ruston put forward a last-minute proposal when it looked set to be voted down by independent senator Rex Patrick indicating he would vote against it.

The Federal Government had wanted to make the divisive scheme permanent across the trial sites of Ceduna in South Australia, the East Kimberley and Goldfields in Western Australia, and Bundaberg and Hervey Bay in Queensland, and extend it into Cape York and the Northern Territory.

Amendments were put forward in attempts to get Centre Alliance Senator Stirling Griff on board, but he chose to abstain from the vote despite earlier indications he would oppose the original bill, leading it to pass by just one vote.

Under the new deal, the scheme will remain in the trial sites but won't be extended to the new areas or made compulsory, which would have seen thousands of Territorians automatically moved onto it from the BasicsCard,

a program introduced during the 2007 Northern Territory intervention, after a separate amendment was passed to make the transition voluntary.

The CDC program puts 80% of a person's welfare payments onto a debit card, which can't be spent on alcohol or gambling products, gift cards, or to withdraw cash.

Ms Ruston told the Senate that 76 percent of people on the card in Ceduna were Indigenous, alongside 82 percent in the Kimberley region, 48 percent in the Goldfields and 18 per cent in the Queensland locations, evidencing many people's long-held view that the scheme, which has been going since early 2016 in some locations, disproportionately affects Aboriginal and Torres Strait Islander people.

Cheryl Axleby, Co-Chair of Aboriginal-led justice organisation, *Change the Record* told the ABC that the program discriminates against Indigenous Australians.

"It's very shameful and embarrassing. What it does, from what we've heard from community members, is actually further punishes them."

The Government have not released Adelaide University's \$2.5 million final evaluation on the program which would indicate what impact, if any, it has had on levels of gambling, alcohol and drug use.

The bill now needs to return to the lower house for the amendments to be approved.

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Newly published children's books with Aboriginal focus

IN REVIEW

Finding Our Heart

by Thomas Mayor, illustrated by Blak Douglas

A story about the Uluru Statement for young Australians

Finding Our Heart is a book directed at 5–10 year olds by Torres Strait Islander author Thomas Mayor, following on from his first bestselling book (directed at adults) *Finding the Heart of the Nation – the journey of the Uluru Statement towards Voice, Treaty and Truth*.

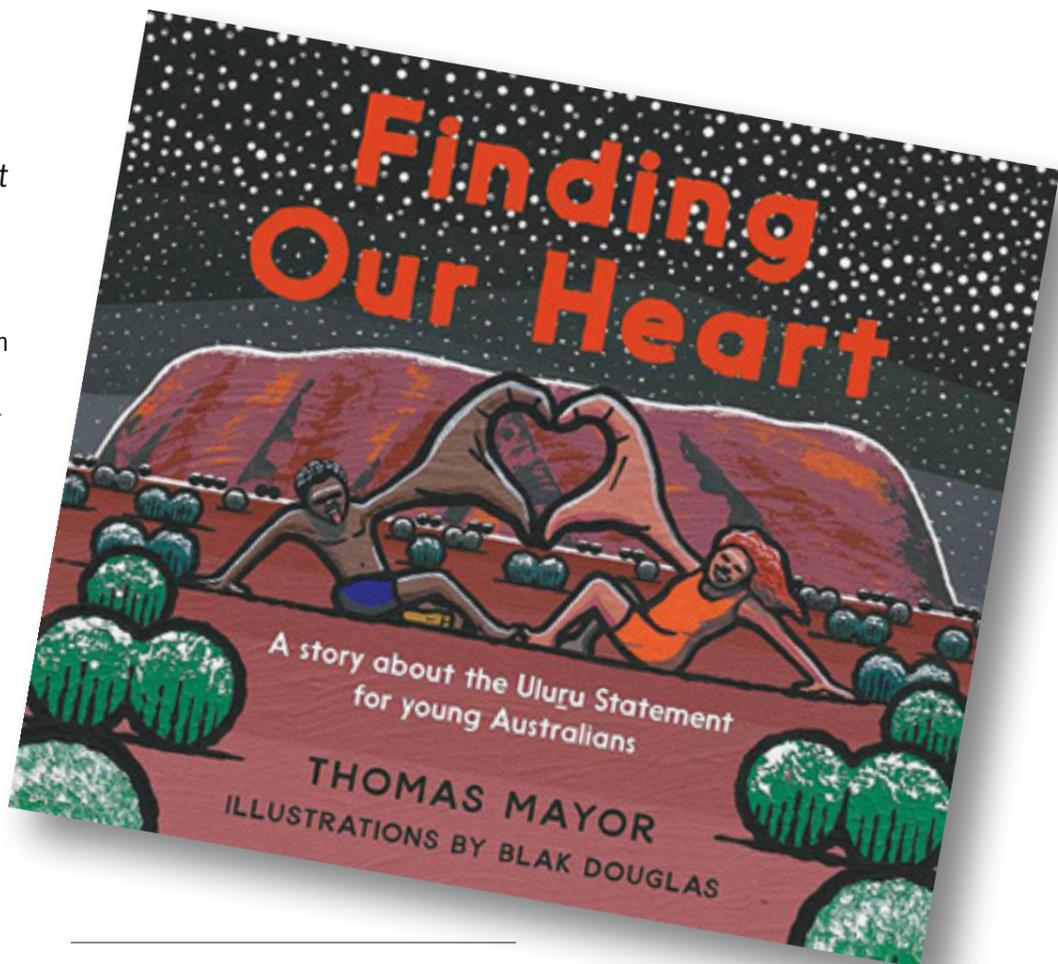
Finding Our Heart breaks down the Uluru Statement for young minds to more easily learn about the campaign to achieve voice, treaty and truth, and to share their findings with their parents and siblings at home.

“The idea came from my children, and I see other children, tell their families about what they learn at school...” said Thomas Mayor.

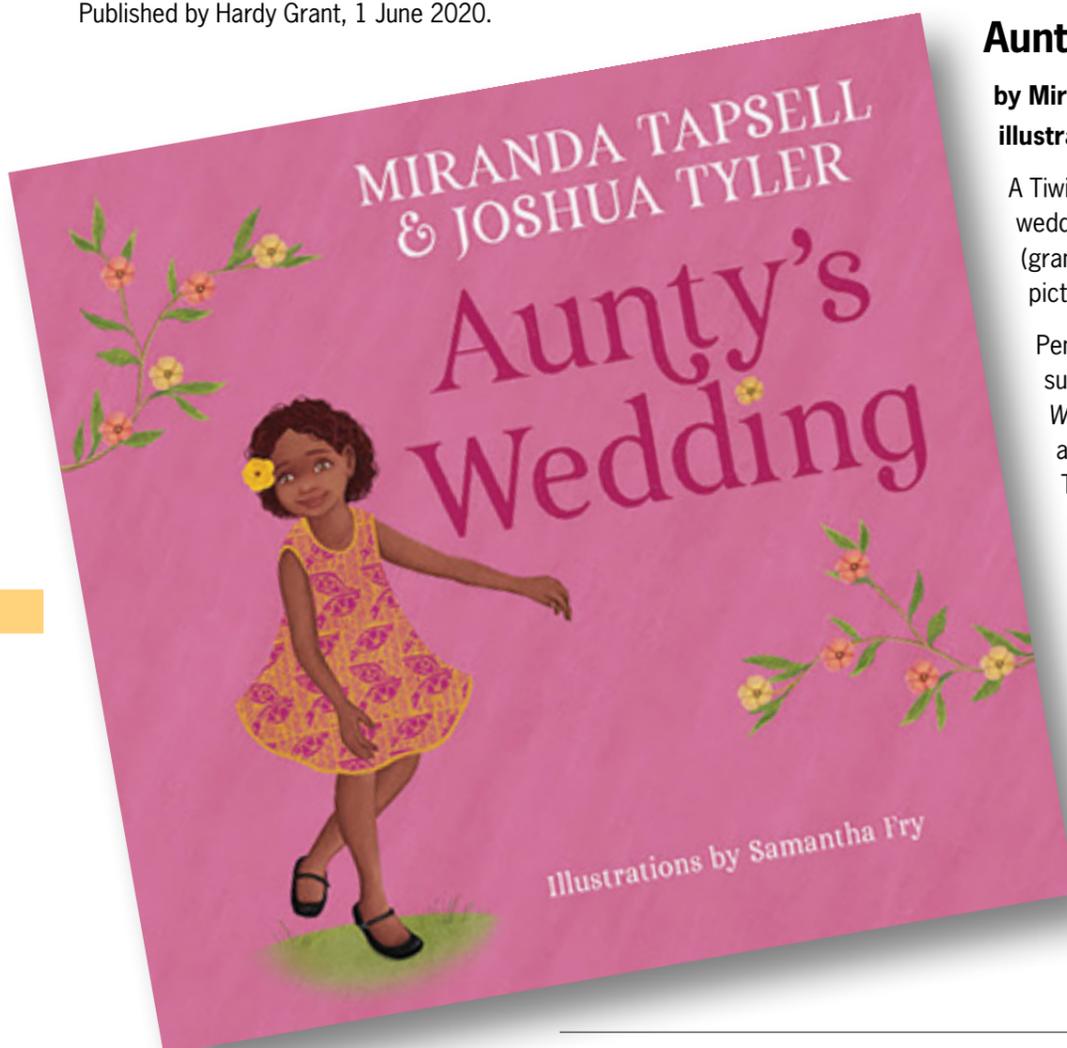
“My son’s learning language all the time and coming home and telling us about it, so I thought it would be a wonderful idea to write a children’s book to help children understand the Uluru Statement but also so they could go home and tell their families.”

Illustrations by Dhungatti artist Blak Douglas from Redfern.

Published by Hardy Grant, 1 June 2020.



“For the children who will teach us how to find our collective heart.”



Aunty's Wedding

by Miranda Tapsell and Joshua Tyler, illustrated by Samantha Fry

A Tiwi-Island girl prepares for her aunty's wedding alongside her Maningawu (grandmother) in this warm and lively picture book for 2–5 year olds.

Penned by the co-writers of the hugely successful Australian movie *Top End Wedding*, popular Larrakia actor, writer and activist Miranda Tapsell and Joshua Tyler, who grew up in the Barossa Valley on Peramangk country, *Aunty's Wedding* follows along the same theme, with beautiful illustrations by talented Dagoman artist Samantha Fry.

This delightful book will introduce little children to some of the fun rituals encountered at a wedding, including descriptions of some Top End customs with words in Tiwi language, with a handy glossary at the back.

Published by Allen & Unwin, 1 September 2020.

“Everyone on the island is getting ready for Aunty's wedding. Maningawu puts on her best hat and I can wear a wurrijinga in my hair. Lucky! We all dress up, but I still don't understand. Why do people have a wedding?”

Respect

by **Aunty Fay Stewart-Muir and Sue Lawson**, illustrated by **Lisa Kennedy**

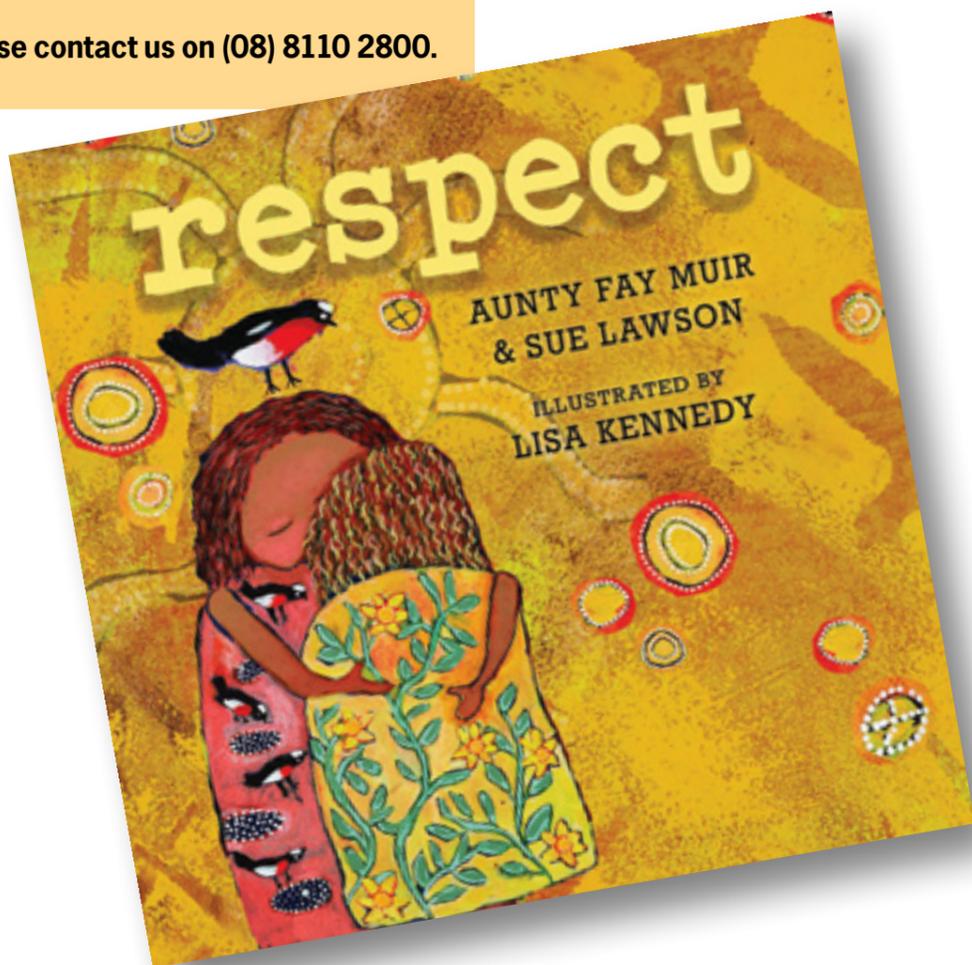
This delicate picture book combines pared-back text with bold illustrations as it teaches children the age-old role respect plays in our lives.

Written by Boonwurrung Elder Aunty Fay Stewart-Muir and award-winning children's author Sue Lawson, *Respect* features

illustrations from Trawlwoolway artist Lisa Kennedy that are reminiscent of ancient techniques while still capturing a modern style on the page.

This is first title in Magabala Books' 'Our Place' series of four children's picture books introducing little ones to important elements of Aboriginal and Torres Strait Islander culture.

Published by Magabala Books, 1 May 2020.



“Our Way is old. Older than the red earth. Older than flickering stars. Our way is respect.”



Hello Hello

written and illustrated by students from **Laverton, Menzies and Tjuntjuntjara remote community schools at the third Spinifex Writing Camp**, sponsored by the **Indigenous Literacy Foundation**.

Straight from the imaginations of kids from three remote Western Australian towns

comes the spookiest book to emerge from the Spinifex Writing Camp so far!

Students were joined by ILF ambassador and award-winning illustrator Ann James and singer/songwriter Chris Aitken and have together created a picture book to intrigue the young and the young at heart.

Published by the Indigenous Literacy Foundation, March 2020.

“A family is walking home on a very dark night. It's hard to see clearly – what is that shadow? And what is that noise???”

Brother Moon

by **Maree McCarthy Yoelu**, illustrated by **Samantha Fry**

Great-Grandpa captivates his great-grandson with the mysterious story of his brother who guides his connection to Country and shows him the way in the dark in this gentle, charming story.

The masterful storytelling by Great-Grandpa will have little ones guessing at who his brother could be right to the end (if the title doesn't give it away!).

At the end of the book we learn about the author's own grandfather, a respected Wadjigany man who was a leader amongst his people and the community as he lived off the land and travelled across the sea.

Published by Magabala Books, 1 March 2020.

Great-Grandpa Liman lives in a small house by the sea. There are no lights – just stars as far as the eye can see.



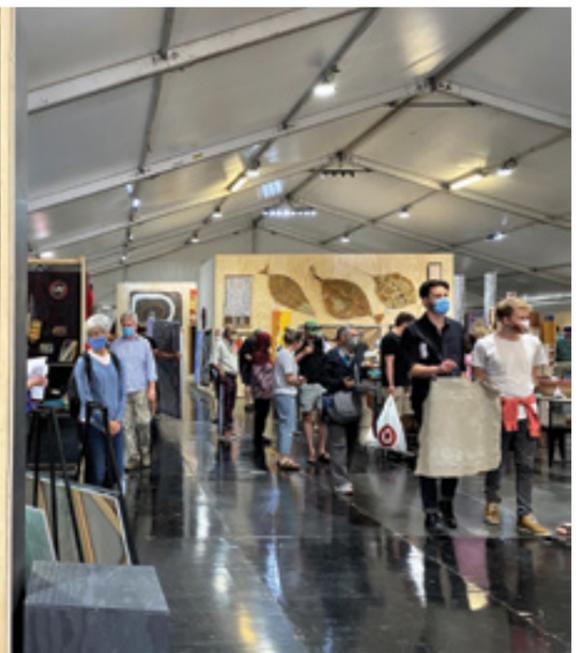
Tarnanthi Art Fair

Over one sunny weekend in December, the Tarnanthi Art Fair was held in a large marquee at Lot Fourteen.

The event featured a curated display of Aboriginal and Torres Strait Islander works for sale, handpicked by community-run art centres across the country to highlight established, mid-career and emerging artists. A broad selection of paintings, carvings, weavings, jewellery, clothing, textiles and homewares were available for purchase.

An online portal also available at the time allowed people to browse and purchase an extensive selection of art directly from art centres, wherever they were based.

Promoted as an ethical way to buy unique pieces of art, the Tarnanthi Art Fair ensured that every cent from every purchase went directly back to artists and their communities.





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Adnyamathanha dictionary launched

The first ever dictionary of the Adnyamathanha language of the Flinders Ranges region was published in Adelaide late last year.

Written by co-authors Terrence and Josie Coulthard, the 400-page *Adnyamathanha Culture Guide and Language Book* delves into cultural practices, muda (songlines), music, social history, the kinship system and grammar alongside a two-way dictionary – English to Adnyamathanha and Adnyamathanha to English.

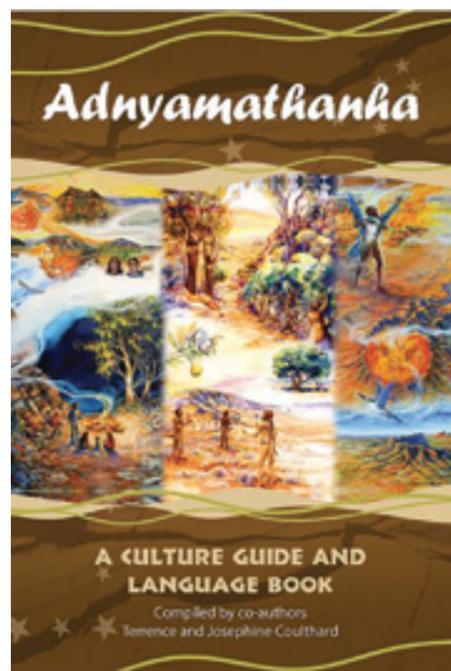
Adnyamathanha speaker Terrence Coulthard, who grew up in Nepabunna in the Northern Flinders Ranges, has been developing the resource since the mid-1980s and includes in it knowledge passed on from other language speakers and Elders, some of whom have since passed.

Both authors use the language in their day-to-day life with family, in their roles as teachers for the Education Department, and at their family's Cultural Tourism Centre at Iga Warta in the Northern Flinders Ranges.

The University of Adelaide's Mobile Language Team supported the project, with linguists and graphic designers working closely with the Coulthards over 18 months to finalise it.

The book was officially launched in November at the University of Adelaide, followed by two more subsequent launches at Wilpena Pound and Iga Warta.

Adnyamathanha Culture Guide and Language Book is available for purchase through Openbook Howden.



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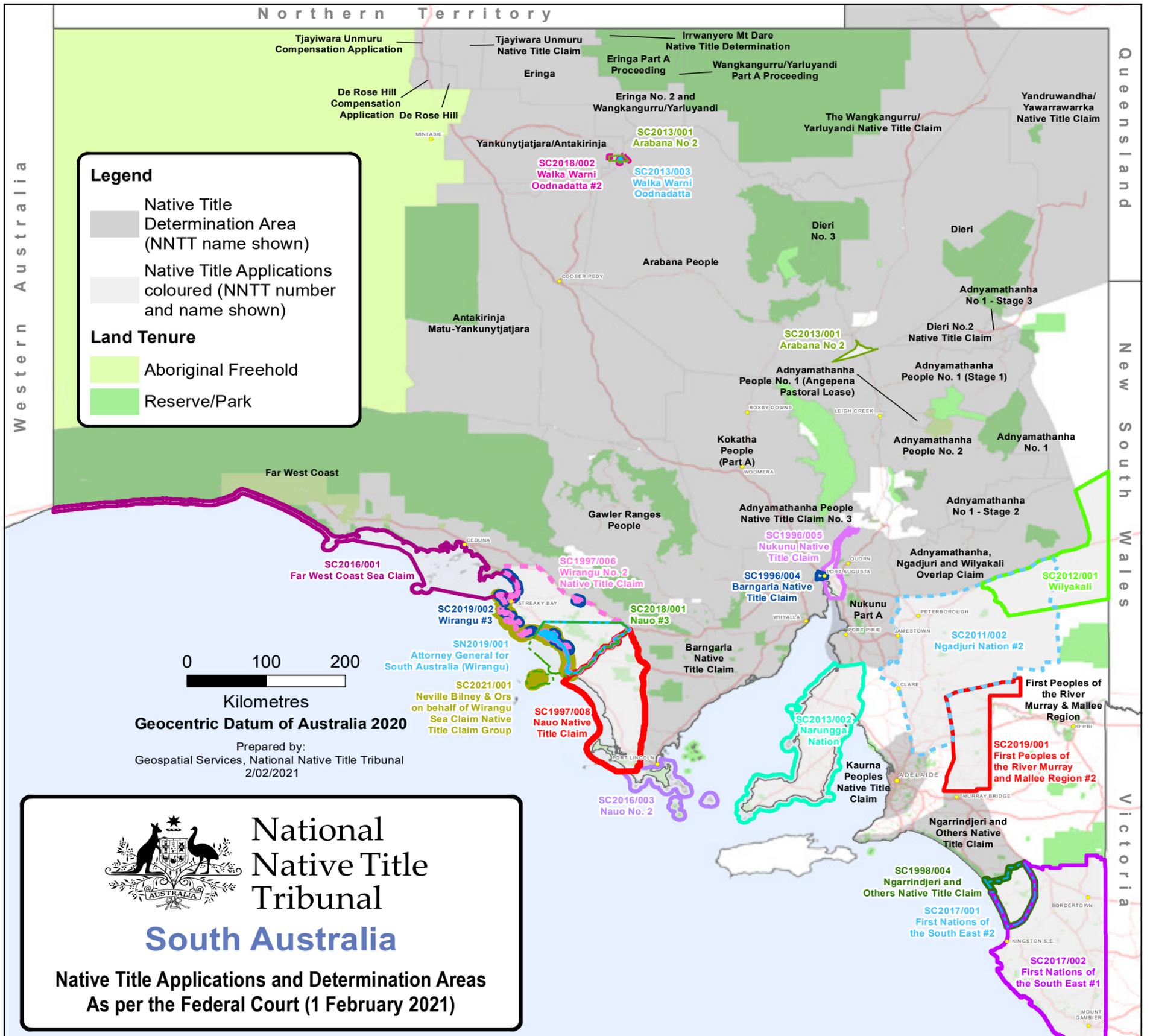
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