



# Walking Together Statement

The Limestone Coast Landscape Board is committed to walking with First Nations to manage our landscape. We demonstrate this commitment through adoption of the Lartara-Wirkeri Cultural Governance framework developed with the South East Aboriginal Focus Group. This Framework has been incorporated into our regional landscape and annual business plans to support opportunities for engagement and procuring services from First Nations groups.



## Cultural Governance

## Statement Values & Guiding Principles



**Song and Dance** is about celebrating the success of working together as a community to achieve the desired and agreed upon outcome. It is a time for learning from successes and paying cultural/spiritual respect. People can only achieve this stage once they have been successful with the plan and do together stages.

**Values:**

- Authenticity

**Principles:**

- Responsiveness
- Trusting, genuine, meaningful relationships
- Evaluation processes that hold everyone accountable

**We will celebrate when:**

- Our shared management positions the landscape in a condition that meets the aspirations and needs of future generations
- Our shared processes and governance fulfils the objectives of First Nations and the LC Landscape Board
- Our knowledge sharing and partnership has created enduring mutual respect and awareness
- Our walking together actions support First Nations to maintain their cultural and spiritual obligations to care for ngatji (totems) and landscapes across the region



People come together out of respect to talk about whom, how and what. This is a time for acknowledging ancestors, recognising differences and developing agreed pathways that can be progressed.

**Values:**

- Accountability
- We collaborate

**Principles:**

- Ensure the right supporting structure is in place
- Build understanding

**We will do together:**

- On ground works that create economic and employment opportunities for First Nations
- So that the capacity of both First Nations and the LC Landscape Board is built to better manage our landscape management
- Actions that respect the important role of Ngatji (totems) in the landscape
- Promote activities delivered in partnership with First Nations people
- Learning together and from each other



People have agreed expectations and responsibilities from Ceremony and Talk. Everyone knows and undertakes what they have agreed on.

**Values:**

- Transparency

**Principles:**

- Finding common ground
- Generate shared purpose
- Simple language and terminology
- Inclusive decision-making
- Legislative responsibilities

**We will plan together:**

- Using knowledge sharing to generate shared purpose and common ground
- Ensuring the voice of First Nations is represented through genuine inclusion
- Engaging First Nations early with data and evidence, respecting knowledge and experience in co-designing and developing walking together actions





## About the Artist

Marie Clarke is a proud Wemba Wemba, Wergaia, Gunditjmara woman who was born at and lives in Bordertown. She is the youngest daughter of Jessie and Laurie Clarke. Marie has a very strong association with the Tatiara area as do all her immediate family.

Marie has reconnected with her artistic background through her time spent producing this art piece. She last did art work, on a small scale, back in the 1990's.

This commissioned piece has relit her passion for creating and sharing her interpretation of the environment around her and her connection to it. Marie said "Its rewarding to create something that you can put a part of yourself into".

When Marie read the Artist Expression of Interest guidelines that related to the connection of land and water, as well as, walking together with First Nations people across the region, to care for the country, it triggered an image for her of a dead tree she photographed a few years ago. This tree had history etched into its body by nature. It was from these markings across and along its surface that the concept for this art piece was born. From one story another was conceived.

## About the Art

This art piece is a mixed medium work that gives an aerial view of the various regions of the Limestone Coast and surrounding areas. The round canvas gives a flow on effect by helping to portray the cycles of nature and life, the continuum of earth and universe, along with First Nations peoples' connection to the environment.

The textures and colours that Marie has created and used throughout the art work represent the essences of life and the shapes and features of the changing landscape and earth. All represent that which makes the Limestone Coast and surrounds, unique.

Because the canvas is round there is no designated beginning or end point. There is no real top or bottom. It is multi-directional. One direction to travel is to go from the Blue Lake, along the coastline to the Coorong and see the changing sea states, the limestone rocks, tidal waterways, marshlands along the way.

Onwards, travelling north easterly, you can get to the Tatiara region and the Sinkhole at Pootya swamp. The salinity of some areas here are shown by the pink/purple hues among the more creams and light greys.

As you travel further east towards the border the farming lands are seen. Winter colours of greens and darker grey that are then met by the more dry season soils

of farm land. There the desecration of the trees can be seen because of the larger tracts of land that are more barren. Coagulated paint has been used here and there on some of this country to give the effect of blood. Marie wanted this to represent "the blood of the trees" which is left behind in spirit. This also connects back to the dead tree which began this artwork's journey.

Moving on from this bare land, one comes into the richer, more volcanic soil country and the bigger hills that lead back to the Blue Lake area again. This is only one way of following the path.

And all through the areas captured on canvas are the waterways of varying types and sizes. The water colours change too as they do in reality. The blue of the big lake is contrastingly different to the muddy running water of the Sinkhole at Pootya swamp, which is vastly different to the raging sea or tidal plains and so it goes on.

The central area depicts shadows who represent both Aboriginal and Non-Aboriginal people. They are working and talking together about the care of the natural habitats. Standing side by side looking over and after the environment. Doing their part to regenerate it rather than destruct it further than has been done. By doing this together the shadows wont fade and die.

**" No matter who we are, if we work together to preserve, rectify and right the land and waterways for the future, then we hold the key to survival. We rely on the environment to sustain us, to keep us alive. It is a reciprocal relationship. Healing the environment is healing the people. "**

We have to and need to heal and restore, otherwise we as human beings will not survive and if we are not present then neither will our shadows be.

Finally, the edge of the canvas is simplistically showing what is beneath us. The earth and water layers. The grey is representing the rocks underground using a small amount of dot painting in grey. This completes the overall piece of art.