



ABORIGINAL → WAY

www.nativetitlesa.org



Ngarrindjeri elder Major 'Moogy' Sumner AM performs a smoking ceremony on the banks of the Karrawirra Parri (River Torrens) for delegates on Day 3 of the Summit. Kurna elder Jeffrey Newchurch sits to the left.

First AIATSIS Summit held in Adelaide

This year the Australian Institute of Aboriginal and Torres Strait Islander Studies (AIATSIS) combined the biennial Indigenous Research Conference and Native Title Conference to make the first AIATSIS Summit.

The AIATSIS Summit was held from 31 May to 4 June at the Adelaide Convention Centre with hosts Kurna Yerta Aboriginal Corporation (KYAC) and co-convenor South Australian Native Title Services (SANTS). The Summit

was a chance to reconnect and celebrate Mabo Day and National Reconciliation Week as a community on Kurna land.

Over 900 delegates attended across the five days which included presentations and workshops led by community leaders,

academics, and legal experts. It was an opportunity to strengthen Aboriginal and Torres Strait Islander cultures, knowledge, and governance following the isolation brought on by the COVID-19 pandemic.

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First AIATSIS Summit held in Adelaide



Rosalind Coleman, a Kurna and Narrunga woman of the Kurna Yerta Aboriginal Corporation welcomed delegates to her country, "may you conclude the week ahead with both memories and lessons," she said.



Aboriginal Commissioner for Children and Young People and SANTS Chairperson April Lawrie.

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What we heard at the AIATSIS Summit

Aboriginal Commissioner for Children and Young People and SANTS Chairperson April Lawrie had many heads nodding when she said, "Land needs people and people need the land".

The SANTS chair was proud to share that 60% of South Australia is now covered by determinations of native title, with 20 PBCs established and over 100 Indigenous Land Use Agreements registered.

"This speaks to the resilience of Aboriginal South Australians to sustain kinship and our cultural lives."

Ms Lawrie, a Mirning and Kokatha woman, asked delegates to consider what they want native title to mean to their children and grandchildren in 20 years' time.

"We need to seriously consider what the impacts are for seven generations ahead, ensuring the balance of governance and wealth opportunities alongside culture, country, and people."

Scan the QR Code to watch April Lawrie's keynote:



Bunuba woman June Oscar AO, the Aboriginal and Torres Strait Islander Social Justice Commissioner, shared the Wiyi Yani U Thangani (Women's Voices) Report. She said Indigenous women and girls want systems and services to focus on healing from intergenerational trauma, and a national plan of action to advance wellbeing.

Ms Oscar said many Indigenous women have told her the native title system is male dominated and that a lack of culturally safe structures for women as knowledge holders and decision makers is leading to destruction of women's sacred sites.

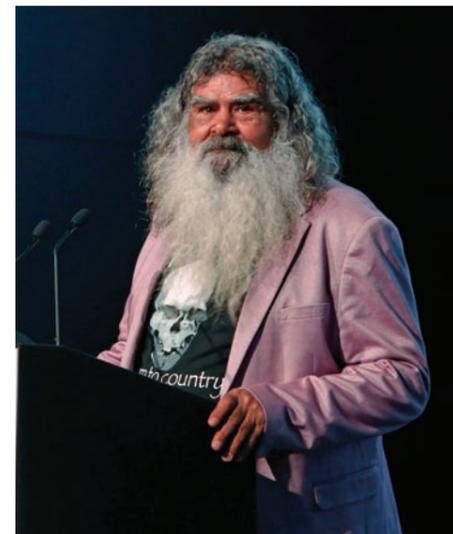
"You cannot reduce native title to a singular focus on land; native title is a fundamental part of social justice – it must sit within a whole of systems reform," she said.

Scan the QR Code to watch June Oscar AO's keynote:



Kurna elder and chair of Kurna Yerta Aboriginal Corporation, Jeffrey Newchurch, held a workshop about repatriation and the 'brick walls' facing Aboriginal people in bringing their old people home.

Donning his 'Repatriate – Return to Country' t-shirt, Mr Newchurch welcomed stronger



Kurna elder and chair of Kurna Yerta Aboriginal Corporation, Jeffrey Newchurch. Photo: AIATSIS.

relationships with the South Australian Government and South Australian Museum through the process of repatriation.

Mr Newchurch said he would like to see more sorry camps in the future. "We don't take the time to reflect, it's not a business like cemeteries today, we forget the old ways how we should take that time out to reflect and to give you the spirit to heal, to heal together."

Scan the QR Code to watch Jeffrey Newchurch's repatriation presentation:



CALL FOR EXPRESSIONS OF INTEREST IN JOINT STATE RECORDS OF SOUTH AUSTRALIA AND STATE LIBRARY OF SOUTH AUSTRALIA ABORIGINAL REFERENCE GROUP

The Directors of State Records of South Australia, and the State Library of South Australia (the agencies) are calling for Expressions of Interest from eligible individuals to form an Aboriginal Reference Group (ARG). The ARG will play an important and active role in guiding the development and implementation of programs, activities and services that relate to Aboriginal people and their cultures.

ABOUT THE AGENCIES

State Records of South Australia is the official custodian of records created by State and Local government agencies within South Australia and holds a wealth of material documenting the written history and experience of Aboriginal people in the State. Services offered include assistance with access to the collection and guides to records related to Aboriginal people.

The State Library of South Australia is an active collecting institution of archival manuscripts, publications, digital media, and pictorial works. The Library's collection of material created by and about Aboriginal peoples includes oral histories, audio-visual works, ethnographic documentation, and publications. Services offered by the Library include access to collections, resource guides, public internet access and exhibitions.

MEMBERSHIP

Any Aboriginal or Torres Strait Islander person can nominate for membership of the ARG for a term of up to 24 months. Preference will be given to those with connections to communities represented in the collections of the agencies.

The ARG will meet at least four times a year either in person, online or a combination of both.

Members will have knowledge of and experience in issues affecting Aboriginal people in relation to libraries, archives, and/or records management, and the ability to represent the interests of Aboriginal people across South Australia.

NOMINATIONS

Nominations may be made by an organisation, another community member or by self-nomination. Joint applications are encouraged to enable the sharing of responsibility and to provide mentoring opportunities.

Nomination forms and the ARG terms of reference are available at www.archives.sa.gov.au

Personal information provided through the nomination process will be managed in accordance with South Australian Public Sector Information Privacy Principles, and will only be used within the agencies in connection to nominations.

Nominations close 30 September 2021

For further information contact:

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State Records
of South Australia



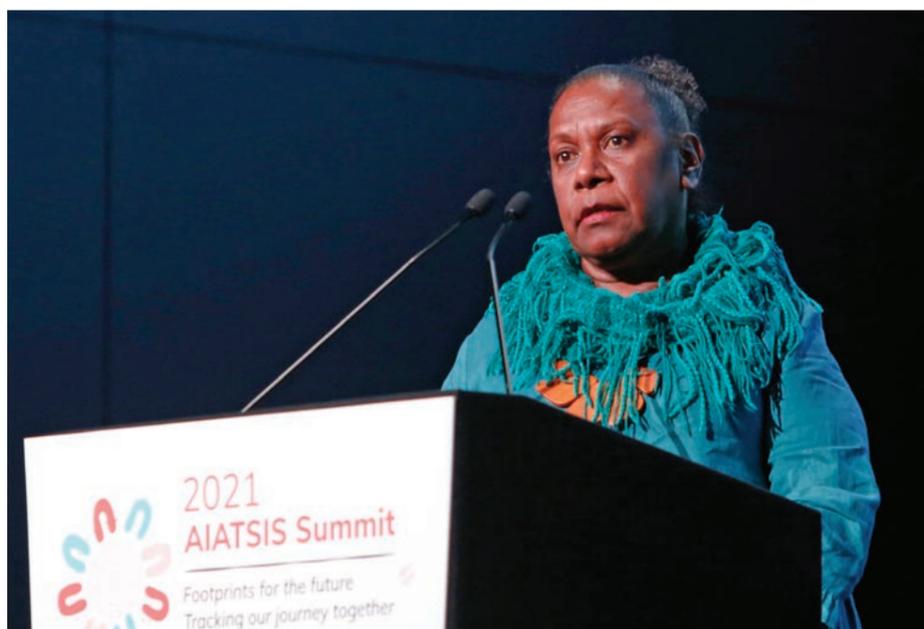
On Mabo Day (3 June) an emotional **Gail Mabo** spoke from the heart about growing up with her father the land rights activist Eddie Koiki Mabo.

She shared her father's legacy and the sacrifices made by her mother Bonita Mabo, who stood by his side during his plight for land rights.

"Take parts of their lives (Eddie and Bonita) and think about how your journey is going," she said. "When you walk forward, and you walk to achieve your goal – just remember who you have who's got your back."

The sacrifices made by the Mabo family have paved the way for native title in Australia. Ms Mabo asked important delegates in the room to put status aside and to use the summit to "humble yourself to be in the presence of elders".

Scan the QR Code to watch Gail Mabo's speech:



Gail Mabo. Photo: AIATSIS.



Minister for Indigenous Australians, Noongar man the Hon Ken Wyatt AM launched the AIATSIS Education Strategy which aims to develop further resources for educators to support their teaching about Aboriginal and Torres Strait Islander cultures (more info at aiatsis.gov.au).



A dance group led by Anangu Senior Law Man Murray George from the Kaltjiti (Fregon) community captivated delegates at the gala dinner as they performed the Seven Sisters inma.



Joshua Warrior and Rikki Lee Milera-Wilson were the MCs for the gala dinner on Wednesday 2 June.



AIATSIS CEO Craig Ritchie said, "Native title is a classic example of the complexity of the intersection of Aboriginal and white worlds, but Aboriginal people adapt and use the system to their advantage."

Scan the QR Code to listen to our interview with Mr Ritchie on the Aboriginal Way podcast:



SANTS would like to thank the hosts Kurna Yerta Aboriginal Corporation and members of the conference organising committee: Glenice Sumner, Rosalind Coleman, George Taylor, Tania Taylor and Madge Wanganeen. Thanks also to AIATSIS for their work behind the scenes to hold a successful Summit amid COVID-19.



Delegates from the Indigenous Women's Talking Circle workshop on day 4 of the AIATSIS Summit. Photo: AIATSIS.



Tania Taylor and Madge Wanganeen from Kurna Yerta Aboriginal Corporation.

Nauo and Wirangu agree on consent determinations

On 15 July, Nauo and Wirangu community members came together at Mallee Park Football Club in Port Lincoln to consider potential consent determinations of native title stemming from mediation with the state and federal governments.

Nauo and Wirangu peoples have native title claims over the western Eyre Peninsula region including Venus Bay, Elliston and Coffin Bay, that were listed for trial commencing on 2 August 2021.

The Federal Court has now adjourned the trial to allow the parties to finalise the determinations with the state and Commonwealth Governments.

Two of these native title claims were first submitted in the late 1990s and both communities are relieved to finally reach a resolution.

Nauo elder, Jodie Miller, acknowledged his late Aunty Marlene Weetra-Height who started fighting for recognition in 1981.

“This acknowledges who we are and where we’re from, to have the Nauo name put up in places where people can understand that this is our country and what we’ve fought for.”

Wirangu and Kokatha elder, Jack Johncock, said it’s an opportunity for both groups to look after country together.

“It was a very special day for both Nauo and Wirangu, we’ve been working towards a joint claim, and we came to a mutual agreement that we both had interest in that particular part of our lands.”

It is hoped a consent determination on country will happen later this year or early in 2022. *Aboriginal Way* will keep you up to date as negotiations continue.



Jody Miller, Pauline Branson, Cynthia Weetra, Jason Ramp and Brenton Weetra.



Estelle Miller, Jack Johncock and Cecelia Cox.



New carbon farming Code recognises native title rights



The Indigenous Carbon Industry Network (ICIN) members gather at the inaugural ICIN Meeting in Darwin, 2019. Photo: CDU – RIELICIN.

Native title groups will need to give free, prior, and informed consent to carbon farming projects following a new Code of Conduct by the Carbon Market Institute.

Carbon farming involves changing land management and agricultural practices to reduce the green-house gas emissions from livestock, soil, or vegetation (known as avoidance), or by storing additional carbon in vegetation and soils (known as sequestration).

Keeping carbon in the ground generates carbon credits which can be sold through federal government auctions. The Australian Carbon Industry Code of Conduct will ensure farmers share economic opportunities, including the Emissions Reduction Fund/Climate Solutions Fund, without excluding native title groups.

As carbon farming is a specific non-pastoral land use, it comes with separate regulatory requirements including native title consent. The Carbon Credits (Carbon Farming Initiative) Act 2011 (Cth) does not say how carbon farmers should seek consent from native title groups.

The Indigenous Carbon Industry Network (ICIN) noticed this gap in the Act and collated best practice guidelines on seeking free, prior, and informed consent from native title holders that have been included in the Code.

ICIN Coordinator Anna Boustead says the Network enables and empowers Indigenous carbon producers and traditional owners of carbon projects to benefit from carbon markets through their land and sea management practices.

“The carbon industry has positioned itself as a sustainable and ethical industry which will support outcomes that are good for country and good for communities,” Ms Boustead explains. “It is important that business practices of carbon project developers, brokers and agents which seek to profit from the production of carbon credits reflect these high standards.

“We want to see the carbon industry become a shining light in recognising

Indigenous rights and interests to realise these remarkable opportunities – but the industry has some way to go yet.”

In northern Australia where carbon farming has taken off, Indigenous-owned carbon projects are delivering multiple outcomes including better fire management, protection of cultural sites, improved biodiversity, infrastructure, and investment in community programs.

South Australia’s number of carbon farming projects is behind the rest of

Australia, but this will change with a review of the Pastoral Act according to Primary Industries and Regional Development Minister David Basham.

“At this point in the pastoral rangelands area, we only have three projects that are in operation, that’s in relation to about 300 nationally, so we’re 1 percent of the opportunities (that have) been taken up,” Mr Basham said.

South Australian Native Title Services (SANTS) CEO Keith Thomas recognises the potential of carbon farming in South Australia and says the Code fills in the gaps of the Carbon Credits (Carbon Farming Initiative) Act 2011 (Cth).

“I would like to commend the Indigenous Carbon Industry Network for their commitment to incorporate best practice guidelines in the Australian Carbon Industry Code of Conduct,” Mr Thomas said.

“SANTS is helping one native title holder negotiate their involvement in a carbon project with a South Australian pastoralist and the Code will be an important guide in this process.”

Currently pastoral leases last for 42 years in South Australia, however that could be expanded to 100 years under the state government’s review of the Pastoral Act. This is more reason for native title holders to be included in carbon farming projects taking place on their country.

Find out more about Indigenous Carbon Industry Network: icin.org.au

Read the Australian Carbon Industry Code of Conduct: carbonmarketinstitute.org/code



Indigenous rangers manage fire in the West Arnhem Land, where the first Indigenous-owned carbon project began in 2006. Photo: Warddeken Land Management.

Kaurna cultural burn makes history



The first cultural burn on Kurna Yerta since colonisation was significant and emotional for the traditional owners of the Adelaide plains.

For thousands of years, the Aboriginal people used small, controlled fires to benefit people and land. It was missing from Adelaide CBD for 200 years.

Three years of collaboration between the Kurna people, City of Adelaide, and the Department for Environment and Water led to the historic cultural burn at Tuthangga Carriageway Park in the Adelaide Park Lands.

Planning started in 2019, with the City of Adelaide's Horticulture Team and members of the Kurna community learning from traditional fire practitioner Victor Steffensen, a Tagalaka man.

"When we see little projects like this, it's not insignificant, because it gives the people in cities an opportunity to be exposed to the knowledge, and to understand," Mr Steffensen said, who has shared knowledge of cultural burns for the past 20 years.

Cultural burns target dry ground-level plants – posing no danger to wildlife –

and clear fuel which could start bushfires. The smoke helps with the germination of seeds and regeneration of plants, while the fire provides spiritual connection.

"It'll awaken those seeds that have been lying in the ground for many years," explained Allan Sumner, a Kurna and Ngarrindjeri man involved in the burn. "In fact, the term Tarnanthi, which is used for the arts festival here in South Australia means to arise, like a seed growing up from the ground.

"For us as Aboriginal people, just the smell of fire and smoke connects us back to the country. There's something that touches our senses, and it gives us a sense of belonging."

Kurna elder Jeffrey Newchurch and the Adelaide and Mount Lofty Ranges Natural Resources Management Board, now Green Adelaide, proposed the idea. Mr Newchurch was pleased to camp in the park lands on the eve of the cultural burn.

"To have a campfire in the heart of your city is important," he said. "To do a cultural practice program around a cultural burn is highly significant and it's emotional for me because people don't understand all the brick walls you've got to go through."

As Kurna integrate their knowledge into the management of the Adelaide Park Lands, it provides the opportunity for elders to share practices with their young people. The City of Adelaide is learning too, from the traditional owners who know how to protect natural ecosystems.

"Over the years, our native grasslands and grassy woodlands have come under increasing pressure from human settlement, urbanisation and a changing climate," explains Gemma Bataille, Biodiversity Leading Hand for the City of Adelaide.

In the past, the council's horticulture team have used hand-weeding, mowing and brush-cutting as methods to maintain Tuthangga Carriageway Park. The aim of the cultural burn is to increase total native cover, which is expected in the coming months.

The cultural burn was reconciliation in action – a project led by Aboriginal people with the aim to heal country, the theme of NAIDOC 2021.

"As an Aboriginal man, I can't heal alone," Mr Newchurch said. "I have to work with the wider community, the non-Aboriginal community to heal together. We heal the country, we heal ourselves as human beings."



Native title claims update

Claims listed/or in trial

Walka Wani Oodnadatta No.1 and No.2 and Arabana No.2
Trial concluded 12 March 2021.

Wirangu No.2, Wirangu No.3 and Wirangu No.4 (sea claim)
Community has agreed in principle to a consent determination offer. Trial has been adjourned to a date to be fixed. New Mirning claim now also overlaps

the Wirangu Part A claim area and Streaky Bay golf course full court appeal is being heard in August.

Nauo/Nauo No.2/Nauo No.3
Community has agreed in principle to a consent determination offer. Trial has been adjourned to a date to be fixed.

Ngadjuri No.2 and Wilyakali
Ngadjuri and Wilyakali have now been offered consent determinations.

First Nations of the South East No.1 and No.2 and Ngarrindjeri Trial commencing September 2021. Mediation between the groups continues.

Other claims

Narungga Nation Compensation matters continue to be negotiated.

Nukunu and Barngarla Groups are negotiating consent determination with the State.

Malyankapa New claim filed and undergoing mediation.

Far West Coast (FWC) Sea claim Matter listed for trial commencing in 2022. Mirning have filed an overlapping claim on 10 May.

First Peoples of the River Murray and Mallee Native Title Report provided to the State in June.

In Focus: Far West Coast Aboriginal Corporation

Far West Coast (FWC) Acting CEO Jason Wild spoke to *Aboriginal Way* about the success of their corporation since the consent determination in 2013 that gave them rights and interests to parts of their traditional land and waters.

What achievements are you proud of as a corporation?

The Far West Coast Trust purchased the office at Ceduna and has donated it to the Corporation. We run our own charitable trust for member services all run locally on country. Before that, it was run by Equity trust and ANZ trustees. Applications would be assessed against the criteria, be sent to them and then they'd make a decision that'd be relayed back to the office to help members out. Whereas now that's all done on site and that's something the community wanted.

FWC is the majority shareholder in partnership with CedRent, in the Enterprise rent-a-car franchise. We have locations in Adelaide, regional SA, NT, and recently partnered with Yindjibarndi Wealth in Port Hedland airport. As far as I'm aware, we are the only Aboriginal owned car rental business that specialises in mine spec vehicles, a lot have dabbled in it, but we're specialised in it. We've got huge plans for expansion over the next two years to increase the fleet by a thousand vehicles, which will in turn generate a fair bit of profit coming back into the Far West Coast as well as providing employment opportunities for FWC people.

How are you preserving and protecting cultural heritage?

Last year with Independent Heritage Consultants (IHC) a cultural heritage management policy was developed. Now we've got a full script of the things that we need to go through when something happens. Whether that's a clearance, like a participant survey where a mining company will want a particular piece of ground looked at when they're going to start drilling or exploring.

We'll have a clearance team go out and assess the area and come back to the board for clearance. The policy spells out the steps that we need to take and also covers artefact discoveries. If explorers find anything on site that may be classed as an artefact, there's a process in place for notification which is all in line with the Aboriginal Heritage Act (1988) to make sure that everyone's covered.

As the mining company digs the product out of the ground, they leave a big hole. A requirement of the mining process is clearing the area to start with and keeping all the seeds, all the trees, and basically everything to try and get it back to as natural looking as it was before the mine.

We've also got a ranger program that we've self-funded through Far West Coast Investments and they've had the opportunity to go out there and help with seed certification and collecting the seeds Iluka Resources need for the revegetation work.

What educational and employment pathways have been possible since the consent determination?

The Far West Coast has a memorandum of understanding with the Smith Family to run the Indigenous Youth Leadership Program (IYLP) for students from remote areas. We support 12 students to attend high-performing schools in Adelaide and the Smith Family runs that process in partnership with the government through the IYLP program.

The Smith Family run the application process and FWC is involved in the interviews and decision making. The criteria includes having to be from remote area – the intent of the program is to support the students from remote area to come to school, learn about the boarding experience and obviously meeting aspirational targets for education, independence and to complete year 12. Part of the boarding experiences is learning independence, as well as the structured tutoring and assistance after school.

We've had some really, really good success out of that program. The majority of the students who have completed year 12 are working at the moment. We've got one young lad on the investments board at the moment, who's got his own company. He was one of the first kids to go through. We've got plumbers, apprentices, we've got teachers, students going into university, and they all started at remote places like Penong, Yalata, Ceduna, Port Lincoln, moved down to the city to access the program. Now they're moving on to bigger and better things, which at the end of the day, we hope they can come back to community and be role models within the community and also share the skills that they've learned along the way.

We have a workforce development program in the office where people can come in with their resumes and Iluka and their contractors can ring up the office and say, we need a worker to cover this shift, we can go through our database, find out who's qualified, get them medical, get them inducted on site and give them work opportunities out there.

We run a small labour hire program through Far West Mining and Civil and we've had something like 30 people go through that and have either gained employment out on the mine site or gained experience on machines and then gone elsewhere.

We're also in partnership with Iluka and other service providers in Ceduna and just started a work experience program where four young people have basically been skilled up on what to expect when they go out on the mine. It's an eight to 12 week program where they do a lot of groundwork before they actually go on site. And then there's the opportunity to do three swings at Iluka paid work. The participants can decide whether the mine life is for them or not and there are apprenticeship opportunities at the end.

Far West Mining and Civil is one of our enterprise arms. We dry hire machinery to Iluka Resources and receive a benefit back from that. A monthly lease payment covers the cost of the loans that we get for those machines and then there's a profit margin as well. We sell the machines at the end of the lease (normally 3 years) and make a small profit.

How is Far West Coast planning to support members in the future? Is this sustainable?

We recognise that Iluka won't be there forever. I think the original lifespan of the mine was around 20 years. The Far West Coast needs to have provisions made to manage for life after the life of the mine, so seven generations down the track our kids, grandkids, and their grandkids that can still access the same sort of services that their current Far West Coast membership base can.

What plans does the corporation have for the future?

With the commercial side of things, we've recently entered into a joint venture with the Stehr Group. The Stehr group are major players in the tuna industry in Port Lincoln. Last year the Far West Coast investments invested into the JV and received a \$3 million grant from Indigenous Land and Sea Council to purchase a 25-ton quota of tuna. Obviously COVID had an impact on revenue, but things are on the improve. That's just



Far West Coast Acting CEO, Jason Wild.

another way that we're diversifying into different streams of income, but it's the long-term plan for that is to get Far West Coast members employed in the industry and get them managing the industry, running the boats themselves. So, that's a long-term vision and this is just the start of getting into that industry.

Obviously, the planned growth of the CedRent Enterprise franchise is exciting and we also want to attract government funding to help run the FWC Ranger program to carry out activities on country.

Find out more about Far West Coast Aboriginal Corporation:
fwcac.org.au

Follow FWCAC on Facebook:
facebook.com/farwest.coast



Photos: Supplied.

Aboriginal elders village to be built in Adelaide

A \$10 million dollar project announced in June 2021 will create a purpose-built village for Aboriginal elders living in Adelaide.

The Aboriginal Independent Living Village project will be built on part of a 5.8-hectare property purchased by the Indigenous Land and Sea Corporation (ILSC) on behalf of the native title holders of the Adelaide plains area.

The proposed development will include 40 individual homes to be built on 1.3 hectares of the property that is located 13km south of the CBD close to Warriparinga, a culturally significant site near the Warriparri Sturt River in Bedford Park.

The elders village is a partnership between the South Australian Government, Kurna Yerta Aboriginal Corporation (KYAC), the Indigenous Land and Sea Corporation (ILSC), and Aboriginal Community Housing Limited (ACHL).

Kurna Nation Pangkarra Property Trust Chair Garth Agius said the Aboriginal Independent Living Village is a welcome opportunity for both the Pangkarra Trust and the Kurna Nation.

"Adelaide has been our home for thousands of years," Mr Agius said. "This is still our traditional lands, our country Pangkarra, but as the traditional

owners we still do not own our own homes," Mr Agius said.

"KYAC is appreciative for the support shown from all the funding partners to allow the Aboriginal elders village to proceed. The cultural safety of our elders and their wellbeing is our highest priority and is well supported by the tailor-made design on land of cultural significance to the Kurna people. It is with tears of joy that KYAC will see elders well cared for into the future."

ILSC's Group CEO Joe Morrison is proud of the project which will provide culturally appropriate independent living solution for Aboriginal people in South Australia.

"The ILSC believes the joint approach between native title holders, Indigenous community organisations, the state government and a federal government entity is the key to successfully delivering a project which will provide long term social and cultural benefits for Aboriginal elders on Kurna country," said Mr Morrison.

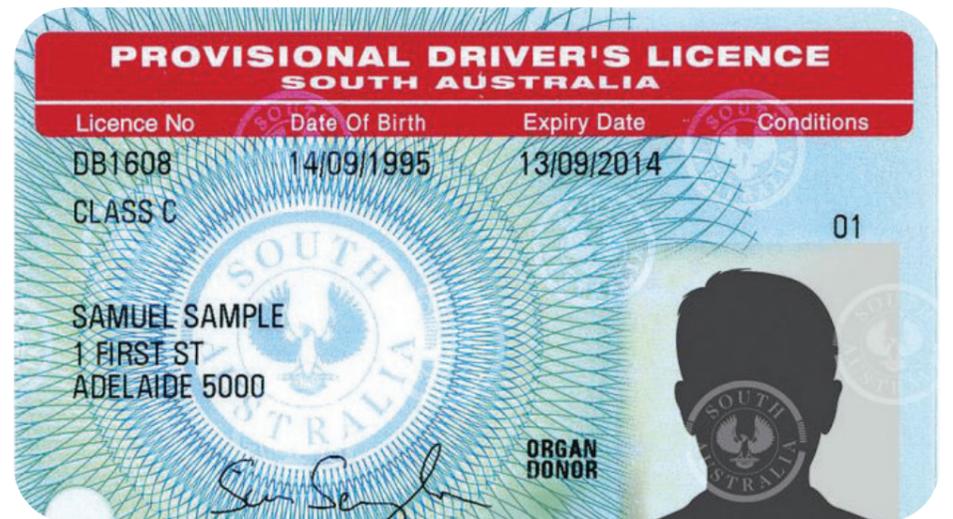
ACHL will oversee construction and provide tenancy management services once the village is built. Culturally inclusive features include an outdoor fire pit and homes feature mobility aids, allowing residents to remain in their homes as they age.

Construction of the village will begin in 2022.



Concept images: C4 Architects.

First Nations place names on drivers' licences



There is now the option to include the First Nations place name next to the address on your South Australian driver's licence.

The Department of Infrastructure and Transport says it's an option available on the driver's licence application and a request which can be made by contacting Service SA.

Gomeri woman Rachael McPhail calls the option a massive step forward in the Reconciliation process "acknowledging that every place in Australia has an original name".

Ms McPhail had recent success in her campaign to include traditional place names as part of the mailing address on Australian postage labels.

South Australian Native Title Services CEO Keith Thomas said, "Aboriginal people are proud of their heritage and their connection

to country and having that made available through a broad extension is important."

Whose country am I on?

Many people and organisations want to know whose country they are on to recognise and show their respect for traditional owners.

To check whose country you are on in native title terms, you can check an interactive map tool, Native Title Vision, maintained by the Native Title Tribunal at www.nntt.gov.au. Search for your address, then click on the surrounding area to see the determined or claim land.

Some areas in Australia are not yet determined for native title purposes or are the subject of overlapping native title claims. In this case you can consult with local Aboriginal people to consider their perspectives on who should be recognised as local traditional owners.

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ABORIGINAL WAY

10,000 copies sent to SA & NT

Contact: enquiries@nativetitlesa.org

Shane Cook is making art, miles, and dreams a reality



Shane in front of his mural at the Adelaide Central Market. Photo: Adelaide Central Market.



Robert de Castella embraces Shane Cook at the finish line of the New York Marathon. Photo: Supplied.

Shane Mankitya Cook had an accident when he was 12 years old which left him with third degree burns to almost 30% of his body.

While Shane's country of heritage is Wulli Wulli and Guwa in Queensland, he was born in Adelaide and adopted by the Kurna community who gave him the name Mankitya 'the scarred one'.

After the accident, Shane's tattoos helped him take back control of his body, "the more I got tattooed, the more confidence I would have in myself," he said.

Shane went on to become a tattoo and aerosol artist and works with clients to ensure designs are culturally appropriate.

"Now around Australia people are using tattoos to promote their identity or showcase their own art. If I can help people be strong in their identity, then that's my job done."

High school was tough for Shane, recovering from his accident and coping with an unwell mother who needed a kidney transplant.

During this time, Shane started to learn about his own culture and family history. "I knew my Nanna was Aboriginal and I knew we were Aboriginal, but I didn't really know what that meant for me as a young person in society."

"I was pretty disconnected from school, but I had a mentor at my high school at the time, Jack Buckskin, who I'm really close with now and consider him like my older brother."

Shane went back to school a couple of years later and finished year 12 – now he mentors young people who were in a similar position to him growing up.

"When I did the wrong thing I'd be told off, but it wouldn't be held against me – sometimes we're too quick to write young people off and sometimes it just takes

a bit of time, care, and love that they haven't got from other parts of their life."

In 2019, Shane was recruited by the Indigenous Marathon Project, founded by legendary Aboriginal runner Rob DeCastella, to train for the New York Marathon.

Determined to step out of his comfort zone, Shane ran 42.2km in New York and continues to compete in local and national races. The Indigenous Marathon Foundation equipped him with certifications to become a leader in his community to promote a healthy lifestyle.



Photo: Tom Huntley.

Shane has been able to combine his passion for sport and art designing guernseys for the Port Adelaide Football team, the Adelaide Crows, the Adelaide Thunderbirds and shorts for Anthony Mundine. His achievements motivate young Indigenous people to reach their goals by using their culture as inspiration.

"Arts connected me to my culture and as Aboriginal people we're great storytellers and great artists. There's something that we're doing, that we've always done that is significant."

Follow Shane on Instagram:
@shanekooka

Pirku-itya

Our Reconciliation Action Plan community partnership program is now open for applications.

Focused on grassroots community events and projects that support and contribute to Reconciliation in South Australia.

Our vision for reconciliation is to support stronger communities through reconciliation-based activities that link to SA Water's vision of delivering trusted water services for a sustainable and healthy South Australia.

Pirku-itya is available to not-for-profit South Australian organisations to apply for sponsorship of up to \$10,000 to support projects or events that contribute to reconciliation outcomes.

Applications close 30 August 2021

For more information and to apply online www.sawater.com.au

(Use of Kurna language in program has been provided and approved by Jack Buckskin – Chair of the Kurna Language Committee)



Photo: Black Diamond Tattoo.

Book launch: Sorry and Beyond – Healing the Stolen Generations

About the book

Brian Butler's grandmother was taken from her family by government officials in 1910. She was 12 years old. Twenty years later her daughter, Brian's mother, was also taken.

Thousands of Aboriginal and Torres Strait Islander families, like Brian Butler's, have been coping with the impact of child removal for more than a century.

Sorry and Beyond describes the growth of the grassroots movement that exposed

the truth about Australia's removal policies and worked for healing and justice.

Born in Aboriginal and Torres Strait Islander communities, the movement was joined by nearly a million non-Indigenous Australians in the 1998 Sorry Day and Journey of Healing campaigns, which paved the way for the Federal Parliament's unanimous apology in 2008.

As the Journey of Healing campaign has shown, community initiatives have played a vital part in overcoming the immense damage done.

The journey isn't over. *Sorry and Beyond* is a call to continue the work of healing this national trauma.

"Here is a committed history of understanding and fighting for the Stolen Generations over the last 50 years. Read of the battle for recognition in the teeth of half a dozen obdurate Ministers for Aboriginal Affairs. And the state of play today: unfinished business. You'll find not a word of theoretical jargon in this passionate narrative by two of the leading players working right at the coalface. This is one ripping yarn."

Professor Peter Read, co-founder, Link-Up NSW Aboriginal Corporation

About the authors

Brian Butler is from central Australia and, since his teens, has devoted himself to reuniting families separated by the removal policies, and healing the harm caused. He was the first Director of South Australia's Aboriginal Child Care Agency, and for 15 years chaired the Secretariat



Brian Butler signs a copy of his new book for Aboriginal Commissioner for Children and Young People, April Lawrie.

of National Aboriginal and Islander Child Care. He was an ATSIC Commissioner for South Australia, and was nominee for Senior Australian of the Year in South Australia.

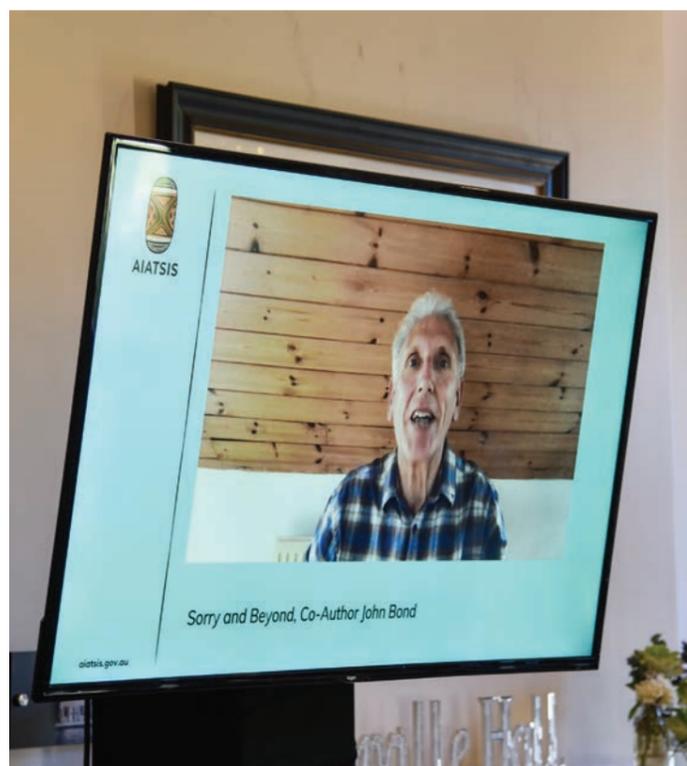
He has served on the boards of many Aboriginal organisations, and is a consultant to South Australia's Commissioner for Aboriginal Children and Young People.

John Bond has worked in 30 countries, written for many publications, and

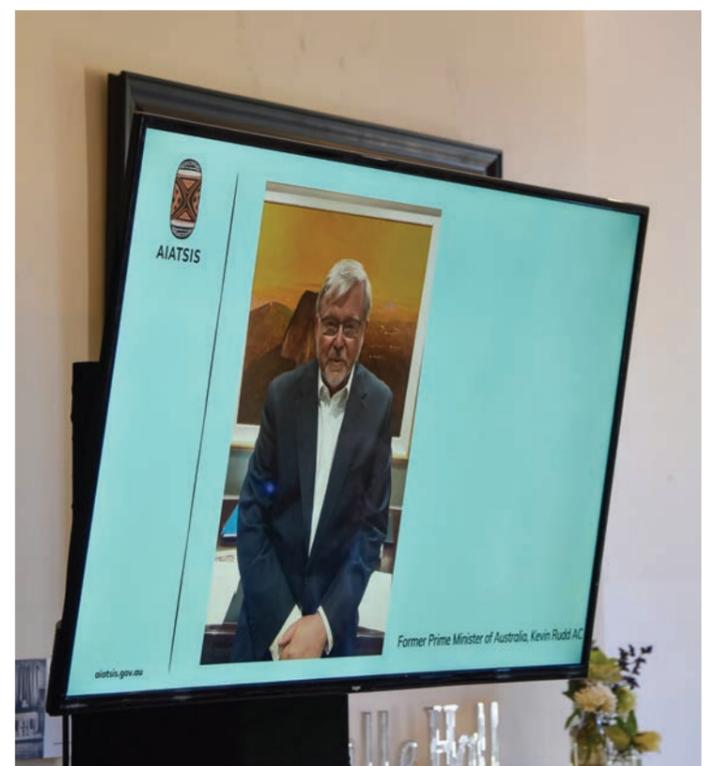
has been a member of the Institute of Journalists UK. He served as Secretary of Initiatives of Change International, which tackles injustice and works for peace and reconciliation in more than 50 countries. He served as Secretary of the National Sorry Day Committee from 1998 to 2006 and was awarded the Medal of the Order of Australia for his work on the committee.

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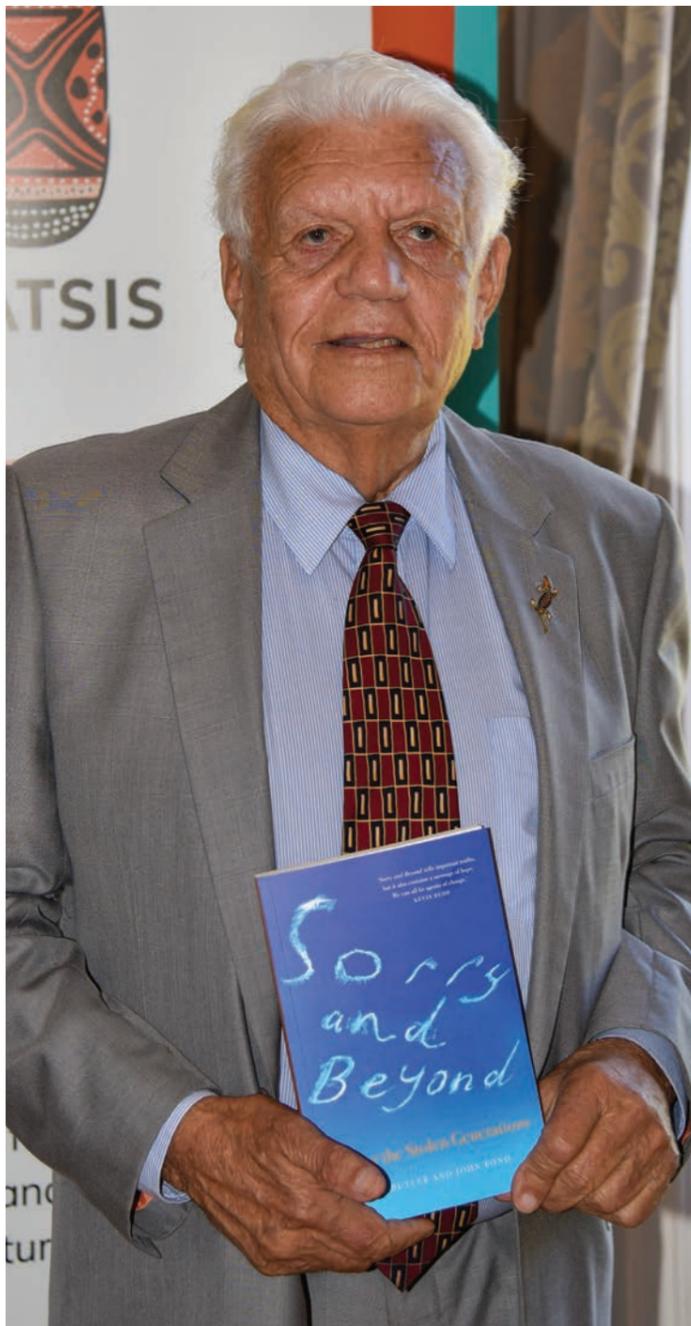


Co-author John Bond.



The book's foreword is by former Prime Minister Kevin Rudd.

if you know of a new work about to be published or an artist or musician please email calebs@nativetitlesa.org



Co-author Brian Butler launching his book at Glanville Hall.



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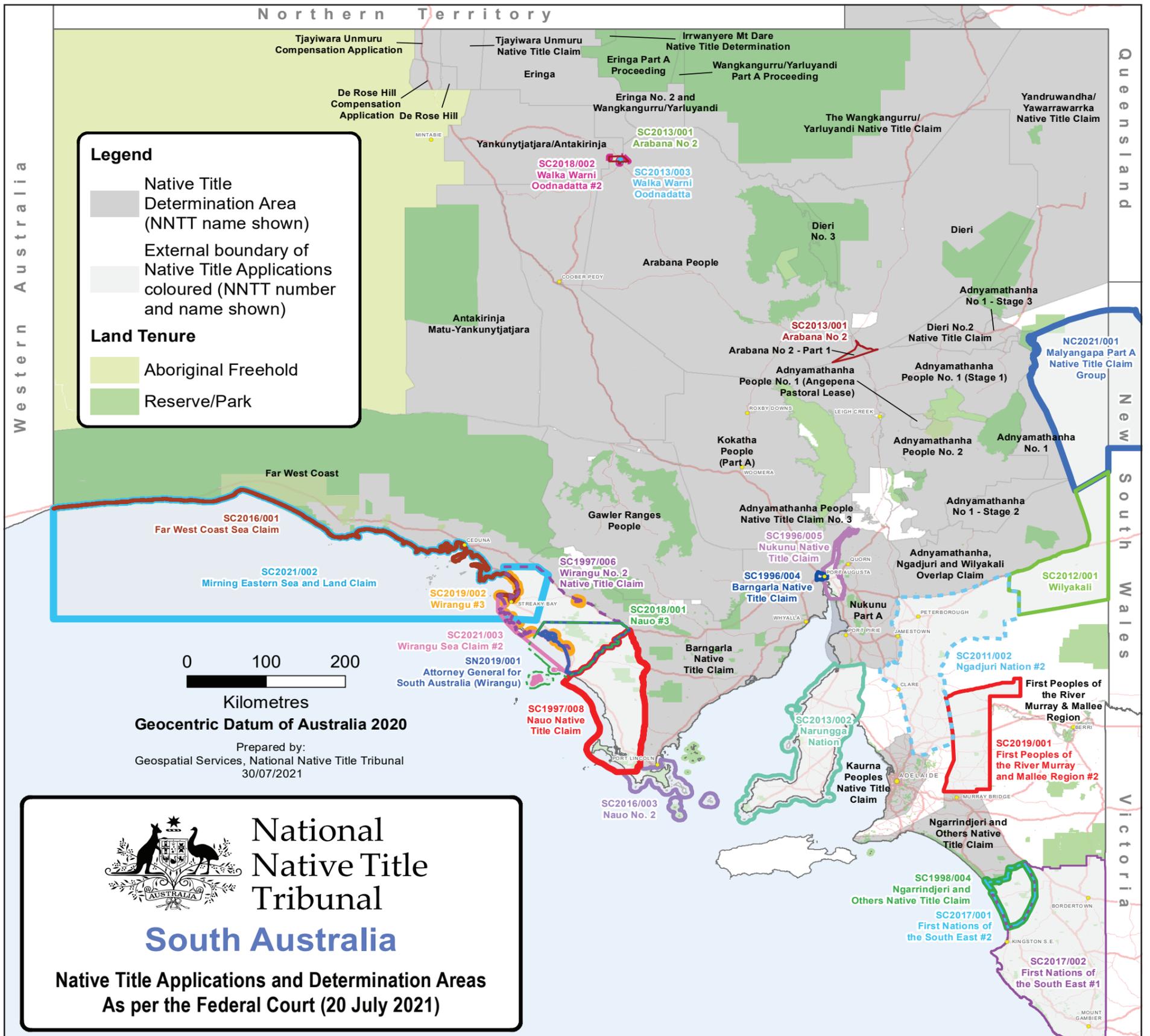
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