

Reconciliation News

Stories about Australia's journey to equality and unity

National Reconciliation Week 2020

Doing it differently this year,
but still *in this together*

Linda Burney

On the goodwill and
legacy of the bridge walks

A large crowd of people is walking across a bridge, likely the Sydney Harbour Bridge, during a reconciliation walk. The bridge's iconic steel arch and stone pylons are visible in the background under a clear blue sky. In the foreground, a large, dense crowd of people of various ages and backgrounds is walking towards the camera. Some people are holding flags, including the Australian flag and a rainbow flag. A sign in the crowd reads "RECONCILIATION WEEK 2020".

THE BRIDGE WALKS

A DEFINING MOMENT
FOR RECONCILIATION

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RECONCILIATION
AUSTRALIA

Reconciliation News is published by Reconciliation Australia in May and October each year. Its aim is to inform and inspire readers with stories relevant to the ongoing reconciliation process between Aboriginal and Torres Strait Islander peoples and other Australians.

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Reconciliation Australia acknowledges the Traditional Owners of Country throughout Australia and recognises their continuing connection to lands, waters and communities. We pay our respects to Aboriginal and Torres Strait Islander cultures, and to Elders past and present.

Reconciliation Australia is an independent, not-for-profit organisation promoting reconciliation by building relationships, respect and trust between the wider Australian community and Aboriginal and Torres Strait Islander peoples. Visit reconciliation.org.au to find out more.

NOTABLE DATES

26

May

National
Sorry Day

27-3

May June

National
Reconciliation
Week

4

August

National Aboriginal
and Torres Strait
Islander Children's
Day

9

August

International Day
of the World's
Indigenous
Peoples

2

September

Indigenous
Literacy
Day

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A river of goodwill flows over the bridge. (Photo by Glenn Campbell/Newspix)

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RECONCILIATION RECAP

SIX MONTHS IN REVIEW

22 October 2019 2019 UN Day Honour



Reconciliation Australia was proud to receive the 2019 United Nations Day Honour, presented at a gala dinner at Parliament House in Sydney. The prestigious award recognises individuals or organisations in Australia that have made a significant contribution to the aims and objectives of the UN, for example by promoting peace and respect for human rights.

President of the United Nations Association of Australia (UNAA) NSW Dr Patricia Jenkins said that Reconciliation Australia had demonstrated a strong track record of promoting the principle of equal rights and self-determination of peoples.

“Reconciliation Australia’s contribution towards realising human rights and fundamental freedoms for Australia’s First Peoples has been significant and enduring and an exemplar of working to achieve the aims and objectives of the United Nations in this important area,” Dr Jenkins said.

Reconciliation Australia CEO Karen Mundine said the Honour rightfully belongs to all who have been part of the Reconciliation Australia family over the past 20 years, and also its predecessor, the Council for Aboriginal Reconciliation.

“Since our inception in late 2000, many dedicated and hard-working people – from CEOs and Board Directors to staff members, interns and volunteers – have all played a part in advancing reconciliation in Australia,” Ms Mundine said.

The UNAA NSW highlighted Reconciliation Australia’s activities – including the *Reconciliation Action Plan (RAP)* program; the *Narragunnawali: Reconciliation in Education* program and advocacy for the Stolen Generations – as making a significant and ongoing contribution towards realising the standard of achievement set out in the United Nations Declaration on the Rights of Indigenous Peoples in Australia.

Accepting the award on behalf of Reconciliation Australia are (from l to r) Andy Meehan, Rebecca Gallegos, Co-Chair Melinda Cilento, Tessa Keenan, CEO Karen Mundine, Co-Chair Professor Tom Calma AO and Savannah Roberts.

23-25 October 2019 National Reconciliation Action Plan Conference



With the theme *Walking Together, Working Together*, the National RAP conference was convened over three days at the RAC Arena in Perth.

For more than 80 per cent of the 448 attendees, the Conference was their first ever RAP event.

Inspiring keynote addresses were delivered by former deputy leader of the Liberal party Fred Chaney AO, Reconciliation Australia Director Glen Kelly and Channel 10 journalist and commentator Narelda Jacobs.

RAP Program Manager at Reconciliation Australia, Joelle Low, said attendees really appreciated hearing the RAP journeys of other organisations and how they had worked through challenges.

“Many people said they had been inspired by the different stories. Another constant comment was how useful it was to connect and

network as a community with other like-minded individuals and organisations,” Ms Low said.

A passionate advocate for reconciliation for more than 40 years, Fred Chaney in his closing remarks highlighted the changes seen from over a decade of RAPs.

“When I was young it seemed almost every hand was turned against Indigenous wellbeing – the enemies were everywhere. RAPs now tell us the allies are everywhere. Part of our role as non-Indigenous is to get the message out to our Indigenous fellow Australians that they have a lot of allies who have ears as well as voices and that they can count on us to walk with them”.

Conference attendees from Curtin University, Rickiesha Deegan, Maekayla Deegan and Caitlyn Mallard. (Photo by Alan McDonald)



14 November 2019 Narragunnawali Awards

Surrounded by 94 forests of rare, endangered and symbolic trees from around Australia and the world, the presentation ceremony for the 2019 Narragunnawali Awards was held at the National Arboretum on Ngannawal Country in Canberra. Maclean High School (NSW) took home the award in the schools category for their strong and shared enthusiasm for reconciliation and for developing deep, ongoing relationships with local Elders and community members.

The early learning category was won by Forbes Preschool (NSW), in recognition of building community trust in a challenging context.

The other finalists were Barefoot Early Childhood (Qld), Tamborine Mountain State School (Qld) and Moolap Primary School (Vic).

Reconciliation Australia Chief Executive Officer Karen Mundine said she was inspired by the initiatives that students, teachers and broader communities

across the country are making to progress reconciliation between Aboriginal and Torres Strait Islander peoples and other Australians.

The Narragunnawali: Reconciliation in Education program, in partnership with the BHP Foundation, enables Australian schools and early learning services to foster knowledge and pride in First Nations histories, cultures and contributions.

The judging panel comprised Bangerang/Wiradjuri woman and President of the Victorian Aboriginal Education Association Incorporated (VAEAI) Geraldine Atkinson; Narungga man and Dean of Aboriginal Engagement and Strategic Projects at the University of South Australia Professor Peter Buckskin; and proud Bardi Kija woman and leader of Aboriginal Education for Catholic Education Western Australia, Sharon Davis.

Director of Forbes Preschool, Amy Shine, speaks after her school won the Early Learning category of the Narragunnawali Awards. (Photo by Nathan Dukes)



25 January 2020 Australian of the Year Awards Breakfast

Reconciliation Australia hosted its annual breakfast for the Aboriginal and Torres Strait Islander finalists in the Australian of the Year Awards.

Accompanied by their friends and families, the finalists were Cory Tutt (NSW), Yarlalu Thomas (WA), Zibeeon Fielding (SA), Katrina Fanning (ACT),

Banduk Marika AO (NT) and Shirleen Campbell (NT). Bernie Shakeshaft (NSW) and James Muecke AM (SA) – finalists who work closely with Aboriginal people – and 2019 Young Australian of the Year, Danzal Baker, also attended.

Ashleigh Barty (Qld) was in Melbourne contending for the Australian Open and was unable to be there. Later that evening she was named 2020 Young Australian of the Year.

Reconciliation Australia CEO Karen Mundine congratulated the finalists saying they were following famous footsteps.

"In 60 years since the advent of the Australian of the Year Awards, we have had a truly impressive number of Aboriginal and Torres Strait Islander winners and finalists, ranging from artists to activists, all of whom were leaders," she said.

Reconciliation Australia CEO Karen Mundine pictured with NT Senior Australian of the Year Banduk Marika AO (left) and NT Local Hero Shirleen Campbell. (Photo by Doug Hall)

FROM THE CEO



In the October edition of Reconciliation News, I predicted that 2020 was shaping up to be an extra busy year, marking the 20th anniversary of Corroboree 2000 and also Reconciliation Australia's 20th year of operation.

Little did I know then that something called Covid-19 would drastically change the way all of us interact, work and live our lives – and of course, disrupt our plans for National Reconciliation Week (NRW).

Like so many organisations, Reconciliation Australia's staff have been working from home for the past two months which, while not ideal, has enabled us to continue our core business of delivering programs and initiatives designed to energise reconciliation.

We had planned a very special event to commemorate the 20th anniversary of the Sydney Harbour Bridge Walk and the many other walks that were held around the country in 2000. Instead, our program of events for National Reconciliation Week 2020 will be entirely online; it will be exciting and informative. I encourage you to look at our website and get involved.

In this edition you'll find several articles about the remarkable events of 2000 and the work of the Council for Aboriginal Reconciliation that made it all happen.

They include the Hon Linda Burney's memories of the Sydney Bridge Walk, how she felt at the time and her thoughts on where we find ourselves today. We have also reproduced an article by the Chair of the Council, Dr Evelyn Scott, along with a selection of images depicting the walks in Sydney, Melbourne, Brisbane and Hobart.

For those who weren't at our highly successful RAP conference held in Perth last year we have published part of the inspiring keynote address delivered by our founding Co-Chair, Fred Chaney AO. Fred was with us when RAPs began in 2006 and has always been a passionate believer in the program's positive power.

Marlee Silva is a young Aboriginal woman who impressed everyone when she appeared on the ABC's Q and A earlier this year. Marlee weaves a persuasive narrative that young Indigenous leaders ought to have a place at the table for discussions about issues that affect their future.

Our Narragunnawali education team are always looking for innovative ways to encourage reconciliation in schools and early learning services. You can read about their latest partnership with the makers of a powerful new documentary, *In My Blood It Runs*. The film tells the story of young Aboriginal boy, Dujuan Hoosan, as he grapples with the longstanding and continuing inequities of the Australian education system.

Just in closing, let me say that even though we can't be out and about celebrating NRW as we always do, we can still observe the week in our own ways. You might take the time to read a book like Jack Charles' self-titled autobiography or one of the other great books we've reviewed in this edition. Or check out our Reconciliation Film Club and choose from a host of stimulating documentaries, such as Warwick Thornton's *We Don't Need A Map* or Adrian Wills' *Black Divaz*. Follow us on Facebook, Instagram, and Twitter – and don't forget to use #InThisTogether2020 and #NRW2020.

You'll find other resources, suggestions and options for NRW on our website. So despite not physically gathering during NRW, we are still, as the theme goes, in this together.

We will eventually emerge from this dreadful phase but in the meantime, look after your health and those you love, and stay safe.

Karen Mundine
Chief Executive,
Reconciliation Australia



IN THIS TOGETHER

National Reconciliation Week (NRW) is the ideal occasion for all Australians to learn about our shared histories, cultures, and achievements, and to explore how each of us can contribute to achieving reconciliation in Australia.

Unfortunately this year, our ambitious plans to celebrate the 20th anniversary of the 2000 bridge walks – and bring people together in a spectacular way – have been thwarted by Covid-19.

But we figured that even though many of us will likely be confined to our homes during NRW and unable to celebrate in the normal fashion, our NRW theme chosen last year – *In this together* – is even more appropriate, both for reconciliation and for the anxious times in which we're living.

So although there can't be the usual joyful NRW gatherings and events, it's always what's in our hearts that truly matters.

Reconciliation Australia has provided a range of 2020 resources on our website along with abundant information about the memorable events of 2000. So we can still mark NRW this year, just differently, by coming together via technology – zooming, emailing, facebooking, messaging and phoning one another.

As most of us know, NRW is held from 27 May to 3 June, notable dates

because they mark two significant events for Aboriginal and Torres Strait Islander peoples – the highly successful 1967 referendum, and the High Court's Mabo decision in 1992.

National Reconciliation week is our annual reminder of what we can achieve through leadership, justice and goodwill. It's a timely reconciliation signpost as we continue the quest.

And as always, we are in this together.

Our NRW theme

In this together, the theme for National Reconciliation Week (NRW) 2020, encourages *all* Australians to reflect on the part they play – whether big or small – on our journey towards reconciliation.

This unity of purpose creates a shared sense of belonging and identity; and this identity must value and include the histories, cultures and rights of Aboriginal and Torres Strait Islander peoples. Unity is one of the five dimensions of reconciliation, as defined by Reconciliation Australia.

In this together was chosen as the theme to encourage *all* Australians to get involved during the week-long celebrations and beyond. Even though we're disconnected this year, we still want everyone to be engaged in their own way.

The logo for National Reconciliation Week (NRW) 2020 is based on

artwork created by Biripi/Bunjalung woman Nikita Ridgeway entitled, *Reconciliation, a continuing journey of growth and togetherness*.

The artwork's design elements represent Australians together on a national journey of reconciliation while paying homage to the past and recognising the present.

Reconciliation does not have a single representational colour or symbol.

The colours in Nikita's work are inspired by flowers, seeds, ochres, waters, and the land itself, resources which are utilised and honoured by Aboriginal peoples.

Australians are at different stages of the journey of reconciliation. The smaller dots and circles on the track represent the different stages of growth and constant connection. The larger circles represent community. The track is the story and the many ways reconciliation is celebrated throughout Australia.

See the full story of the artwork at nrw.reconciliation.org.au



A DEFINING MOMENT FOR RECONCILIATION

The Sydney Harbour Bridge Walk for Reconciliation in 2000 and similar events that took place around Australia in the weeks following were collectively the biggest demonstration of public support for a cause that has ever taken place in Australia.

The walks were a wonderful national expression of the desire for meaningful reconciliation between Australia's Indigenous and non-Indigenous peoples.



To understand how the bridge walks came about it's useful to go back a few years to the establishment of the Council for Aboriginal Reconciliation by the Australian Parliament in September 1991.

The central purpose of the Council was to guide the reconciliation process over the rest of the decade, leading up to the anniversary of Federation in 2001.

The Council's aims were to improve relations between Indigenous and non-Indigenous Australians through increased understanding of Aboriginal and Torres Strait Islander cultures, the history of past dispossession and present-day disadvantage, and to foster a national commitment to addressing these disadvantages.

The 1990s

The Council's decade proved to be hugely significant for progress towards reconciliation. In 1991 the final report of the Royal Commission into Aboriginal Deaths in Custody was released. This report instigated the establishment of the Council, and revealed to many Australians for the first time the profound and sustained cultural, social, spiritual, and economic damage caused by state intervention into Aboriginal and Torres Strait Islander families and communities.

A year later the High Court handed down the Mabo decision, which rejected the doctrine that Australia was *terra nullius* (land belonging to no-one) at the time of European arrival.

In his famous Redfern Park speech, Paul Keating became the first Australian Prime Minister to truthfully acknowledge the violence and dispossession committed against Aboriginal and Torres Strait Islander peoples during Australia's colonisation.

In 1993, Parliament consolidated the Mabo ruling by passing the Native Title Act, which sought to provide a national system for the recognition and protection of native title and for its co-existence with the national land management system.

Then in 1996, the High Court handed down the Wik decision, which confirmed that native title rights could coexist with pastoral and leasehold tenures but that pastoral leases do not necessarily extinguish native title.

In 1997, the Human Rights and Equal Opportunity Commission published the *Bringing them Home* report, which revealed the horrifying extent and legacy of Australia's past policies of removing Indigenous children from their parents. These people became known as the Stolen Generations.

A constantly flowing river of people cross the bridge for reconciliation. (photo by Brad Newman/Newspix)

Among the report's recommendations was that the Australian Government make an apology to Indigenous peoples and in particular to the Stolen Generations. This issue was to be central to Corroboree 2000, the two-day event that was the culmination of the Council for Aboriginal Reconciliation's work.

Corroboree 2000

Corroboree 2000 comprised two events over two days. The first was a meeting of dozens of high-profile Indigenous and non-Indigenous leaders at the Sydney Opera House on 27 May 2000. This meeting was described as 'a ceremonial gathering of Australians to exchange commitments in the lead up to the centenary of Federation in 2001'.

The meeting centred on the presentation of two documents prepared by the Council to non-Indigenous leaders, including the State premiers, the Governor-General Sir William Deane and Prime Minister John Howard.

One was the *Australian Declaration Towards Reconciliation*; the other was the *Roadmap for Reconciliation*. The essence of the Declaration is conveyed in its final paragraph:

Our hope is for a united Australia that respects this land of ours; values the Aboriginal and Torres Strait Islander heritage; and provides justice and equity for all.

All the leaders who took part left their handprints on a reconciliation canvas – a symbolic act of great significance in Indigenous traditions.

Many of the leaders gave speeches to the 2000-strong audience. The most controversial was delivered by the Prime Minister, who skirted around the issue of an apology by expressing 'regret' for past wrongs. He felt that it was not the responsibility of the present generation to apologise for past practices.

The Bridge Walk

The second event of Corroboree 2000 was the Walk for Reconciliation across the Sydney Harbour Bridge, which took place the following day, Sunday 28 May, 2000.

The Council had conceived the Walk in 1995. Originally, they intended that thousands of Indigenous people would gather at one end of the Bridge and a similar number of non-Indigenous people line up at the other. They would then walk towards each other and meet in the middle. But not everyone involved was comfortable with separating the participants into two such distinct groups.

The solution came in the title of the council's own quarterly journal: *Walking Together*. They decided instead that everyone should start at the north end of the Bridge and walk in the same direction towards Darling Harbour where a free public concert would be held.

Record crowd

The symbolic and iconic status of Sydney Harbour Bridge made it an obvious location for a public act of support for reconciliation.

Days before the event, the Council for Aboriginal Reconciliation was unsure what the turnout would be. One organiser, Shelley Reys, said later, 'It happened at a time of political turmoil and we thought it could go either way. I thought at least we'd get a few hundred'.

In fact, up to 250,000 people, Indigenous and non-Indigenous, made their way across the famous Sydney landmark in a continuous stream that lasted nearly six hours. It was the largest political demonstration ever held in Australia.

The numbers astonished and thrilled organisers. Evelyn Scott, chair of the Council, said on the day, 'I'll die happy tomorrow'.

People marched carrying banners and flowers and wearing badges and stickers. Spirits were high despite the chilly wind. The Australian and Aboriginal flags flew side by side at the top of the Bridge's arch. When a skywriter wrote the word 'Sorry' in the clear sky above the Harbour, the marchers cheered.

John Howard did not take part, sending in his place Aboriginal Affairs Minister, John Herron, and Minister assisting the Prime Minister for Reconciliation, Phillip

Ruddock. However, several Coalition backbenchers attended as did many Labor Party frontbenchers along with NSW Premier Bob Carr.

Among the first group to cross were long-time Aboriginal and Torres Strait Islander rights activist Faith Bandler as well as Bonita Mabo, widow of native title campaigner Eddie Mabo. Many members of the Stolen Generations who attended found the Bridge Walk to be a healing experience.

Associated walks

A week later, about 60,000 people walked together across the William Jolly Bridge in Brisbane. Scores of smaller walks followed throughout the country, in state capitals and regional towns, culminating in big marches in Melbourne and Perth at the end of the year. The Melbourne walk, starting at Flinders Street Station and finishing at King's Domain gardens, drew as many as 300,000 people.

The aftermath

The Harbour Bridge walk and the subsequent events across Australia were enormously important in showing that public sentiment was moving towards support for more concrete steps in the reconciliation process. Though the event was orchestrated by a small number of people, all sections of the Australian community took part.

The walks were the culmination of the work of local reconciliation and activist groups that had grown alongside the Council for a decade, and reflected a shift in the public mood and a growing awareness of the importance of reconciliation and a need for a national apology.

Eight years after the Bridge Walk, Prime Minister Kevin Rudd delivered the national apology to Australia's Indigenous people.

We gratefully acknowledge the National Museum of Australia for allowing us to draw on its resource: Defining Moments in Australian History.

www.nma.gov.au/defining-moments.

MEMORIES OF A EUPHORIC DAY



Former Prime Minister Bob Hawke with Evelyn Scott prepare to join the Sydney walk. (Photo by Glenn Campbell)



Aboriginal elder and Corroboree performer Max Eulo holds a baby for its mother in front of 70,000 multi-coloured paper hands. (Photo by News Ltd/Newspix)

It was one of the most significant political mobilisations in the country's history. (Henry Reynolds)

I noticed a group of Aboriginal people leaning against the railings watching us. ... At the end of the row, a tall handsome woman frankly staring, as if to memorise each face. Our eyes met and we shared one of those moments of intensity – a pulse of connectedness. (Kate Grenville)



Tasmanians show their support crossing Hobart's Tasman Bridge in July 2000. (Photo by Kim Eiszele/Newspix)

I felt very humbled and very proud that Australians were saying let's pull together, let's do what's right and what's inclusive. There was such a good feeling. So much goodwill. (Shane Phillips)

I remember looking around me and thinking 'all these people have woken up early and rather than staying tucked in bed with the paper and a hot cuppa, or going shopping or taking the kids to sport, they've joined us in this remarkable show of strength'. (Shelley Reys)



The crowd surges across William Jolly Bridge in Brisbane on 4 June. (Photo by Brian Condron)

In the course of a few hours and over four kilometres, an enormous number of Australians have paved the way for a new era of reconciliation and possibly a treaty. (Mark Burrows)

A week ago, I was despairing about living in this country. Today, I feel great. (Linda Burney)

Gustav Nosal (foreground) leads off the Melbourne walk in December 2000. (Photo by Richard Cisar-Wright)



'Sorry' is the word of the day. (Photo by News Ltd/Newspix)



We walked in an icy breeze, Australians of every descent. I felt, for the first time, the full breadth of our multi-cultural heritage. And I felt such pride that tears came to my eyes. (Suzanne McCourt)

I was ecstatic really to tell you the truth. I couldn't wait for that day to come because I knew that it would be a great day. I recall Gus Nossal saying at our last CAR meeting before the bridge walk that if we didn't get 250,000 people over the bridge that he'd be a monkey's uncle. As it turned out he was spot on. (Jackie Huggins)

And still they keep coming! (Photo by Glenn Campbell)



The crowd flows off Hobart's Tasman Bridge. (Photo by Kim Eiszele/Newspix)



IN CONVERSATION: LINDA BURNLEY

A proud member of the Wiradjuri nation, Linda Burney was the first Aboriginal person to be elected to the NSW Parliament and the first Aboriginal woman to serve in the Australian House of Representatives.

As the Member for Canterbury in the NSW Parliament for 13 years, she served as minister in senior portfolios including Community Services and later as Deputy Leader of the Opposition. She was elected federal member for Barton in 2016 and is currently Shadow Minister for Families and Social Services and Shadow Minister for Indigenous Australians. Linda's commitment to Aboriginal and Torres Strait Islander issues spans more than 30 years.

In 2000, when you were helping to organise the Harbour Bridge Walk, what were your expectations as the day drew closer?

This was the symbolic end of the formal process of reconciliation so I was terrified it was going to be bad weather and worried that we weren't going to get very many people. But understanding that we'd done an enormous amount of planning and hard work we were just hoping that all the logistics and coordination at both the state and the national level, in particular the work we'd done with the police and the transport department, would be enough.

We'd had about a 12 to 18 month lead up and it got more intense obviously as things got closer. It was actually a very

The truth is we have a more informed country than we've ever had. Most people know what traditional Country they live on, which certainly wasn't the case 10 years ago.

good process of government agencies working together with the understanding that this was an undertaking that we were all a bit nervous about, to say the least. But also something that obviously caught the imagination and touched Australians.

Twenty years on, what are your memories of that day?

It was bright and cool, getting towards winter it was quite a cold day. I think at that stage I was living in Marrickville and I travelled to North Sydney with my family. Getting on the train at Dulwich Hill it was just full of people heading to the march with signs and flags and colours. It was just a wonderful atmosphere. Then we realised how much of a huge day it was going to be as we got closer and closer to Milson's Point station. The train had slowed down and there wasn't enough space for people to get off the train. You could see then how magnificent and successful it was going to be. So then we tried to get to the other side and organise the logistics to keep the Bridge open for another two or three hours to get people across.

Was there a standout moment for you?

It's still very vivid. It was probably one of the most remarkable days of my life. I just remember it was an incredibly blue sky. I don't think there was a cloud in the sky because I particularly remember when the plane flew over and the word sorry was written in the sky. It was so plain over Kirribilli. That was pretty darn good.

Do you think in Australia today there's that same goodwill and desire to reconcile?

Well, you need to remember it wasn't just the walk on the Sunday, there had been the Corroboree 2000 at the Opera House the day before. John Howard was the Prime Minister, and there was the spectre of the refusal to apologise. Some Ministers walked the next day, some didn't. There was also of course some very raw emotions in the Opera House that day. We had the document arrive on the *Tribal Warrior* and delivered by Glen Kelly. It was an amazing day in the sense that there was temper, there were fine words, there was symbolism, and there was a wonderful celebration of Aboriginal culture that led into the second day which was the Harbour Bridge walk. And of course that bridge walk in Sydney really spurred on other bridge walks right across the country.

I think the goodwill that was created there still exists. I think that amongst young people there's no question at all, it's just not harnessed, it really isn't and I don't think this government is helping matters.

The intention of the Uluru Statement from the Heart was to provide a national consensus for a path forward for reconciliation. Can it still be the blueprint to achieve that?

From an Aboriginal world view the intention was clear, but there are enormous challenges. The Prime Minister has already ruled out a constitutionally enshrined voice, he's already ruled out the idea of a Makarrata commission or treaty. He may tolerate a truth-telling process but I think that's very vague, so we will see what the next two years brings.

We often talk admiringly about the enduring cultures of Aboriginal and Torres Strait Islander peoples. Obviously they underpin this country's history. How would embracing those cultures make us a more complete nation?

Embracing the truth is what Australia needs to do. There are many attributes of Aboriginal culture that I think would transcend beautifully, particularly the respect for older people, the connection and love of country, the values of stories – those things are very important.

The truth is we have a more informed country than we've ever had. Most people know what traditional Country they live on, which certainly wasn't the case 10 years ago. I think if Australians were asked about having an Indigenous advisory body to Parliament most people would say yes. I think that the embers of the Recognise and the reconciliation movements are still very much there, they just need a bit of fanning.

What is your main hope for the future?

My hope for the future is that the Uluru Statement is realised.



Dr Evelyn Scott

THE PEOPLE HAVE SPOKEN

Following the national bridge walks in 2000, the Chair of the Council for Aboriginal Reconciliation, the late Dr Evelyn Scott AO, was thrilled with the wonderful display of support from all Australians. In an article in the Council's magazine, *Walking Together*, she shared her thoughts about the remarkable reconciliation events. Here is that article, still salient 20 years on.

One of the most significant mobilisations of people in Australian history occurred across Australia with Corroboree 2000. Never before have public gatherings illustrated so clearly the strength of people's opinion on a social issue. With their feet, hundreds of thousands of people voted for reconciliation.

Participation in bridge walks far exceeded expectation and created a legacy of indelible memories for the multitude who 'walked together'.

In Sydney, a river of people streamed for six hours across the Harbour Bridge. Numbers could have been as high as 250,000. In Brisbane more than 60,000 people made their journey across William Jolly Bridge. In Adelaide an estimated 55,000 people filled the heart of the city, in their crossing of King William Street Bridge. In Canberra people braved snow and sleet to walk Commonwealth Bridge, and in Wagga Wagga on the same day people insisted on proceeding with their bridge walk despite the cold conditions.

In small towns and centres, similar events brought together Indigenous and non-Indigenous people, community leaders, families and other citizens. The numbers of people who stepped out were astounding, but what people talked about was the goodwill and the spirit of unity.

We have been flooded with messages of support and people telling us about their experiences in being part of such a massive groundswell. Common sentiments express the joy of sharing the day with so many other Indigenous and non-Indigenous people, a feeling of pride in being Australian, and great hope for the journey ahead. The overwhelming support of people around Australia gives the Council great heart, but it also brings home our sense of responsibility for ensuring reconciliation is a lasting movement.

At Corroboree 2000 on Saturday 27 May, the Council presented the national reconciliation documents to the people of Australia. It also ceremonially sent a set of these documents home to each State and Territory, symbolising our desire that the documents will be supported and acted upon in all regions of our country.

We are pleased to report that, to date, we know that the documents have been received in the parliaments of South Australia, Victoria and Queensland. The Tasmanian Parliament has passed a motion expressing strong support for genuine reconciliation between Australia's Indigenous people and all other Australians. In Western Australia, the documents have been presented by the Premier at a public Ceremony of Commitment.

The documents are also circulating among all sectors of Australian society and people are working out how to relate, or commit, to them.

Among other tasks for the remainder of its term, the Council will be seeking firm commitments to the national documents from a range of key stakeholders, including governments, industry and peak bodies. In its final report to Parliament, to be tabled by the end of this year, the Council will set out its views about the means of giving effect to the proposals contained in the documents.

We realise that not everyone may be ready to fully embrace all the proposals at this time, but Council hopes these documents will lead the way to a genuine and lasting reconciliation. Different people and organisations will express themselves in a way that is appropriate to their own circumstances. However, the desire of the Australian people is clear. People want reconciliation.

What a great base we now have for moving on together!

Walking Together August 2000
Learn more at:
nrw.reconciliation.org.au



IN MY BLOOD IT RUNS

Djuwan Hoosan in school (Photo by Maya Newell)

'I was born a little Aboriginal kid. That means I had a memory, a memory about Aboriginals. I just felt something... History, in my blood it runs.' – Djuwan

The recently released documentary film, *In My Blood It Runs* follows the story of 10-year-old Arrernte/Garrwa boy, Djuwan Hoosan, as he shares his wisdom of history and the complex world around him. Djuwan grapples with the longstanding and continuing inequities of the Australian education system, all the while finding the space to dream for his future self.

Reconciliation Australia is a proud education partner for the film. Unfortunately Covid-19 restrictions mean the film's public cinema screenings have been suspended, however, it will be free for teachers to screen in online classrooms till 3 June during National Reconciliation Week.

In My Blood It Runs teaches us about the current state of reconciliation in education.

Indeed, Reconciliation Australia's five dimensions of reconciliation – race relations; historical acceptance; equality and equity; institutional integrity; and unity – are all evident in this eloquent film.

In keeping with **historical acceptance**, the film shows that the truths of our nation's history since colonisation have either been missing from school curricula, or have been taught in ways that marginalise Aboriginal and Torres Strait Islander voices and perspectives.

Djuwan's story demonstrates the importance of teachers who – alongside members of the wider Australian community – challenge long-held assumptions and commit to an ongoing practice of 'unlearning' and 'relearning' the historical truths of our nation's shared story.

In My Blood It Runs highlights the intricacies of the 'teacher-as-learner' and 'learner-as-teacher' interplay and, in alignment with the **equality and equity** dimension, illustrates the importance of upholding the unique rights of children, and of Aboriginal and Torres Strait Islander peoples – young and old.

Since the film's making, Djuwan has addressed the Human Rights Council at the United Nations in Geneva, one of the youngest to do so.

'Many people don't see my strength, my culture and me learning from my Elders and my Land. This is who I am and they don't see this at school,' he told the Council.

Djuwan's story shows how actively listening to the voices of children, building relationships with community and building connections with Country/place is crucial to informing and improving two-way learning opportunities.

Collective learning should coincide with collective action. Actively recognising that reconciliation is everybody's business, and for everybody's benefit, is critical to driving institutional integrity in the education context.

In My Blood It Runs highlights the sometimes problematic interrelationships across the education, welfare and justice systems.

It advocates for systems-level change in Australian education, recognising that challenges faced by teachers in building culturally competent classrooms are often reflective of broader institutional issues across the education sector, and perpetuated across generations.

'What I want is a normal life of just being me. And what I mean by 'me' is I want to be an Aboriginal.' – Djuwan

The film arose organically from the decade-long relationships that Director, Maya Newell, has shared with Arrernte Elders, families, and community organisations such as Children's Ground and Akeyulerre Healing Centre.

The tender way it represents the complex struggles of Djuwan and his families' lives is thanks to the close collaboration between the core partners – the filmmaking team, the Arrernte and Garrwa families in the film and the film's board of advisors.

This ongoing collaborative process shows how positive **race relations** can practically support a shared sense of **unity**, while still ensuring that each partner understands their role and retains control over how their stories are portrayed.

Find out more: inmyblooditrans.com



Fred Chaney (left) with Conference attendees Alan Carter and Pat Walker.

RAPS – NURTURE AND LOVE FOR RECONCILIATION

Founding Co-Chair of Reconciliation Australia, Fred Chaney, has had a life defined by his dedication to Aboriginal rights. As a leading Western Australian proponent for the 1967 Referendum, in his key involvement in establishing the Aboriginal Legal Service of Western Australia, and then as Federal Minister for Aboriginal Affairs between 1978-80, Fred has made significant contributions to the cause of reconciliation.

The following is an edited version of Fred Chaney's key note address to the 2019 National RAP Conference.

My interest in reconciliation long predates the use of that term to describe our attempts to mend the relationship between First Nations people and the rest of us, and with the disastrous social, economic and cultural impact of settlement on Indigenous Australians.

There are many truths yet to be told but most Australians now know the bare bones of the Indigenous history of dispossession, dispersal and disadvantage. So much of the present is the product of the past. Most of the unfinished business of reconciliation flows from history. The need for Reconciliation Action Plans is a product of that history.

As a child in the forties and fifties I was educated about the courage and endurance of the explorers and the settlers who followed. Born in the second World War, I knew the stories of the brave diggers. Losing a grandfather in WW1 and having a father decorated for bravery in WW2 I was conscious of the bravery of Australians at war, of our Empire connections and of my status then as a British subject. These parts of our past still matter to me.

My commitment to Australia, its democracy and its 'fair go' flow from what has gone before, and from what I knew about my grandparents and saw in my parents.

Mentioning these things **emphasise that the past matters, and that what we know about it colours what we believe and what we do.** Understanding the need for RAPs now requires an understanding of where we have come from and how we got here and where we need to be.

I became conscious that my version of Australia and its history was incomplete in 1956 when, in year 11, I first met an Aboriginal person. She was a domestic servant, well treated but in a subtle way, beyond my comprehension, treated differently.

I later described that first meeting like this: "My teenage memories of the position of the Aboriginal people in my state of Western Australia in the 1950s and '60s remain sharp. It is of them being excluded from the normal benefits of being Australian; denied the vote and other civil liberties afforded generally to others; confined to reserves living in humpies, tin sheds and car bodies; casually prostituted and abused; denied education and employment; and treated with overt contempt beyond the racism still seen today."

RAPs will continue to cement in the commitments made by so many elements of the Australian community...

The recent films about the treatment of the great AFL footballer and Australian of the Year, Adam Goodes, are painful reminders of the persistence of racism, much as we seem to hate having it drawn to our attention.

For some strange reason our sense of egalitarianism and mateship did not apply to Indigenous people.

I particularly mention the idea of equality of citizenship, because that important idea is part of why constitutional recognition is contentious to some of our fellow Australians – yet it was also the principle that drove many of the positive changes in the legal position of Aboriginal people. Most of us are aware of their continuing disadvantage, and Australia today is a much better place for Indigenous Australians than the Australia of my youth. Voting rights were legislated in 1962, followed shortly by the overwhelming vote for the 1967 referendum which was really about equal citizenship.

Then followed Commonwealth acceptance of the need to support Indigenous culture and connection to land and the need for special services in the pre-Whitlam 1972 budget; the Woodward Enquiries and all-Party support for NT land rights in 1976, and passing of land rights legislation in South Australia, NSW, Queensland and Victoria during the 1980s.

All of these changes predate the formal reconciliation movement which began as one of the responses to the wake-up call of the Deaths in Custody Royal Commission.

In 1991 the decade of reconciliation commenced under the leadership of the Council for Aboriginal Reconciliation. In 1992 the High Court decision in Mabo formalised recognition of Indigenous collective rights. In 1993 the Native Title Act passed and the arduous process of getting recognition commenced.

It is worth noting that at first the mining industry violently campaigned against native title. However, the Mabo decision's recognition of native title holders as stakeholders rather than supplicants worked its magic. In 1995 Leon Davis, CEO of Rio Tinto, made a landmark speech promising to work with native title. That was the beginning of a revolution that started with the great mining companies and spread through Australia's biggest commercial enterprises. Corporate Australia became a key recruiting ground for, and an instrument of, change.

But while many Indigenous people applauded the sentiments, they asked the critical question, "But when will things be different?". Even in the midst of celebrating the joyous days of the 2000 bridge walks I heard that question asked, and it remains a question that underlies the idea of RAPs. How do you go from good words into good actions?

Another critical point is that reconciliation can't come from top down government interventions only. Governments are vital to reconciliation in that only they can ensure that Indigenous Australians have access to civil and political rights and liberties. They control and resource schools, hospitals, public amenities, courts, prisons, and welfare for the old, the sick, the unemployed and the disabled.

But governments do these things impersonally, blind to individual circumstances. Health, education and employment require more than an allocation of resources. They require nurture and I would say love. Governments don't do nurture and love. They at best treat citizens equally. It is the non-government and community sector that can bring a care-driven approach.

Through RAPs, some companies have achieved remarkable employment growth in relatively short order. While some of this has happened without

the support of a RAP, usually driven by committed CEOs, RAPs do keep efforts on track and improving. Corporations are used to setting end targets and then marshalling the whole range of resources needed to meet their targets despite complexity and internal silos.

Public servants are not authorised to respond to subjectivity. Their accountabilities to parliaments, to auditors and to anti-corruption bodies are necessarily rules-based, so we need whole of community responses to achieve reconciliation.

RAPs have exploded and RAP organisations are playing an increasing public role in supporting Indigenous aspirations including demands of the Uluru Statement from the Heart: a constitutionally enshrined Voice to Parliament, a Makarrata Commission and truth telling.

RAPs are critical in educating our community about the aspirations of First Nations and they are critical in practical responses to these aspirations.

RAPs will continue to cement in the commitments made by so many elements of the Australian community, to grow those commitments, and encourage continuous improvement via the ladder of RAP categories from the beginnings of a Reflect RAP, through the Innovate and Stretch RAPs, and the final leadership of an Elevate RAP.

When I was young it seemed almost every hand was turned against Indigenous wellbeing; enemies were everywhere. Now RAPs tell us the allies are everywhere. Part of our role as non-Indigenous people is to get the message out to our Indigenous fellow Australians that they have a lot of allies. We have ears as well as voices and that they can count on us to walk with them.



Marlee Silva

LET THE YOUNG VOICES BE HEARD

Marlee Silva is a 24-year-old Gamilaroi/Dunghutti writer, podcast host and Co-Founder of Tiddas 4 Tiddas, the social media-based movement dedicated to elevating stories of inspiring Aboriginal and Torres Strait Islander women and girls from across the country.

So you're in your 20s or younger, you're a blackfulla with a hunger to give back. More than anything, you're determined to work for and with your people and nothing can get in your way.

But it gets a bit lonely in this fight and you know there's strength in numbers, so you start looking to connect with and be supported by others just like you. Next thing you know, the universe – or your boss – answers your cries for connection and hands you an invitation to a conference; an Indigenous youth conference.

Deadly, right? What's better than being in a room full of people just like you? Just as passionate about making a change, just as energetic and creative and rearing to go, and better yet, they really understand where you're coming from. They know what you've been through in this day and age because they've grown up in the same era as you and experienced the same things.

When you get there, it's all you could've hoped for. You swap yarns with your fellow 'emerging leaders' and are in awe of the similarities in your stories – it's like you've known each other for years, not hours. Then you're diving deep into discussions about solutions to some of our most complex issues, you workshop strategies, make huge plans inspired by the glossy array of guest speakers and thought-provoking panels, and as the event flies by, nearing its end, you feel pretty confident that you're going to leave it and quite possibly, change the world.

Why does our youthfulness seem to devalue us in the eyes of leadership, and why is a seat at the decision and policy-making table something that feels so out of reach?

As you're packing up to head home, you realise there's others who are just arriving. They're a bit older and the event staff have swapped out the rolls of sticker name tags and butchers' paper for "welcome drinks" and "goodie bags".

This of course, is the general conference you weren't invited too. You'll find in media coverage from the following days, whilst you and your new youth mates have started a Facebook group to continue building your ideas, the other conference members will close their event with joint policy proposals and ideas spoken directly to attending government ministers or the like.

It'll be a few more years before you get the same chance, and when you finally break into the big boys' and girls' auditorium, the irony will be in the guiding theme of the event: 'The Next Generation: working with Aboriginal and Torres Strait Islander young people from 0-29'.

Recently, I presented at a youth conference on Larrakia country in Darwin. I spent the day with a room full of emerging Aboriginal and Torres Strait Islander leaders, who are driving change on the ground with their mob in the areas of education, health and healing through culture.

It was an event not unlike many others I've been asked to contribute to, as a now 24-year-old Gamilaroi and Dunghutti woman and the founder of Indigenous female empowerment initiative *Tiddas 4 Tiddas*.

It became immediately apparent that the attendees were undeniably impressive, inspiring, enthusiastic and hardworking people who just happened to be under the age of 30.

I've been on several 'young people', 'looking to the future' or 'next generation' panels and events in the past few years, and no matter the context, whether they're Aboriginal-specific or not, the flaw in each of them is relatively the same. For one hour of the day, late in the afternoon, after hours of other experts mentioning stats about youth and what they think youth need to do, one to four young representatives will emerge on stage.

The crowd will 'ooh' or 'aah', watching us – young people with voices, opinions and expertise – like we're unicorns. As we, the youth, stare back into the crowd, it will be obvious that we are in the minority.

The fact is, over half of all Indigenous Australians fall into the youth category, and yet so few of us – who are praised for being in touch with the needs and attitudes of our peers on the ground, for taking initiative and building our own solutions to the areas we care most about and have lived experience in – are welcomed to the main stage of our national gatherings.

At this event in Darwin, the overwhelming sentiment from my peers was, why are we being treated like an afterthought? Why are the young ones crammed into a single day, away from the sight of the older, more experienced and more powerful attendees? Why does our youthfulness seem to devalue us in the eyes of leadership, and why is a seat at the decision and policy-making table something that feels so out of reach?

Youth suicide, out-of-home care and juvenile detention are three of the major areas that we, the young blackfullas, are exorbitantly overrepresented in, and while we are constantly surveyed and researched in this area, it seems such a missed opportunity to not have us included in the development of the solutions to it too.

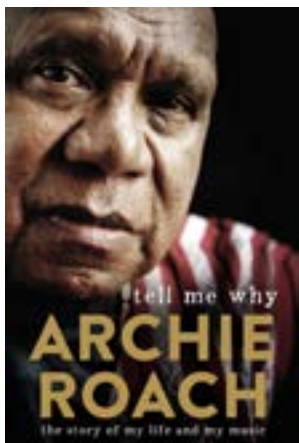
Our older people are the epitome of our expertise and knowledge holders, there's no denying that. But how can that be passed on if we're not in the room to receive it? We've been battling with a lot of the same stuff for decades and we, the babies of the group, are starting to wonder if maybe we need to try things a bit differently.

So consider this, before you plan your next conference, when you're thinking about how 'cool' and 'fun' it would be to set up a separate, off-site youth event, instead figure out ways to get young people, the true experts in youth, in the room. Embed opportunities for them to share their perspectives in safe and supported ways, and help us grow to our full potential, alongside you, as we step into the leadership roles of tomorrow.

Marlee's debut novel *'My Tidda, My Sister'* inspired by *Tiddas 4 Tiddas* is due to be released in September 2020.

Marlee's article first appeared in The Guardian in November 2019 through its partnership with IndigenousX showcasing the diversity of Indigenous peoples and opinions. We thank The Guardian and IndigenousX for permission to reproduce it.

LOOK FOR A BOOK!



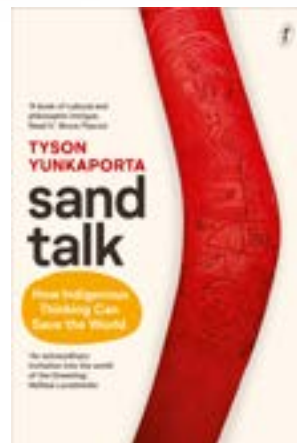
***Tell Me Why:
The Story of my Life
and my Music***
by Archie Roach
Simon & Schuster,
2019

This is the story of anyone who has been stolen from family, who has been searching all their life for their identity, their people, culture and Country.

Reading Archie Roach's memoir is an experience much akin to listening to his music. Soaringly moving and deeply personal, this book almost seems to hum with Roach's characteristic soft and humble resonance.

A few pages in and it becomes apparent that you're in the presence of storytelling at its most authentic. A member of the Stolen Generations, Roach was taken from his family at the young age of two. Cycling through different foster families – and ultimately finding a home with one – his whole life and identity is thrown into turmoil when a letter arrives at age fifteen, telling him his truth. With raw honesty, Roach details the profound sense of displacement and despair that has followed him for much of his life, and oftentimes almost pulled him under. However, while he touches on alcoholism, homelessness, and suicide, *Tell Me Why* reveals ultimately it is the healing power of music that stays with you long after reading.

Roach's music has had a profound effect on Australia because of the categorical truth written into its every line. For many people this truth was their first introduction to the existence and effects of the Stolen Generations. Just like his music, *Tell Me Why* rings with truth, and likewise there is still so much for us to learn from his remarkable life. It shouldn't be surprising to anyone that one of Australia's greatest songwriters is also one of our greatest storytellers.



***Sandtalk: How
Indigenous Thinking
Can Save the World***
by Tyson Yunkaporta
Text Publishing, 2019

I'm not reporting on Indigenous Knowledge systems for a global audience's perspective. I'm examining global systems from an Indigenous Knowledge perspective.

Sandtalk is a book that reverberates through you for weeks after reading. One almost hesitates to call it a book. Rather, I found it more of a force that disembowels the mind like shucking the entire contents of a watermelon onto the ground from a great height. In the best way possible, of course.

The premise of Sandtalk is deceptively straightforward: let's look at solving complex problems with Aboriginal and Torres Strait Islander systems of knowledge. The execution, however, throws the reader into a multi-sensory deep-dive where the things you thought, and the thoughts about the things you thought, all get smashed together into mind-stew. It's exhilarating. It's philosophy in a way you've never philosophised before. It's an electric current that sometimes quietly – more often shockingly – fries all the components on the circuit board of your brain.

Brain-frying may be rather overwhelming for most, except Yunkaporta uses gloriously perfect symbols throughout the book that, designed after drawings etched in sand, bring everything together. And no doubt to flit across your eyelids before sleep, letting your mind quietly turn the book over and over.

In a world where the myriad of Aboriginal and Torres Strait Islander systems of knowledge have either been purposely eradicated, ignored, misunderstood, stereotyped or wholesale appropriated, Sandtalk is an undeserved gift and a remarkable invitation. Buy it; read it; try explain it to your friends; fail miserably. Ultimately, insist they read it as well – if only to have someone else kept awake by drawings etched in sand too.



***Jack Charles: Born Again Blackfella*
by Jack Charles,
with Namila Benson**

**Penguin Books
Australia, 2019**

Born Again Blackfella is the story of one, talented, wise and resilient actor, musician, potter, elder, and mentor, Uncle Jack Charles.

However by the time you put the book down you'll feel like you've read of the exhausting lives of multiple people.

More than just the memoir of this Boon Wurrung, Dja Dja Wurrung, Woivurrung and Yorta Yorta and Wiradjuri man, it's also an instructive march through recent Victorian cultural, political, and social history.

Born at Cummeragunja mission, taken from his mother as a baby, raised in a brutal and abusive institution in Melbourne, isolated from culture and family, it's a sadly familiar story. Jack Charles is eventually released to a foster family and finds his way in the outside world as an apprentice at a glass bevelling factory.

The blokes at work suggest he might uncover family at Fitzroy and he does just that, finding himself in a 'sea of black faces' – many of whom are family – at the Builders Arms pub.

Later that night, returning home with great glee and joy to inform his foster mother, he is taken by police to juvenile detention for leaving his foster home without permission.

It's his first of 22 stays in jail.

The story of this indefatigable addict, homosexual, cat burglar, actor. Aboriginal (to steal the tagline from the 2008 *Bastardy* documentary) is huge, heartbreaking, and hilarious. We are lucky he has lived in our times.



***Truganini: Journey through the Apocalypse*
by Cassandra Pybus
Allen & Unwin, 2020**

It's 1829 and on Lunawanna Alonnah (Bruny Island) off the coast of Van Diemen's land, missionary/mercenary George Augustus Robinson is about to set off to round up Tasmanian Aboriginal people and exile them to reserves on the Bass Strait islands.

Truganini, a local Nueonne woman joins him on this mission. She sees it as a preferable option to living with the death, disease and violence passing for life on her country. She and her countrymen are Robinson's guides, cultural interpreters, and indeed life savers for the next 13 years but Truganini is his constant.

It's through Robinson's journals that historian, Cassanra Pybus frames Truganini's story, the story of a hugely significant figure in Australian history, not its helpless tragic victim as she is mostly portrayed.

This strong woman of intelligence, agency, skill, and culture navigates her way around country in an exhausting, relentless journey. They undertake their task as quasi native police with more or less enthusiasm, much to Robinson's narcissistic frustration.

Her story takes you right through the Tasmanian apocalypse and beyond.

Think you know your history of Tasmania and Victoria?

This exceptional and detailed telling will add another dimension.

Think you're still trying to understand what 'apocalypse' might mean in an Australian setting?

Here's one definition you'll never forget.

Books as a starting-point for reconciliation:

On World Book Day (5 March), we asked our social media community to tell us about a book that had changed the way they thought about reconciliation. Here are their recommendations:

- *Finding the Heart of the Nation*, by Thomas Mayor
- *Why weren't we told*, by Henry Reynolds
- *Song Spirals – Sharing women's wisdom of Country through Songlines*, by Gay'wu Group of Women.
- *The Yield* – by Tara June Winch

STYLE

Aboriginal and Torres Strait Islander designed and crafted fashion, homewares and more

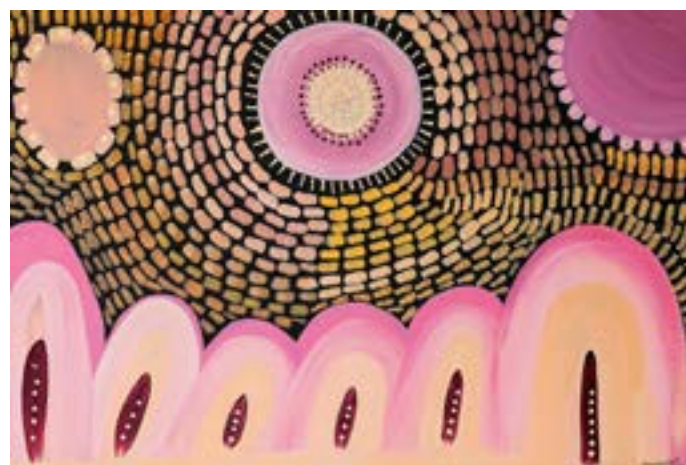
With activities grounded to a halt all over the country, there has never been a better time to explore the sheer diversity of Aboriginal and Torres Strait Islander business, style and art. We've picked some favourites – be sure to check-out their social media, too!



Suzie's Stanford's
Crocodile Lamps
manapanfurniture.com.au
@manapanfurniture



Kamari Northwards Kaftan,
Photo by Greg Hillman
saretta.com.au
@sarettaartdesign



Birthing Caves, Limited edition canvas
print, framed in raw oak timber frame
miimiandjiinda.com
@miimiandjiinda

Blak Hearts Badge
nungalacreative.com
@nungalacreative



Back to Country Mini Trio of Scented Candles
kinyalerrk.com.au
@kinyalerrk

Tiwi Boxy Top, in
Michelle's Jilamara print
northhome.org
@o_north_o





**GAME
ENOUGH?**

Lemon Myrtle Pancakes

The Ingredients

Makes 4 to 5
pancakes

1.25 cups SR Flour
1.5 Tbsp Sugar
0.5 tsp Salt
0.5 tsp Baking Powder
0.5 tsp Bi-Carb Soda
1 tsp Lemon Myrtle (ground)
1.5 cups Butter Milk
50g Butter
1 Egg Yolk
1 Egg White

- Combine all dry ingredients and stir until combined.
- Melt butter and add to butter milk and briefly stir into dry ingredients (lumpy is good!)
- Stir in egg yolk, until just combined.
- Fold in egg white. Do not over stir. Lumpy is still good!
- Cover and allow to rest in fridge for 15 to 30mins
- Pre-heat pan on medium/low heat and cook pancakes until golden on each side.

Serving Suggestions

Smother in Lemon Myrtle syrup, fresh fruit and Lemon Myrtle yoghurt

Lemon Myrtle Syrup:

2 tsp ground Lemon Myrtle Leaf
2 cups Boiling Water
1.5 cups Sugar

Add lemon myrtle leaf to boiling water. Allow to cool in the fridge. Strain out the leaf and transfer liquid to a saucepan and bring to a simmer. Add 1.5 cups of sugar and stir until dissolved. Continue to simmer for 15 to 20 mins. Allow to cool and thicken slightly.

Lemon Myrtle Yoghurt:

1/4 tsp ground Lemon Myrtle Leaf
1/4 cup Lemon Myrtle Syrup
1 cup Greek Yoghurt

Add lemon myrtle leaf and syrup to 1 cup of Greek yoghurt and thoroughly stir.

Lemon Myrtle leaf and Syrup can be purchased from the Game Enough online native food shop



RECONCILIATION
AUSTRALIA

In this together

National Reconciliation Week
2020

27 MAY – 3 JUNE

nrw.reconciliation.org.au

#NRW2020 #InThisTogether2020