

# Reconciliation News

Stories about Australia's journey to equality and unity

**Karlie Noon  
and Corey Tutt**  
On barriers  
to science

**The Aboriginal  
Tent Embassy**  
Fifty years on

**Action to  
make change**  
Everyday brave  
steps for  
reconciliation

NRW 2022  
POSTER  
INSIDE!

**BE BRAVE. MAKE CHANGE.**  
NATIONAL RECONCILIATION  
WEEK EDITION

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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 non-Indigenous Australians.

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## JOIN THE CONVERSATION



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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](https://reconciliation.org.au) to find out more.

## NOTABLE DATES

26 May 2022	3 June 2022	3-10 July 2022	4 August 2022	9 August 2022	7 September 2022
National Sorry Day	30th Anniversary of Mabo decision	NAIDOC Week	National Aboriginal and Torres Strait Islander Children's Day	International Day of the World's Indigenous Peoples	Indigenous Literacy Day

### Cover image:

For close to 30 years, the Koori Mail has delivered Australia's only national Aboriginal newspaper from Bundjalung Country, in northern NSW. When floods devastated the region, Nyangbal, Arakwal and Dunghutti General Manager of the newspaper, Naomi Moran (pictured), rallied her team and hundreds of volunteers to direct relief efforts. When authorities failed to act, Naomi and her team delivered essential services for their community. Read more about the Koori Mail's efforts, and find out what you can do to support, on page 7. Photo: ABC News, Nakari Thorpe

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# FROM THE CEO



CEO Karen Mundine.  
Photo: Joseph Mayers

Earlier this month, I addressed a room of teachers and educators on the enduring role of education in the national movement for reconciliation.

I was giving the keynote address at Early Childhood Australia's Reconciliation Symposium, as I have many years previously, and it was a poignant moment as it marked the first time we were able to gather in person in two years.

While I spoke about brave action for reconciliation, I was conscious that for many in the audience, the past few years have been ones of profound stress, struggle and exhaustion. Restrictions, lockdowns, bushfires and floods have left a lasting mark on our nation's educational institutions and workers – in some cases, irreversibly.

At the same time, I could not help but be buoyed by the knowledge that regardless of the circumstances, these educators had set high aspirations for themselves and their communities and had come along to learn, be challenged and share their stories. They had shown up.

This is what this year's National Reconciliation Week theme, *Be Brave. Make Change* is all about. It's about looking at where we are as a nation and individuals on our reconciliation journey, reflecting on what needs to change, and committing to deeper, braver and more ambitious action.

Because while there has been a lot to distract us from the work of reconciliation recently, creating a more just and equitable Australia for Aboriginal and Torres Islander peoples is an imperative that cannot wait for the right conditions.

Further, exemplified in the extraordinary flood relief efforts of Naomi Moran (cover) and the Koori Mail (p. 7), it's the relationships you've made and the community you've fostered that really counts when things get tough. The connection, trust and empathy implicit in the work of reconciliation is more important than ever.

While it takes bravery to stick to your convictions, we know that being courageous looks different for everyone. This is why in this edition of Reconciliation News, we have stories on courage, resilience and determination to help you realise your version of bravery. Actions to Make Change (p.10) will help you build steps into your every day; the anniversaries of the Aboriginal Tent Embassy (p. 20) and the Mabo decision (p. 24) will inspire you to persevere; and the personal stories of Dr Blaze Kwaymullina (p. 22), Karlie Noon and Corey Tutt (p. 18) will stay with you long after reading.

I wish you all a productive, engaging and educative National Reconciliation Week, and look forward to hearing about all you achieve.

**Karen Mundine**  
Chief Executive Officer

# UPCOMING EVENTS



## Connect 2022

25 May 2022

Connect is Supply Nation's annual flagship event for the First Nations business sector held in May each year. The event brings together Aboriginal and Torres Strait Islander businesses, corporate organisations and government departments to foster new business opportunities and celebrate the success of the sector.

With all industries forced to navigate the challenges associated with the pandemic, Supply Nation are delighted to host their first in person Connect event since 2019.

Connect includes a tradeshow which provides Aboriginal and Torres Strait Islander businesses the opportunity to showcase the diversity and vibrancy of their products and services to corporate organisations and government departments.

In the evening, the achievements of outstanding individuals and organisations are celebrated at the annual Supplier Diversity Awards.

[connect.supplynation.org.au](https://connect.supplynation.org.au)



## AIATSIS Summit

30 May – 3 June 2022

The 2022 AIATSIS Summit brings together both the National Native Title and National Indigenous Research conferences, over five days. Organised in partnership with Queensland South Native Title Services, the Summit will be hosted by the Kabi Kabi peoples on their Traditional Country on the Sunshine Coast, Queensland.

This year's theme, *Navigating the Spaces in Between*, highlights the brilliance and value of Aboriginal and Torres Strait Islander ways of knowing and seeing the world.

The annual AIATSIS Summit provides a unique forum for Aboriginal and Torres Strait Islander peoples, academics, native title stakeholders, legal experts, community and cultural sectors and government to collaborate in addressing current and future challenges.

The Summit offers opportunities to support and strengthen Aboriginal and Torres Strait Islander cultures, knowledge and governance.

[aiatsis.gov.au/2022-aiatsis-summit](https://aiatsis.gov.au/2022-aiatsis-summit)



## RAP Conference 2022

7-9 June 2022

Every year Reconciliation Australia brings together people from RAP organisations large and small at the National Reconciliation Action Plan – RAP – Conference, to collaborate, learn and act on reconciliation.

The 2022 National RAP Conference will mark the first time since 2019 that the RAP network will gather in person. The two-day event is an opportunity for RAP organisation members, policymakers, academics, and community members to connect and be challenged to be brave in their commitments to reconciliation.

The theme, *Brave Together*, draws on the National Reconciliation Week 2022 theme, *Be Brave, Make Change*, which is a challenge to all Australians to tackle the unfinished business of reconciliation.

Indigenous Governance will be in the spotlight on the first night of the conference – Wednesday, 8 June – when we acknowledge and celebrate the 2022 Indigenous Governance Awards finalists and announce the winners of this year's awards.

[rapconference.com.au](https://rapconference.com.au)



## NAIDOC Week

3-10 July 2022

The theme for NAIDOC week this year is *Get Up! Stand Up! Show Up!* It's a call to action for Aboriginal and Torres Strait Islander and non-Indigenous peoples to keep working for institutional, structural and systemic change.

It's also time to celebrate the many who have driven and led change in our communities over generations. They have been the heroes and champions of change, of equal rights and even basic human rights.

NAIDOC's origins can be traced to the emergence of Aboriginal groups in the 1920's which sought to increase awareness in the wider community of the status and treatment of Aboriginal and Torres Strait Islander Australians.

Now the celebrations are held annually in the first week of July with this year's focus city Narrm (Melbourne) hosting the annual NAIDOC Awards.

[NAIDOC.org](https://naidoc.org)

# RECONCILIATION RECAP



**Australian Reconciliation Convention**  
15-17 November 2021

In November 2021 we held the first national reconciliation gathering in 20 years – the Australian Reconciliation Convention. It was three days of inspiring speakers, important conversations, reflection on how far we've come, and a rallying cry for the work to come.

1500 participants came together virtually to hear close to 100 inspiring speakers. The first day situated us in the present by understanding how we got to where we are today and how we can move forward in the reconciliation movement. Discussion on day two centred on truth-telling and strategies for action, while the final day of the Convention focussed firmly on the future, transformational partnerships, education, representation and self-determination.

See Convention highlights at:  
[reconciliation.org.au/convention-wrap](https://reconciliation.org.au/convention-wrap)

*Day 2 co-hosts, Reconciliation Australia CEO Karen Mundine & Jodie Taylor with breakout session chair Lisa Madden in-studio for the Australian Reconciliation Convention. Photo: Peter Morris*



**Narragunnawali Awards**  
17 November 2021

The 2021 Australian Reconciliation Convention was an historic occasion, made even more significant with the presentation of the Narragunnawali Awards 2021.

St Virgil's College on murawina Country in Hobart, Tasmania took home the school's category award for the way they have embedded reconciliation at all levels of the school, including their inclusion of the local Aboriginal community, and prioritising caring for Country on campus.

For the first time, the early learning services award was jointly awarded! Judges were impressed by the commitment of both Tumut Community Preschool (NSW) and Balnarring Pre-School (VIC) to building respectful and constructive relationships with local Traditional Owner groups.

Go to [narragunnawali.org.au/awards](https://narragunnawali.org.au/awards) to learn more about the winners and finalists.

*Narragunnawali Awards 2021 trophies on display at the Australian Reconciliation Convention. Photo: Peter Morris*



**Australian of the Year Awards breakfast**  
25 January 2022

Reconciliation Australia hosted its annual breakfast honouring Aboriginal and Torres Strait Islander nominees of Australian of the Year Awards, and non-Indigenous recipients who work closely with Aboriginal people.

Accompanied by friends and families, the recipients were: Tasmanian Young Australian of the Year Kaytlyn Johnson; Queensland Senior Australian of the Year Dr Colin Dillon AM APM; NT Australian of the Year Leanne Liddle; and WA Local Hero, Craig Hollywood. Yvonne & Benny Mills represented their son, ACT Australian of the Year Patty Mills.

The Honourable Ken Wyatt MP Minister for Indigenous Australians shared his own congratulations to the recipients through a pre-recorded video message. Reconciliation Australia CEO Karen Mundine wished the recipients the best saying they were continuing a more than 60, 000-year-old legacy of leadership.

Go to [australianoftheyear.org.au](https://australianoftheyear.org.au) to learn more about the finalists

*Together in excellence at the 2022 Australian of the Year Awards. l-r: Leanne Liddle, Karen Mundine, Yvonne & Benny Mills, Kaytlyn Johnson, and Colin Dillon. Photo: Brad Hunter, Salty Dingo*



**Jody Broun  
appointed NIAA CEO**  
February 2022

Reconciliation Australia welcomed the appointment of proud Yinjibarndi woman Ms Jody Broun as the CEO of the National Indigenous Australians Agency (NIAA) earlier this year. Ms Broun has extensive experience in government and non-government organisations, across a range of areas critical to Australian Indigenous peoples – including housing, health, education, justice, land, and culture.

Reconciliation Australia board and staff look forward to working with Ms Broun, across a breadth of issues, to deliver reconciliation in Australia.

Go to [niaa.gov.au](http://niaa.gov.au) to learn more about the work of the NIAA.

*Jody Broun CEO of the National Indigenous Australians Agency.  
Photo: NSW Aboriginal Housing Office.*



**Koori Mail  
flood relief effort**  
March 2022

The devastating floods across New South Wales and Queensland earlier in the year hit First Nations communities and businesses hard. Australia's only 100% Aboriginal-owned newspaper, the Koori Mail was at the centre of the destruction in Bundjalung Country, Lismore with both the first and second floor of the newspaper's building inundated, and its print archive destroyed. For the first time in its history, the paper was unable to be published.

Instead, its building became hub for flood relief in Lismore and for associated Bundjalung communities. Koori Mail employees, volunteers and locals drove a massive flood relief effort and continue to work to support community and rebuild their operations.

Remember, the best way to get your facts on Aboriginal and Torres Strait Islander people and issues is from First Nations Media.

Support the Koori Mail and their ongoing flood relief work here:  
[koorimail.com](http://koorimail.com)

*Volunteers hand out food to locals during the devastating floods in northern NSW. Photo: ABC News, Nakari Thorpe*



**Yoorrook Justice  
Commission launch**  
24 March 2022

The first formal truth-telling process into historical and ongoing injustices committed against First Nations peoples has officially launched in Victoria.

Established in May 2021 following months of work between the Victorian State Government and the First Peoples' Assembly of Victoria, the Yoorrook Justice Commission was officially launched in March 2022.

Named from a Wemba Wemba word meaning 'truth', the Commission possesses the same powers as a Royal Commission and will document injustices against Aboriginal people in Victoria since colonisation – including matters such as cultural violations, massacres, policing and criminal justice, child protection and welfare.

Go to [yoorrookjusticecommission.org.au](http://yoorrookjusticecommission.org.au) to learn more about the commission.

*At the launch of Yoorrook Justice Commission l-r: Commissioner Dr. Wayne Atkinson, Chair Professor Eleanor Bourke, Senior Counsel Fiona McLeod, Senior Counsel Tony McAvoy SC, Commissioner Sue-Anne Hunter, Commissioner Professor The Hon Kevin Bell AM QC. Photo: Yoorrook Justice Commission*



## NATIONAL RECONCILIATION WEEK: BE BRAVE. MAKE CHANGE.

**For over 25 years, National Reconciliation Week (NRW) – 27 May to 3 June – has been a time for all Australians to reflect on what they can do to advance the reconciliation of the nation.**

But reflection without action is not progress; it's stagnation. Consequently, this year's NRW theme, *Be Brave. Make Change* is a rallying cry to all reconciliation allies, accomplices, advocates and activists to dig deep, stay motivated and use the tools and education available to be brave while creating a more just and equitable Australia.

Reconciliation remains unfinished business in this country. Like all relationships, the one between Aboriginal and Torres Strait Islander and non-Indigenous peoples requires hard work, honesty and mutual trust, respect and understanding. And it requires us to bravely come together to make our vision for reconciliation and real change for Aboriginal and Torres Strait Islander peoples a reality.

This theme builds on last year's, *More than a word. Reconciliation takes action*, which encouraged us all to move from safe to brave on action for reconciliation, and the response, engagement and commitment from supporters was overwhelming.

This year we are asking everyone to make change beginning with brave actions in their daily lives – where they live, work, play and socialise.

Check out the Actions to Make Change on page 10 for ideas on what you can get started on today. And to download resources, attend an event and much more, head to: [nrw.reconciliation.org.au](http://nrw.reconciliation.org.au)



*This year we are asking everyone to make change beginning with brave actions in their daily lives – where they live, work, play and socialise.*

## The Artwork

Reconciliation is important, serious and challenging work. But it's also inspiring and uplifting for all Australians and all generations as we look to make reconciliation the business of all of us.

Our collection of bold, brave characters brought to life by contemporary Torres Strait Islander illustrator, Tori-Jay Mordey shows some of the different faces of Australians working for a just and equal society. They are a visual reminder that reconciliation is everybody's business.

"I sought inspiration of what that kind of brave change might look like from many different people; people I know that are around me, people I see every day. And people I see living bravely every day in their own lives – from fierce little kids to older people working with more established mindsets and environments," Tori-Jay said.

"We can make a change. But we can't do it alone. Be brave and start the conversation today."

These illustrations were commissioned by Reconciliation Australia in association with Carbon Creative who advised on and managed the 2022 theme creation and development.

## About Tori-Jay Mordey

Tori-Jay Mordey is an established Indigenous Australian illustrator and artist currently based in Brisbane. Over the years Tori-Jay has honed her skills in digital illustrations, drawings, painting, print making and film while also expanding her skills as a mural artist. A lot of her work revolves around human connection and exploring her racial identity.

In her illustrative work Tori-Jay often combines stylistic cartoons with realism to help capture the complexities of our emotions; distorting and exaggerating the characters in a way that helps express and expose their vulnerabilities.



*Torres Strait Islander illustrator and artist Tori-Jay Mordey, the creator of the NRW 2022 artwork. Photo: Tori-Jay Mordey*

## Inspiration for Brave Action:

Being brave looks different for everyone. This year is marked by many by significant national anniversaries of brave action to inspire you to go the extra mile. Reconciliation is an ongoing journey that reminds us that while generations of Australians have fought hard for meaningful changes like these, future gains are likely to take just as much, if not more, effort.

**50 years ago:** In January 1972, a group of brave young men began the longest protest for Indigenous land rights, sovereignty, and self-determination by planting a beach umbrella and signage proclaiming *Aboriginal Embassy* across the road from (then) Parliament House in Canberra.

**30 years ago:** In June 1992, the ten-year fight of a group of Torres Strait Islanders, led by Eddie Mabo, over ownership of Mer (Murray Island) resulted in a High Court decision that recognised that Aboriginal and Torres Strait Islander peoples have rights to land – rights that existed before the British arrived and can still exist today. On 29 May 1992 the Torres Strait Islander Flag was officially presented to the people of the Torres Strait Islands at the sixth Torres Strait Cultural Festival.

**25 years ago:** In April 1997 the Report of the National Inquiry into the Separation of Aboriginal and Torres Strait Islander Children from Their Families was released, a testament to the bravery of thousands who told of the impact of forcible removal from their families, cultures and communities.

# ACTIONS TO MAKE CHANGE

This year's National Reconciliation Week theme, *Be Brave. Make Change* is a challenge to all of us to **Be Brave** and tackle the unfinished business of reconciliation so we can **Make Change** for the benefit of all Australians.

Change begins with brave actions in your daily life – where you live, work, play and socialise. Take these actions with you every day of the year, not just during National Reconciliation Week.



## Tell the truth on racism

Racism damages lives and livelihoods, and it hurts the whole community.

Racism: [It Stops With Me](#). See and hear the [bias in personal conversations and attitudes](#).

Dig deep on systemic racism. See it. [Call it out. Report it](#).



## Get your facts first-hand

Mainstream media can be [inaccurate, negative, and unbalanced](#) in its portrayal of Aboriginal and Torres Strait Islander people and issues.

Get your facts straight from the source. Check [NITV](#), [Koori Mail](#), [IndigenousX](#), [ABC Indigenous](#) and follow your local broadcaster through [First Nations Media](#).

When you see racism in the media, report it.



## Own our history

Our true history has been hidden from us.

When talking about the history or story of Australia, always include the participation and presence of Aboriginal and Torres Strait Islander peoples.

Find out facts and ways to [learn and talk about Australia's history](#).



## Fight for justice

Aboriginal and Torres Strait Islander peoples are the most incarcerated people in the world, proportionally.

[Learn and understand why this is so](#). Challenge our leaders to take action on justice.

Get behind the [Change the Record](#), [Raise the Age](#) and [Family Matters](#) campaigns.



## Support self-determination

First Nations-led organisations and activities strengthen the whole community.

Understand the strengths in First Nations community control in [governing](#), [health](#), [education curricula](#), and [media representation](#).

Support and promote [community-controlled and Indigenous governed organisations](#).

# BE BRAVE. MAKE CHANGE.

## NATIONAL RECONCILIATION WEEK 2022



### Get reconciliation into schools

If you didn't learn about Aboriginal and Torres Strait islander cultures at school, make sure our kids do now. See lots of info for schools and early learning services on the [Narragunnawali website](#) and at [Learn our Truth](#).

Challenge [colonial perspectives on history](#), support [school curriculum changes](#), commit to a [RAP in your school or early learning service](#).



### Prioritise cultural safety

Some workplaces and locations exclude or intimidate First Nations people.

Learn about and understand [cultural safety and inclusive practices](#) in your life and work.

Seek cultural awareness training locally or [find a facilitator via Supply Nation](#).



### Support blak business

Past policies and practices took money and work away from generations of First Nations people. [Stolen wages](#) and lands undermined economic futures.

Understand how this poverty and economic disempowerment plays out today.

Support First Nations businesses as [contractors, suppliers, and producers](#).

Call out exploitation of Aboriginal and Torres Strait Islander art and cultures in mainstream businesses.



### Care for country

First Nations peoples hold the knowledge to manage and protect Country.

Western science and environmental activists must learn from and embed this expertise.

Support Aboriginal and Torres Strait Islander groups like including Seed Mob, the [Aboriginal Carbon Foundation](#), [Firesticks Alliance](#), and [Yerrabingin](#).

Learn about how climate change is going to directly affect [Aboriginal and Torres Strait Islander peoples](#). Stand up for those already [on the front line](#).



### Stand for land rights

First Nations peoples have fought hard for land rights and native title.

Show you support First Nations ownership of Country.

Learn about [Land Rights](#) and [Native Title](#) in Australia.

Support or join land justice efforts and advocacy near you.



# THE AUSTRALIAN RECONCILIATION CONVENTION

The 2021 Australian Reconciliation Convention was the third national reconciliation gathering. The first was in Melbourne in 1997, and it had been 21 years since Corroboree 2000.

Each of these events marked a different stage in Australia's reconciliation journey.

At Corroboree 2000, the Council for Aboriginal Reconciliation handed two documents to key politicians and the Australian public; the Australian Declaration Towards Reconciliation and the Roadmap for Reconciliation.

*Above: Panellists during the final Australian Reconciliation Convention plenary session 'Where do we want to be in 20 years?'. In studio l-r: Narelda Jacobs, The Hon Linda Burney MP. On screen clockwise from top left: The Hon Ken Wyatt AM MP, Mick Gooda, Senator Lidia Thorpe, and Sally Scales. Photo: Peter Morris*

Out of those documents came the guiding message; *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.*

The next day more than 250,000 people marched across the Sydney Harbour Bridge in support of reconciliation and justice.

Fast forward to 2021: Reconciliation Australia's 20th anniversary as the organisation that was tasked to take reconciliation forward after Corroboree 2000.

The 2021 Australian Reconciliation Convention would consider how far the reconciliation movement had come and how to continue to build a just, equitable and reconciled future.

Three days; 30 sessions; and a 100 speakers and contributors; joined by around 1500 attendees. All together at this one point in time.

Except, of course, we were together *virtually* as the event was broadcast live online from the beautiful lands of the Cammeraygal people of the Eora Nation, due to COVID-19.

The Convention built on the National Reconciliation Week (NRW) 2021 theme, *More than a word. Reconciliation takes action*, which asked people to move from safe to brave action for reconciliation.

Present on everyone's minds was the enduring work of all those who had come before – the work of millions of Australians throughout the 30 years of the formal Australian reconciliation process.

**BE  
BRAVE.  
MAKE  
CHANGE.**

**NATIONAL  
RECONCILIATION  
WEEK 2022**



RECONCILIATION  
AUSTRALIA



**BE BRAVE**



**MAKE A DIFFERENCE**



# CHANGES



**NATIONAL  
RECONCILIATION  
WEEK 2022**

**27 MAY - 3 JUNE**

**#NRW2022  
NRW.RECONCILIATION.ORG.AU**

**BE BRAVE. MAKE CHANGE.**  
**NATIONAL RECONCILIATION WEEK 2022**

National Reconciliation Week is a time for all Australians to learn about our shared histories, cultures, and achievements, and to explore and reflect on how each of us can contribute to reconciliation in Australia.

Head to [nrw.reconciliation.org.au](http://nrw.reconciliation.org.au) to get involved.



*We need to demand more. We need to step up as leaders. All of us, we have this in ourselves.*  
- Sally Scales

## Day one – looking back to look forward

The first day of the Convention set the scene with the plenary *Honouring the Past*, presenting a powerhouse discussion between Dr Jackie Huggins, Uncle Bill Lowah, Fred Chaney and Shelley Reys, guided by Kerry O'Brien.

They covered off on the national markers in the reconciliation journey – the 1967 Referendum, the NT Land Rights Act, the Mabo decision, the Royal Commission into Aboriginal Deaths in Custody, the establishment of the Council for Aboriginal Reconciliation, the National Inquiry Into The Separation of Aboriginal and Torres Strait Islander Children From Their Families – and how those and other events set the course we are on today.

*‘The stolen generations inquiry and report was a landmark for our people to speak their truth and tell their stories. Right now the truth-telling process is timely.’* – Dr Jackie Huggins

*‘Mabo, as a matter of law and the extreme reaction to it was because people realised this was the biggest shift in the balance of power between Aboriginal and non-Aboriginal people since 1788.’* – Fred Chaney.

With a new generation now taking up the challenge, influenced and educated by the historic actions of the trailblazers before them, what was the final advice from this panel?

*‘Hope, Buoyancy and Optimism, that’ll do me. Get on the wild ride. Blackfellas are offering a wild ride. Get on it. Find out what it’s all about!’* – Uncle Bill Lowah.

The day held and delivered many important discussions about racism, especially the scourge of systemic racism.

Examples included the intentional removal of First Nations histories from our curriculum, the over-representation of Aboriginal and Torres Strait Islander people in our prisons and detention centres, and the denial of jobs and opportunities.

*‘If there’s a lot of good will and nothing changes, it is a symptom of a structural issue.’* – Professor Larissa Behrendt.

## Day two – reconciliation through truth-telling

The second day of the Convention focussed firmly on truth-telling and on ensuring all our efforts towards a just and reconciled Australia are on solid foundations.

Truth-telling is powerful not only because we acknowledge the real truths of our history, but also because it shows the strength and resilience of Aboriginal and Torres Strait Islander peoples and cultures.

Community truth-telling, survivor-led healing, and institutional truth-telling panels all explored the importance of truth-telling to moving forward, as well as what happens when the truth comes out.

Once again, we were honoured by the strength of speakers who contributed to these discussions including Aunty Eleanor Bourke, Aunty Lorraine Peeters, Uncle Michael Welsh, Rachel Perkins, Chelsea Watego and Carmen Parahi.

The Convention was a timely reminder of the breadth of all the work being done by the reconciliation movement and the work still to be done.

We have recently witnessed reconciliation failures by corporate, community and government organisations who have previously shown commitment and understanding.

Corporate Lawyer and long-term advocate, Danny Gilbert discussed how we can learn from organisational engagement failures when considering the findings from the Independent Panel Review into the proposed Dan Murphy’s development in Darwin, which he chaired.

Honouring the Future was the topic of discussion in a session when young thinkers, Leroy Wilkinson-Maher, Kirli Saunders, and Clinton Benjamin, along with journalist, Dylan Storer, explored what’s needed to advance reconciliation, and how we can prepare the next generation to continue this work.

*‘We’re picking up the tools and toolkits that have been left for us by our ancestors so we’re naïve to think that we’re not building upon anything. We are legacy. We’re walking, talking legacy.’*

– Leroy Wilkinson-Maher.

## Day three – the road to a reconciled future

The third and final day of the Convention launched with eyes in the present and on the future.

First Nations leaders from Canada and the USA – Principal of Mokwateh, JP Gladu and President Fawn Sharp, from the National Congress of American Indians – shared their perspectives on nation-building, self-determination, and treaties in their countries.

We celebrated the strengths of Indigenous governance, investigated the importance of Voice and representation, and celebrated schools and early learning services who are raising the bar on reconciliation with the 2021 Narragunnawali Awards.

The final plenary session offered what a reconciled Australia could look like in 2041, with a passionate panel stepping up to the challenge: The Hon Linda Burney MP, The Hon Ken Wyatt AM MP, Senator Lidia Thorpe, Mick Gooda and Sally Scales.

Actions and visions included: that a truly brave future needs to be constitutionally enshrined; that it is one of greater economic wealth; one built from Treaty; and one built from the ground up from decisions made at a regional and local level.

Christine Anu and her daughter Zipporah Corser Anu signed off the 2021 Australian Reconciliation Convention, with a performance that embodied knowledges and culture passed from generation to generation.

See more about the speakers and program at: [2021arc.com.au](https://2021arc.com.au)



Karlie Noon. Photo: ANU, Lannon Harley



Corey Tutt. Photo: University of Sydney

## KARLIE NOON AND COREY TUTT ON THE BARRIERS THAT STOP INDIGENOUS PEOPLE FROM GETTING INTO SCIENCE

**Some of Karlie Noon's fondest memories as a budding scientist were at university — but it was also the scene of one of her most devastating moments. She'd walked into a lecture theatre, and almost immediately the professor realised that like him, Karlie was from Tamworth.**

Homesick, Karlie was relieved to meet someone from her hometown. But things took a turn for the worse when the professor found out where she attended high school.

His enthusiasm quickly faded.

"He said in front of the whole class, 'Oh... you went to that school ... that's in Vegemite village,'" Karlie recalls.

Karlie says "Vegemite village" is a racial slur used to describe the Aboriginal community in Tamworth. It was a crushing moment for Karlie, who was working five jobs to support herself through university and already struggling to fit into a system built for others.

Karlie Alinta Noon went on to become the first Indigenous student to obtain a Masters of Astronomy and Advanced Astrophysics in Australia. The Gomeri yinarr astrophysicist is currently doing a PhD in astronomy at the Australian National University.

Like Karlie, Gamilaraay man Corey Tutt is a keen science communicator.

His love of science and reading began with a book about Australian reptiles and amphibians that was given to him as a kid by his "pop". The book was also an inspiration behind his charity Deadly Science, which provides science books to over 110 remote schools across Australia.

While Karlie and Corey have made science their calling, things could have been so different. They're worried the same barriers they had to overcome are preventing the next generation from breaking into, and thriving in, a career in science, technology, engineering, mathematics, or medicine (STEMM).

## 'Box' of restrictions makes it hard for some people

Karlie and Corey say there's a "box" of restrictions that makes it difficult for people who don't have the social or economic capital to pursue a career in science. This includes people from marginalised communities, low socioeconomic and Aboriginal and Torres Strait Islander backgrounds, and people who are culturally and linguistically diverse.

In 2016, just 0.5 per cent of Aboriginal and Torres Strait Islander people had a university STEM qualification, compared with 5 per cent of the non-Indigenous population. Karlie and Corey's experiences give a glimpse into a system they say hasn't always been welcoming to people who don't fit the narrow definition of what a scientist should be.

Karlie's love of mathematics helped her through an education system characterised by low expectations. "I wanted power over what I was learning," she says.

"It's not just solving a problem, but the feeling of learning, achievement, and progress.

"I grew up in poverty. My mum had severe disabilities that kept her out of the workforce.

"We grew up in the suburb that was very much on the other side of the tracks. This is all teachers could see about me. They could only see the things that made me different from the high achievers."

Corey also felt like an outsider.

"I didn't get a chance to do science like everyone else," he says.

"It was assumed because of my race and my socioeconomic standing, I wouldn't be smart enough to do this.

"Deadly Science was founded on this mutual understanding that we didn't get this opportunity for resources to engage in science, and often told science isn't for us.

"I was going to change that."

Last year, Corey was recognised as the NSW Young Australian of the Year, and he has been nominated for Eureka Prizes for his work with First Nations kids in rural and remote areas.

"We've got kids now that don't want to be deadly footballers, they want to be deadly geologists," he says.

"We need more scientists, and the perfect way to do that is getting kids into science and getting kids from marginalised backgrounds into science."

Karlie's encounter at university left a lasting legacy.

"Imposter syndrome was strong. I did not look like anyone, or any of my peers. I did not sound like any of my peers," she says.

"There were so many things that made me feel so different and made me feel like an imposter ... this was a shattering moment. I was like, why does that matter?"

"I've also seen people, including myself, questioning the institution of science itself, questioning its roots, foundations, and how it is enacted today."

Karlie and Corey say, the low number of Indigenous graduates perpetuates the cycle of a less diverse environment in STEM.

## 'It's the culture of who can be a scientist'

There are many initiatives dedicated to improving STEM diversity and addressing inequalities, especially for women. Several programs aim to increase the participation of Aboriginal and Torres Strait Islander students.

But Karlie says more needs to be done to encourage Aboriginal and Torres Strait Islander scientists.

For example, she says, there's a growing interest in Indigenous astronomy — but not enough Indigenous scientists to match.

"There are only a few of us. I think those problems are still there because there may be more people trying to access that space, but it doesn't mean it's more accessible," Karlie says.

The Australian Academy of Science aims to have women making up one third of the astronomy workforce by 2025. But modelling suggests that without major changes, it will take at least 60 years to reach that target.

"It's the culture of who can be a scientist. None of this has changed. More people are aware of it, but the culture is still there," Karlie says.

Corey believes that tearing down the "box" can begin by making sure diverse voices are heard.

This includes scientists acknowledging First Nations people in their scientific publications.

"One of the biggest barriers is the lack of acknowledgement of Aboriginal communities' scientists work and including traditional lands and names of flora and fauna," he says.

"It's not hard, and it doesn't cost you anything."

He says even simple acts, like giving a science book to a child, can go a long way.

"What I can control is giving people the freedom of literacy and education, regardless of their background," Corey says.

"There is the joy of knowing that someone cares enough about you to buy a book."

*This article was written by Ivy Shih for ABC Science's CosmicVertigo. Read more: [abc.net/news/science](https://www.abc.net/news/science)*



# A SHORT HISTORY OF THE ABORIGINAL TENT EMBASSY AN INDELIBLE REMINDER OF UNCEDED SOVEREIGNTY

By Bronwyn Carlson and Lynda-June Coe

*Aboriginal and Torres Strait Islander readers are advised this article contains names and images of deceased people.*

Often people think about the Aboriginal Tent Embassy as something historic, dating back to the 1970s. But it should also be thought of as a site of the longest protest for Indigenous land rights, sovereignty and self-determination in the world.

In fact, this year, the Tent Embassy is set to celebrate its 50th continuous year of occupation. Demonstrating its significance to Australian history, it was included on the Commonwealth Heritage List in 2015 as part of the Old Parliament House precinct.

In this momentous year, it's worth remembering how the Tent Embassy came to be and what it has continued to stand for since its erection in 1972 – and the significance it still has today.

*Above: Billy Craigie and Michael Anderson setting up the Aboriginal Tent Embassy in front of Old Parliament House, on Ngunnawal Country (Canberra), on 27 January, 1972. Their sign reads, 'Why pay to use our own land?' Photo: State Library of New South Wales collection, sourced from Alamy*

## Aliens in our own land

The Tent Embassy began its public life on 26 January 26, 1972. On that day, Michael Anderson, Billy Craigie, Bertie Williams and Tony Coorey left Redfern and drove to Ngunnawal Country (Canberra), where they planted a beach umbrella opposite Parliament House (now known as Old Parliament House).

They erected a sign that said “Aboriginal Embassy”. With them on that day was their driver, Tribune photographer Noel Hazard, who captured the event in a series of photos.

The term “embassy” was used to bring attention to the fact Aboriginal people had never ceded sovereignty nor engaged in any treaty process with the Crown. As a collective, Aboriginal people were the only cultural group not represented with an embassy.

According to Aboriginal activist and scholar Gary Foley, the absence of an Aboriginal embassy in Canberra was a blatant indication Aboriginal people were treated like aliens in their own land.

Initially, the protesters were making a stand about land rights following the then prime minister William McMahon’s speech that dismissed any hope for Aboriginal land rights and reasserted the government’s position on the policy of assimilation. The Tent Embassy was therefore a public display of our disapproval of and objection to the policies and practices of the government.

In later years, it has become an acclaimed site of our continued resistance to the continuity of colonial rule.

### **Demands of protesters**

Police who were patrolling the area at the time of the Tent Embassy's erection asked the protesters what they were doing outside Parliament House. They said they were protesting and would do so until the government granted land rights to Aboriginal people. The police were said to have responded, "That could be forever".

As it turned out, it was not illegal to camp on the lawns of Parliament House, so the police could not remove them.

Later, on 6 February 6 1972, the members of the Tent Embassy issued their list of demands to the government. The demands were clearly about our rights as Aboriginal people to our homelands, regardless of the fact cities were now built on the land or mining companies were interested in the bounties within.

Compensation was called for in the instances where the lands were not able to be returned. There were also demands for the protection of our sacred sites.

While the McMahon government cared little about negotiating with the protesters, the leader of the Opposition, Gough Whitlam, visited the Tent Embassy and publicly proclaimed a promise of Aboriginal land rights under a future Labor government.

There was widespread support for the Tent Embassy from Aboriginal and Torres Strait Islander people and allies across the continent, and indeed the world.

Media attention also grew as it became obvious the Tent Embassy and protesters were not going to move on. Other Aboriginal activists joined the embassy, including Foley, Isabel Coe, John Newfong, Chicka Dixon, Gordon Briscoe and many others.

### **Forced removal and revival**

The government was not too keen on being reminded Aboriginal people were demanding rights, so it amended the Trespass on Commonwealth Lands Ordinance to make it illegal to camp on the lawn of Parliament House. This gave the police the authority to remove the protesters.

The ordinance was but a few hours old when police attempted to forcibly remove the embassy. They did so to the roar of the crowd chanting "land rights now". A violent confrontation with police ensued.

On 12 September 12 1972, the ACT Supreme Court ruled against the use of the trespass laws, and the Tent Embassy was temporarily re-erected before being removed again the following morning.

Then, at the end of 1972, the Coalition government led by McMahon lost the federal election to Labor. Whitlam was able to keep his promise in part – he did give the land title deeds to the Gurindji people. This was captured in the historical photo by Merv Bishop of Whitlam pouring a fistful of dirt into Vincent Lingjari's hand.

While this iconic image has become a demonstration of what might be possible, the work of the embassy is not yet done. Land rights across the continent have yet to be fully achieved.

The Tent Embassy was re-established the following year and remained until activist Charles Perkins negotiated its removal pending the enactment of the Aboriginal Land Rights Act in 1976.

In the ensuing years, it occupied several other sites around Canberra, including the site of the current Parliament House. In 1992, it returned to its original site on the lawn of Old Parliament House to mark the 20th anniversary of the original protest.

Eleven years later, much of the Tent Embassy was destroyed by fire in a suspected case of arson. The police once again attempted to remove protesters from the site under orders from federal government's National Capital Authority.

### **An enduring symbol of protest**

Today, the Tent Embassy remains on the lawns of Old Parliament House as a reminder of the successive failures of subsequent governments to address the demands for justice represented by the embassy and its people.

### **As Foley reflects in his history of the embassy:**

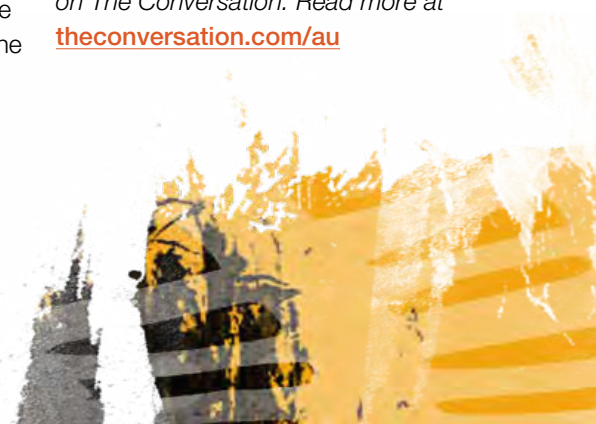
That it has endured for [five] decades as a potent symbol rejecting the hypocrisy, deceit and duplicity by successive Australian governments is a testament to the refusal of large numbers of Aboriginal people to concede defeat in a 200-year struggle for justice.

Nowhere else in the world have we seen such longevity around a site of protest. The Aboriginal Tent Embassy is an impressive achievement that demonstrates the tenacity of Aboriginal and Torres Strait Islander people and our continued fight for the reclamation of our lands and sovereign rights as First Nations peoples.

*Professor Bronwyn Carlson is an Aboriginal woman who was born on and lives on D'harawal Country in NSW Australia; and is Head of the Department of Indigenous Studies at Macquarie University. Bronwyn is the author of *The Politics of Identity: Who Counts as Aboriginal Today?* and is widely published on the topic of Indigenous cultural, social, intimate and political engagements on social media*

*Lynda-June Coe is a proud Wiradjuri and Badu Island Yinaa from Erambie, Cowra NSW. She is a cultural educator, teacher, activist and PhD student currently living on Wiradjuri Country.*

*This article was originally published on *The Conversation*. Read more at [theconversation.com/au](https://theconversation.com/au)*



Dr Blaze Kwaymullina, in front of artwork 'Universe' by his brother Ezekiel Kwaymullina. Photo: Cole Baxter



## IN CONVERSATION: DR DR BLAZE KWAYMULLINA

Reconciliation Australia's newest board member, Dr Blaze Kwaymullina, brings to the role a wealth of experience and insight. We sat down with him to chat about his journey from academia to entrepreneurship, and his rich perspective on reconciliation.

*Blaze, please tell our readers about yourself and your career so far.*

I'm Blaze Kwaymullina, a Palyku man from the inland region of the northwest of Western Australia in the Pilbara, bordering the Western Desert. I now live on Noongar Country.

Professionally, I've had a varied career. I have been an academic, a published creative writer, and have worked in the creative arts. I have also worked in Native Title and cultural heritage, and for almost 10 years now I have been an entrepreneur and have worked heavily in the Aboriginal economic development space.

Even though these areas are different, they're all connected around themes of storytelling, Aboriginal knowledge, working with community and pushing forward that agenda of people being self-determining on Country.

*On academia, is there something about education that drew you to that path?*

Well, it's interesting because I had a terrible experience in school. I failed years 7 through to 10 and when I left in year 11, I was escorted off the premises by a teacher who told me I was going to end up a park drunk like the rest of my people. I replied, "Well, at least I won't end up like you."

My family pointed me in the direction of a year-long Aboriginal bridging course at UWA and it changed my life. I had no idea that this was how education could be: surrounded by Aboriginal people, academics and intellectuals. I did a unit on Aboriginal History, and it ignited a passion in me. The more history I learnt, the more empowered I became. This is why I became a historian, and ended up completing a Masters in Criminology, and a PHD in English.

## *The challenge of reconciliation is that we must hold the past and future together in our hands simultaneously*

Then I discovered I had real passion for teaching because I was shown how education can transform people and I wanted to share that with others.

*You're the author of several books – why do you think it's important to have Aboriginal representation in books for young people?*

If you live in a society where you do not see yourself reflected in it, that is a manifestation of your own marginalisation – you cannot see a future for yourself. Our focus should be on giving our children hope and showing them that they can achieve great things.

Representation in literature is essential because they can see themselves in the stories they read. Even things like putting where the author is from can make a big difference – a picture book might say *Blaze is a Palyku man, from the Pilbara*, and an Aboriginal kid who reads that might say 'Hey! I'm from the Pilbara, too!' There's a self-esteem and emotional impact that has.

*As an entrepreneur, how do Indigenous-owned businesses relate to the reconciliation movement?*

My view is that wealth creation is a foundational cornerstone of self-determination. And we cannot have reconciliation without self-determination. Money has no intrinsic value, but it is hard to support our identity and Country if we don't have economic power because we become marginalised. This also gives us a sounder platform to push the reconciliation agenda, because businesses are kinship networks with different types of people coming together. If a business has embedded reconciliation into its relationships, it becomes a powerful engine for reconciliation.

*How does all this varied experience assist you with your role on the Board?*

The challenge of reconciliation is that we must hold the past and future together in our hands simultaneously. To create the future, we must work through the implications of the past. My experience as a historian brings value, because when you have a deep appreciation of how the system evolved, you can assist in unpicking it.

I see the work of reconciliation on two levels. First the individual – hearts and minds, asking what is the kind of Australia that we want to be? What is the relationship we want to have with our Indigenous people?

Then you've got the more difficult level – the systemic, where we have institutions, policies and history that still produce disadvantageous outcomes for Aboriginal people.

I've worked across both of these levels. But the Board of Reconciliation Australia does not create reconciliation: it's a movement beyond any individual, professional or system. It's about collective action. It's the reconciliation community making change – I'm just a small part of that.

*National Reconciliation Week's theme is Be Brave, Make Change. What do you think brave action means?*

Bravery goes to heart of what reconciliation is about. Reconciliation cannot occur without great courage – it's a precondition. It doesn't have to be a grandiose gesture. Bravery comes from the courage to engage in dialogue. For non-Aboriginal people, it's about being okay with getting it wrong, listening and engaging and finding a way to work through difficult conversations. For Aboriginal people, bravery is required around truth-telling and healing trauma. But it all goes back to the heart of reconciliation: opening ourselves up to dialogue with each other. And everyone has a role in this.

*How has reconciliation changed over time from your perspective?*

I think it's changed phenomenally. At some of the earliest points of contact between non-Aboriginal and Aboriginal people, while there are stories of conflict, there's always a small handful of non-Aboriginal people who are putting their hands up and saying, 'this is not right'.

When we look at the present time, and how widely the Reconciliation Action Plan program has been adopted, and the incredible impact that has been generated from that, you would say reconciliation is a vital part of the future of Australia, and it has transformed the hearts and minds of the everyday Australian. But next we need the systemic change.



## NANCIA GUIVARRA, ON THE 30TH ANNIVERSARY OF MABO

**With the 30th anniversary of the Mabo decision, we asked former journalist and Meriam (Magaram), Wuthathi and Bindal Juru woman, Nancia Jacqueline Guivarra, for her personal reflections on the event. In her own words, she describes her visits to Mer, her family's connection to the Mabo decision, and the legacy it still holds today.**

I have four First Nations lineages; from Murray Island, Meriam (Magaram clan), from my paternal grandfather, Wuthathi and Malay from my paternal grandmother. On my mother's side, both Bindal Juri and Gangalu from my maternal grandmother and Wakka Wakka from my maternal grandfather. However, my upbringing was dominated by my father's Meriam family and culture.

My Meriam roots descend from my great great-great grandmother a woman named Su (Tabo) of the Magaram clan. Su Tabo had two children, Annie Pitt and Robert Pitt to Douglas Pitt Snr, a Jamaican man who is famous for bringing the Coming of the Light to Darnley Island in 1871. Annie Pitt was born on Mer and her father Douglas married her off to Pedro Guivarra, a Spanish Filipino boat captain. They were the grandparents of my grandfather Walter Guivarra Snr.



The Murray Islands are a group of small islands of which Mer (Murray Island) is the only one populated, with around 450 people. I have visited Mer three times. The first time was before the Mabo case after I graduated from university. At 22 years old I secured an entry-level job working for the Aboriginal Development Commission (ADC) that took me to remote areas around the state. Before my first trip to Mer, I asked my eldest Auntie Janice Cowburn (nee Guivarra) whom I should connect with, and she said to ask for Grandfather James Rice who is also a descendant of Su Tabo and therefore my family.

It was 1989 and I didn't know anything about the Mer Islanders claim for Native Title but it's clear that it was all that was on the mind of James Rice, who was in the middle of the case when I met him at his humble home. He told me I was of the Magaram clan and that our lands were on the southeastern corner of Mer. He told me all about our boundaries in a long yarn. Unfortunately I didn't take notes, but I do remember clearly he repeated often, it was "Malo's law", that "Tag Mauki Mauki Teter Mauki Mauki". It was an important statement meaning, don't walk on another man's land nor should they walk on yours. It was the law relating to trespass and land rights. I didn't realise the significance of that phrase until later, as he was often quoted in the Mabo case.

My second visit to Mer was in 2012 when I was working as television reporter for NITV, when I attended the Queensland Government hand back of freehold community title to the Murray Islanders. I went with cameraman Adam Evans to capture the celebrations. We took with us a high-speed modem backpack to send footage back for the Friday evening news. We were unable to board the special ferry of dignitaries heading to Mer because the Australian newspaper had also sent a print journalist to report an exclusive, so we were excluded. However, NITV and SBS weren't deterred and, for the first time ever, sent both Adam and I in a 1.5 hour helicopter journey to file the report of the celebrations. Importantly we were first to broadcast the news and render Australian newspaper's Saturday morning weekend paper print report non-exclusive. The story's importance was the Queensland government handover of freehold community title to the Murray Islanders as a result of Mabo. It was a milestone but debated by many Torres Strait Islanders as to whether it was significant or tokenistic move by the Queensland government.

Thirdly, in 2017, I returned to Murray Island on special invitation from the Magaram clan to report on the 25th Mabo anniversary through Uncle Doug Passi, chairperson of Mer Gedkem Le (the Native Title Prescribed Body Corporate). It was my Magaram clan's responsibility to host the week-long celebrations.

It was a mammoth trip! I spent three days there reporting on the 25th anniversary of the Mabo decision, marked by the AIATSIS annual Native Title Conference and the unveiling of a new tombstone for Eddie "Koiki" Mabo. This event brought in the heavyweights in Native Title determinations including Mabo lawyer Greg McIntyre, the plaintiff's barrister, Dr Brian Keon-Cohen, anthropologist Professor Marcia Langton of the University of Melbourne, staff from the Australian Institute of Aboriginal and Torres Strait Islander Studies including Lisa Strehlein, Murrandoo Yanner, Torres Strait Islander leader Ned David, and the Minister for Indigenous Affairs Nigel Scullion.

The Native Title Conference was held at the Murray Island primary school with feasts, speeches, debates and cultural celebrations with dance and song taking centre stage. It was here that I had a special conversation with the original plaintiffs' lawyer Greg McIntyre about my personal connection with the Mabo case.

After telling him my ancestor was Douglas Pitt Senior, the Jamaican, he informed me that the land on which we were sitting at the Mer Island primary school (and the location of the Mer Council chambers) had been the land of my family! Further the transfer of that land from Douglas Pitt to the Meriam Island Council was cemented by a title of transfer and payment in the sum of one pound in the early 1900s. The documented transfer of these lands was used as evidence that the clan lands were indeed "owned" and able to be bought or sold as their owners saw fit.

Being told that made me swell with admiration that our family lands had been recognised as significant in the Mabo decision. The two successful litigants in the Mabo decision were Grandfather James Rice and Father Dave Passi. At the time of the High Court decision Eddie Mabo, Sam Passi and Celia Salee had passed away. This means that their testimony was the evidence that gave rise to the community rights of all the Meriam people to ownership of their lands. It is hard to envisage what might happen on a small island of just 450 people when they celebrate a decision that impacted the whole of Australia. Their case was seminal in undoing the possession of Australia by the British due to Terra Nullius claimed by Lieutenant James Cook, ironically also in the Torres Strait, on a little island at the top of Cape York known as Possession Island.

What I witnessed was an outstanding show of pride in the 25th anniversary celebrations as all eight clans, paraded to their celebration grounds, behind their own flags. First up was the Piadram clan, that of Eddie Koiki Mabo, and as the Magaram clan paraded past my camera, family members grabbed me from my role as journalist to join in the march with them. It brought tears to my eyes. I was actually broadcasting live on Facebook at the time and I swelled up with admiration for this little island that won a truly big fight for all First Nations land rights.

# LOOK FOR A BOOK!



## ***The Drover's Wife: The Legend of Molly Johnson* by Leah Purcell**

Molly Johnson and her children fend for themselves in the country, hidden along an ancient track, while her husband Joe is away droving. Life is hard but Molly's children are her whole life. Her eldest son Danny is the real man of the house and Molly finds she prefers the time away from Joe. One night, Yadaka, a Black 'story keeper' on the run from the authorities, comes across Molly's secluded home. The more time he spends with Molly, the more Molly finds out about her past and about the secrets that could change everything.

A bold reimagining of Henry Lawson's short story, Leah Purcell's *The Drover's Wife: The Legend of Molly Johnson* is a compelling frontier thriller that tackles the issues of race, gender and violence head on. The story powerfully captures Molly's tough life while also shining a light on the lives of the other characters, Danny, Yadika and Louisa. These perspectives weave together to tell a truth-telling story of love, loss and justice.



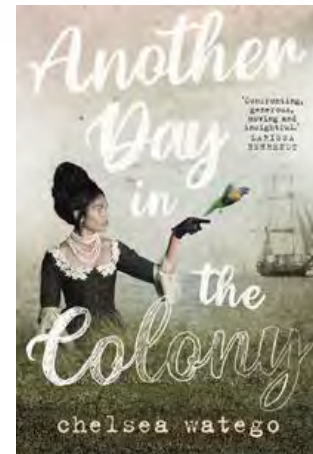
## ***Sister Girl: Reflections on Tiddaism, Identity and Reconciliation* (New Edition) by Jackie Huggins**

Behold "Sister Girl", writings from the remarkable life work and career of Professor Dr Jackie Huggins from across her four decades working in Aboriginal and Torres Strait Islander Affairs and a lifetime of being Aboriginal.

Originally published in 1998 this landmark piece of black feminist writing and analysis has been updated with reflections preceding each original chapter, and then enriched with the inclusion of some of her more recent works.

Jackie Huggins generously leads us through contemporary Australian history writing of her family, her lifelong work, and from her leadership positions in workplaces and projects of huge national and historic significance.

Carry this outstanding collection of writings as your guide to Australia's recent history.



## ***Another Day in the Colony* by Chelsea Watego**

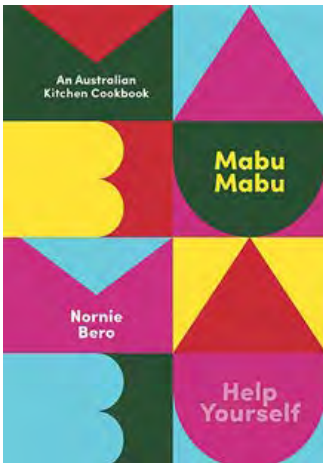
You've seen the hashtag on Twitter, now don't miss the book!

Here, Professor Chelsea Watego's sovereign Blak voice tells her stories to tell the story of the colony. Her decades of experience in Indigenous health informs the book's Black intellectual sovereignty.

These new and reworked writings reveal strategies and ways of coping with and combatting life in the colony of contemporary so-called Australia through a combination of memoir, philosophy and analysis.

The book defines the present, and firmly eyes the future while also connecting with the work of Jackie Huggins, Lilla Watson and Aileen Moreton-Robertson, centring it in a literary canon, the calibre of which we are humbled to experience.

Like all truly great books, Chelsea Watego's *Another Day in the Colony* will change the way you read and enjoy other authors and will stay with you long after reading.



### **Mabu-Mabu: An Australian Kitchen Cookbook** by Nornie Bero

Trailblazing Torres Strait Islander chef Nornie Bero unlocks the secrets of native ingredients in her inaugural cookbook – *Mabu Mabu: An Australian Kitchen Cookbook*.

From her native pantry guide, which includes succulents, nuts, plants and herbs, to her signature dishes ranging from Pumpkin and Wattleseed dampers to Kangaroo Tail Bourguignon, it is clear from the outset that Nornie intends to showcase and celebrate Aboriginal and Torres Strait Islander communities through food.

As a proud Komet woman from Mer (Murray) Island, Nornie masterfully uses her early years of foraging for octopuses and various shellfish along the reef with her beloved father as the book's cornerstone within the earlier chapters.

*Mabu Mabu – An Australian Kitchen Cookbook* includes more than 50 recipes from her restaurants and home kitchen (with each ingredient coming with an explanation) and is sure to have all Australians develop an appreciation for First Nations culinary traditions.



## RECIPE FOR RECONCILIATION

Gamilaroi elder Aunty Beryl is an educator, mentor, businesswoman and general all-round legend. With a passion for healthy and affordable cooking, Aunty Beryl also brings her love of community into the kitchen, where she mentors many talented chefs, through her role as founder of the Job Ready program at the National Centre of Indigenous Excellence.

### AUNTY BERYL'S SWEET POTATO AND LEEK SOUP

*Serves 6-8*

You can make this with or without the cream or substitute coconut cream or water for the cream. This soup takes around 45 minutes to make but you can make beforehand and refrigerate till needed.

#### Ingredients

2 leeks  
2 brown onions  
2kg sweet potato  
6 cloves garlic, finely chopped  
1 teaspoon fresh thyme leaves  
2 ½ cups of cream  
2L water or stock  
Olive oil

#### Method

Remove outer green part of leek, cut off most of the green tops of the leek. Wash to remove any dirt, and roughly chop.  
Dice onion and sweet potato in 2cm cubes.  
In a large pot, fry garlic, onion, leek and thyme in olive oil until soft.  
Add sweet potato and 2L of water in the pot and bring to the boil.  
Reduce heat and simmer until sweet potato is tender.  
Remove the pot from the heat. Using a blender, liquidise soup until smooth.  
Reheat the soup on the stove. Add in cream and season with salt and pepper.  
Serve with crusty bread, or Aunty Beryl's damper!

*Above: Aunty Beryl Van-Oploo. Photo: National Centre of Indigenous Excellence*



RECONCILIATION  
AUSTRALIA

# National RAP Conference

## BRAVE TOGETHER

7–9 June 2022  
ICC Sydney

The 2022 National RAP conference is bringing together RAP partners for an exciting two days of collaborating, learning and acting on reconciliation.

The program is a unique opportunity for RAP organisation members, policymakers, academics, and community members to connect and be challenged to be brave in their commitments to reconciliation.

To register for the 2022 National RAP Conference, head to:  
**[rapconference.com.au](http://rapconference.com.au)**