

23 JULY 2002

SUBMISSION: ABORIGINAL LANDS ACT REVIEW, JULY 2022.

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I write to support the ALCT current election system, and governance etc as is currently existence. The current system works well, is clear to understand and is inclusive; whilst ensuring necessary due process of participant-eligibility is dealt with through the Registration onto the voter roll process.

Any amendments to the ALCT elections would be at a disadvantage to Aboriginal people. The current elections, including the use and access of the voter roll is a process which is fair and equitable to Aboriginal people. As it stands, and Aboriginal person has the right to nominate for registration on the ALCT elections roll, just as the roll is accessible for Aboriginal people to support or question those people on the roll, from those self-nominated. To be asked to share your Aboriginal ancestry to be eligible to be registered in this roll is not a negative question; this ensures that the toll of the ALCT maintains integrity and community knowledge in ensuring those involved in the voting process are Aboriginal Tasmanians. One of the first questions to anyone claiming Aboriginal ancestry (within the all First Nations, including across Australia) is who are you and where are you from. The discussion then ensues, and a linkage is always known and discussed. The current roll, elections and governance of ALCT should remain the same and not be changed or amended in any way. This is unfair to Aboriginal people, and is a role of family and community and ancestry that the Tasmanian Government has no role in.

ALCT also allows for all organisation to work with ALCT to implement a management plan for lands returned; this currently works with a number of organisations and works considerably

well. This should not be changed. If an organisation is unable to gain agreement with ALCT regarding a management plan for an area of land I would only question the organisations sincerity; of the Aboriginal registered organisations in Tasmania it is only those organisations who themselves refuse to work WITH ACLT under an agreement management plan. ALCT is community based and driven, overseen by Aboriginal people who are truly dedicated to the protection and maintenance of our lands and seas, and have reached agreement for successive land management plans, and continue to do so. ALCT should not be amended by this process.

I also state clearly there is a difference between an Aboriginal community and an ORIC Registered Aboriginal organisation, the two are not the same. I note that recently in Tasmania, the Tasmanian government could be misconstrued of dealing with Aboriginal registered organisations in place of the Aboriginal community.

At this point I state for clarification, and your crucial understanding of 'being' an Aboriginal person, for this purpose I will write in plain English. 'Being' Aboriginal is not something that can happen overnight, having Aboriginal ancestry can happen overnight. Being Aboriginal is a life and community of which you are ancestrally linked from birth. Knowing an practicing culture, not just learning at a festival or similar is being Aboriginal. Knowing our communities history, our only families which survived genocide, is being Aboriginal. Having a true sense of place, purpose and honour for Mother Earth, passed on from family and community and often visited, is being Aboriginal, as is many other element not listed for brevity of this submission.

Having Aboriginal ancestry is not having all of these elements. Having Aboriginal ancestry, through most likely no fault of their own, does not provide opportunity for these elements and proceeding true cultural knowledge, traditions and spirituality. Sadly this is true of our stolen generations , and I am open to discussion to developing a fair and true process, for these with no written or known ancestral linkages, to allow the people of the Stolen Generations access. Most terrible are those people who have no ancestral linkage and/or evidence of Aboriginality, yet claim to be. Sadly, these people and group, have grown large in number, especially here in Tasmania. This is fact. This fact can no longer be unacknowledged or not-spoken of. This fact requires acceptance but not action from the Tasmanian government.

Therefore, this review must take this fact into serious consideration and acknowledge there are no amendments required to ALCT voting roll, elections or governance etc. To do so would allow for many non-Aboriginal people to be actively involved in having an otherwise illegitimate Vote in Aboriginal lands return and management. Surely, the government would initiating act in allowing, indeed supporting and advocating for non-Aboriginal people to fraudulently claim Aboriginal ancestry, and then supporting their participation in such an important matter through any amendments now or thereafter this review might be construed as unequivocal deliberate ignorance of history of surviving families and disrespect as much.

I request your due consideration of my concerns raised above, and request that no further consideration nor amendments be made in regards to ALCT, and that your government talks to the Aboriginal Tasmanian community soon regarding lands and sea return through the current ALCT, and to be held in perpetuity for the future of the Aboriginal community of Tasmania.

Thank you for the opportunity to engage in this process.

SINCERELY,

MS ANGELA TRIFFITT BA., AHM., MINTLH.

