

2023

PBC Camp

Full Report





PBC Camp 2023 group photo.

Hummerston J, Lambert M, McCarthy F. 2023. PBC Regional Forum Central Australia (PBC Camp) 2023: Full Report, Central Land Council, Northern Territory.

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We acknowledge the traditional owners of the country on which we meet. We acknowledge their continuing connection to land and culture and pay our respects to their elders past, present and emerging.

PBC CAMP 2023

TAWN DONOVAN & RICHARD HAYES MC's

KUMALIE RILEY
WE HAVE BEEN LOUD & STRONG SINCE TIME BEGAN
"BE STRONG together"

WERTANE
WAYI
WAYPA
PILYI ANGI?
NTHAKENHE ARRERANE
NGUJU
AYMAJA
PALYA?
KAYA
BUHAR!

AT THIS PBC CAMP WE WILL TALK ABOUT:
PBC
NATIVE TITLE RIGHTS
SUPPORT From ORG's & AGENCIES
SACRED SITES

MPARNTWE 27, 28, 29 JUNE 2023

GRAPHIC RECORDED by SarahCookCreative.com

CENTRAL LAND COUNCIL
AIATSIS
National Native Title Council
ABS
NIAA

Prepared by Hula Collective
November 2023

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Who was at the PBC Camp?

PBCs

- Akwerrperl Aboriginal Corporation RNTBC
- Alherramp Ilewerr Mamp Arrangkey Tywerl Aboriginal Corporation RNTBC
- Eynewantheyne Aboriginal Corporation RNTBC
- Gurindji Aboriginal Corporation RNTBC
- Huckitta Aboriginal Corporation RNTBC
- Ingkekure Aboriginal Corporation
- Iyangka Kularta Aboriginal Corporation RNTBC
- Iytwelepwenty Aboriginal Corporation RNTBC
- Kaytetye Alyawarr Awenyerraperte Ingkerr-wenh Aboriginal Corporation RNTBC
- Kaytetye Tywerate Arenge Aboriginal Corporation RNTBC
- Kwaty Aboriginal Corporation RNTBC
- Malapa Aboriginal Corporation RNTBC
- Mpwerempwer Aboriginal Corporation RNTBC
- Ngadju Aboriginal Corporation RNTBC
- Mount Denison Aboriginal Corporation RNTBC
- Ngaliya Aboriginal Corporation RNTBC
- Ngurramarla Aboriginal Corporation RNTBC
- Patta Aboriginal Corporation RNTBC
- Pine Hill West Aboriginal Corporation RNTBC
- Pmarra Tjurritja Alturla Aboriginal Corporation RNTBC
- Rodinga Aboriginal Corporation RNTBC
- Tywele Aboriginal Corporation RNTBC
- Twenga Aboriginal Corporation RNTBC
- Tyatyekwenhe Aboriginal Corporation RNTBC
- Warlmanpa Warumungu Aboriginal Corporation RNTBC
- Watarra Aboriginal Corporation RNTBC
- Wura Aboriginal Corporation RNTBC
- Yankanjini Aboriginal Corporation RNTBC
- Yankunytjara Matutjara Aboriginal Corporation RNTBC

Other organisations at the PBC Camp



Central Land Council (CLC)



Proudly supported by the Australian Government

National Indigenous Australians Agency (NIAA)



National Native Title Council (NNTC)



Australian Government
Office of the Registrar of
Indigenous Corporations

Office of the Registrar of Indigenous Corporations (ORIC)



AIATSIS

Australian Institute of Aboriginal and Torres Strait Islander Studies (AIATSIS)



Northern Territory Cattlemen's Association (NTCA)



Australian Business Registry Services

Welcome to country



Kumalie Riley

Kumalie (Rosalie) Riley is an Eastern Arrernte elder from Tyuretye/Mparntwe (Alice Springs) with connections to the land from her grandmother. Kumalie welcomed people at the PBC Camp to Mparntwe.

**Apetaye! Apmere Mpwarntwe-werne.
Arrernte areye-kenhe ampere Mpwarntwe aneme.**



People showing what country they belong to.

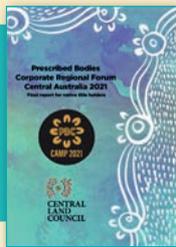
Welcome from CLC executive member



Barbara Shaw

CLC executive member for region 1

The PBC Camp happens every 2 years. The last 1 was in 2021.



**If you want to know what happened,
read the PBC Camp 2021 report.**

At the camp, we work together so we can get a better understanding of what the land means to us in the whitefellas' world.

This is an important meeting. The CLC and other native title organisations talk to us, the native title holders and traditional owners. They learn about what we need.

This report tells everyone what we talked about. You can share the report with other PBC members and directors.

Thank you to NIAA, NNTC and ABA for funding the PBC Camp 2023.



People reading the PBC Camp handbook.

Opening talk



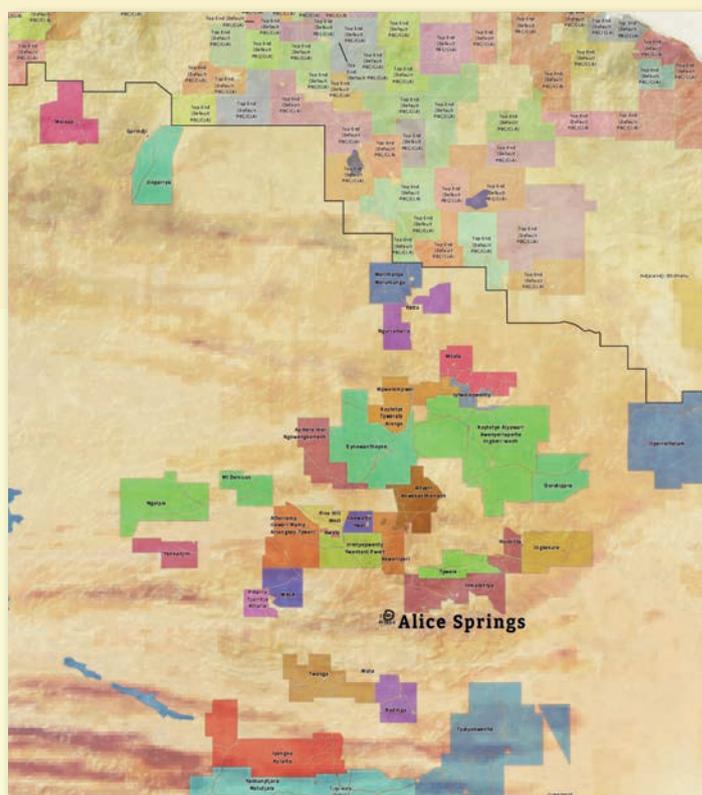
Les Turner
CLC Chief Executive Officer

Almost 130 years after European settlement began in Central Australia, the Mabo High Court decision changed the Australian law. That law finally recognised that we were here, in Central Australia, before the European explorers arrived.

The CLC region is the southern half of the Northern Territory. The first native title determination in our region was handed down in 2000. This was for the Arrernte people of Mparntwe (Alice Springs). The PBC for Alice Springs is Lhere Artepe.

Now, there are 34 native title determinations in the CLC region. Each of these determinations has its own PBC.

Map of CLC native title areas



What is next?

There are 4 native title determinations coming soon. The PBCs for these determinations are:

- Huckitta pastoral lease, which is owned by Aboriginal people
- Ambalindum and The Garden pastoral leases
- Mount Skinner and Woodgreen pastoral leases
- Anningie pastoral lease.

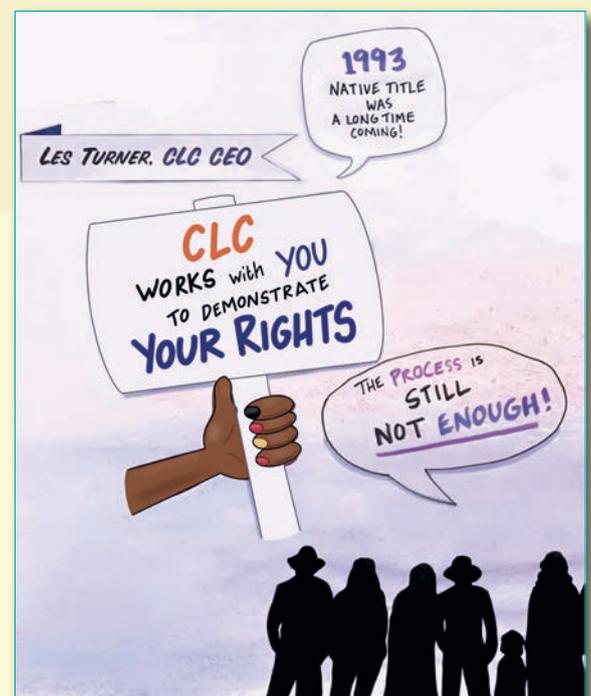
We are working on 7 more native title claims:

- the Simpson Desert
- Horseshoe Bend
- Lilla Creek
- Idracowra
- Indiana and Numery
- Coniston
- Waterloo.

Traditional owners can claim 42% of all the land in the CLC region under native title. We still have 30% of land to claim. It will take many more years to finish all the native title claims.

CLC follows a Native Title Claim Prioritisation and Assessment policy to work out what land we can claim next. This policy looks at 3 things:

1. what is happening on the land
2. what people have told us about the land
3. what funding we can get to do the research, the meetings, the reports and the documents for the Federal Court.



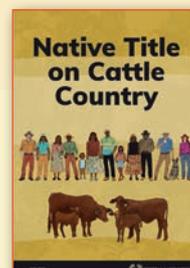
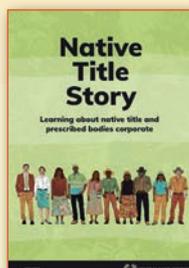
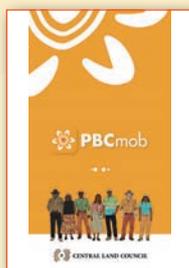
The CLC PBC Support Unit

Most of the funding CLC gets is for work under the Aboriginal Land Rights Act. It also gets some money to do native title work. After many talks, the government gave the CLC funding to provide more support to PBCs. That was in 2017. Then, the CLC started the PBC Support Unit.

PBCs have to do a lot of work to comply with, or follow, laws and rules, and do governance. Most of the PBCs in our region still need to learn a lot to look after all their work independently. The PBC Support Unit helps make PBCs stronger. The PBC Support Unit helps PBCs:

- hold meetings
- meet together at the PBC Camps
- learn about governance, with books and audio recordings.

The PBC Support Unit made the PBCmob app for your phone so that you can easily find the books and listen to them in language.



The PBC Support Unit also needs to help you get ready for opportunities, or chances for good things from your native title. Some PBCs want to help people go on country and look after country and sacred sites. Other PBCs want to make money for their communities, like a tourism business, or farming.

The CLC will set up a team in the PBC Support Unit to help PBCs make businesses. This is called economic development. The CLC will keep talking to government to get the resources PBCs need to do this.

Voice to Parliament

2023 is a big year for Aboriginal Australians. We have the referendum, or the big vote for the Voice to Parliament. The referendum will be later in the year.

PBCmob celebration



Les Turner
CLC Chief Executive Officer



Jacksen Dulvarie
CLC PBC Officer



Scarlett Cheesman
CLC PBC Officer

2 years ago, at the PBC Camp at Ross River, you told CLC that you need a lot of information about native title and PBCs. You said you wanted to show that information to your families and your communities. So, the PBC Support Unit made the PBCmob app to hold your information on your phones or tablets. The information is in easy English.

LISTEN TO IN LANGUAGE

YOUR RIGHTS

NEW! GET IT NOW!

Download on the App Store
GET IT ON Google Play

MAPS

LEGAL DOCUMENTS

FORMS

IT'S LIVE! GIVE US YOUR FEEDBACK

ALL YOUR PBC INFORMATION IN ONE PLACE

MOBILE APP LAUNCH!

CENTRAL LAND COUNCIL

PBCmob is an app that returns power to where it belongs – with native title holders. The app puts the knowledge and resources you need to run your corporations in your hands.

It has 6 local languages:

- Arrente
- Alyawarr
- Kaytetye
- Pitjantjatjara
- Warlpiri
- Warumungu.

It is simple and easy to use.

You can get it for iPhones, iPads, Android phones and tablets. Nobody misses out. Download the PBCmob app on your phone. You need the internet to do this. After you download the app and resources, you can get the information anywhere. You do not need the internet to look up information about your PBC.

Now, the PBCs in the CLC region are mostly only doing compliance and governance work. We are like a motor car with no engine. We cannot go where we want to go.



Cutting the PBCmob cake.

What can you get on the PBCmob?

- ✓ your native title determination book
- ✓ your PBC handbook
- ✓ your PBC rule book
- ✓ your membership list
- ✓ your determination map
- ✓ your mining map
- ✓ native Title Story books
- ✓ other information about making PBCs strong
- ✓ your PBC membership form – so your family can ask to become members

What is the PBC handbook?

The judge gave you a paper when they handed down your native title determination. The PBC Support Unit took that information and made a handbook, in easy English, for each PBC. Now, it is easier for you to understand your native title rights. The handbook tells you things like:

- the name of your PBC
- what country you have native title for
- who else has native title on that country.



Learning to use the PBCmob app.

What other things do you want on PBCmob?

More language recordings.

We know we did not get all the languages. Getting the languages on the app takes a long time and is very expensive. Sometimes we cannot find interpreters. We will keep working on this and keep adding more languages.

Our PBC has 12 or 13 estate groups. If we can see our determination map divided up, it helps us to deal with membership because we can see where people belong. Why is the map not divided up into these groups?

The map is for the whole PBC. The estate groups are not public information, so we cannot put it on the app for everyone to see. It might not be a good idea to let everyone see the estate groups for your determination.

If directors need help with decisions about membership, CLC can give them some information.



Native title holders using the PBCmob app.

4 interpreters who worked on the app were at the PBC Camp 2023:

- Angela Purvis
- Della Pearce
- Lionel Buzzacott
- Rhonda Inkamala.

How does NIAA help PBCs?



Rachel Kerrigan

NIAA Branch Manager – Land and Native Title

What is the NIAA?

The National Indigenous Australians Agency (NIAA) is an Australian Government agency. It talks to the government to make sure Aboriginal people and Torres Strait Islanders can speak up and help make decisions about their lives.



The most senior person in NIAA is the CEO, Jody Broun, a Yindjibarndi woman from the Pilbara.

Australian Government Ministers:

- Minister for Indigenous Australians – Linda Burney, a Wiradjuri woman from New South Wales
- Assistant Minister for Indigenous Australians – Senator Malarndirri McCarthy, a Yanyuwa woman from the Gulf in the Northern Territory
- Special Envoy for Reconciliation and the Implementation of the Uluru Statement from the Heart – Senator Patrick Dodson, a Yawuru man from the Kimberley region.

The most important things NIAA is working on:

- making the things in the Uluru Statement from the Heart happen
- making the things in the Closing the Gap plan happen, and making some changes to the plan
- helping First Nations people have better jobs.

NIAA offices

Main office	Canberra	Phone: 1800 079 098
Regional offices in the CLC area	Alice Springs	Phone: 08 8958 4200
	Tennant Creek	Phone: 08 7978 1900

NIAA's Land and Native Title branch

The NIAA has many different branches, or units. Rachel Kerrigan is the manager of the Land and Native Title branch.

1 of the main things this branch is working on, is responding to the Juukan Gorge Inquiry. The government wrote a report about the Juukan Gorge Inquiry Report. You can find it here: <https://www.dcceew.gov.au/about/reporting/obligations/government-responses/destruction-of-juukan-gorge>

The report talks about ways to fund, or give money to, PBCs to help them do their work. PBCs do not get enough money from the government to do their compliance work. They also need money for things like talking to people about native title and cultural heritage. Cultural heritage is about places, objects and other things that are important to your culture. The government set up a PBC steering group. This is a group of First Nations people who give advice to the government about how to help PBCs. The steering group is helping to find a way to fix the funding.

NIAA's Land and Native Title staff go to all the PBC Regional Forums, or PBC camps around Australia and listen to what people want. This is to help NIAA make the changes that people want.

Working with others

NIAA works with other organisations, like:

- ORIC – to build training resources
- NNTC – to help learn what native title holders want and need
- AIATSIS – to learn and do training.

NIAA funding for PBCs

There are 2 types of funding, or money, from NIAA for PBCs.

Basic Support

The CLC gets this funding to help PBCs do their native title work and ORIC compliance work. This is the money that goes to the PBC Support Unit.

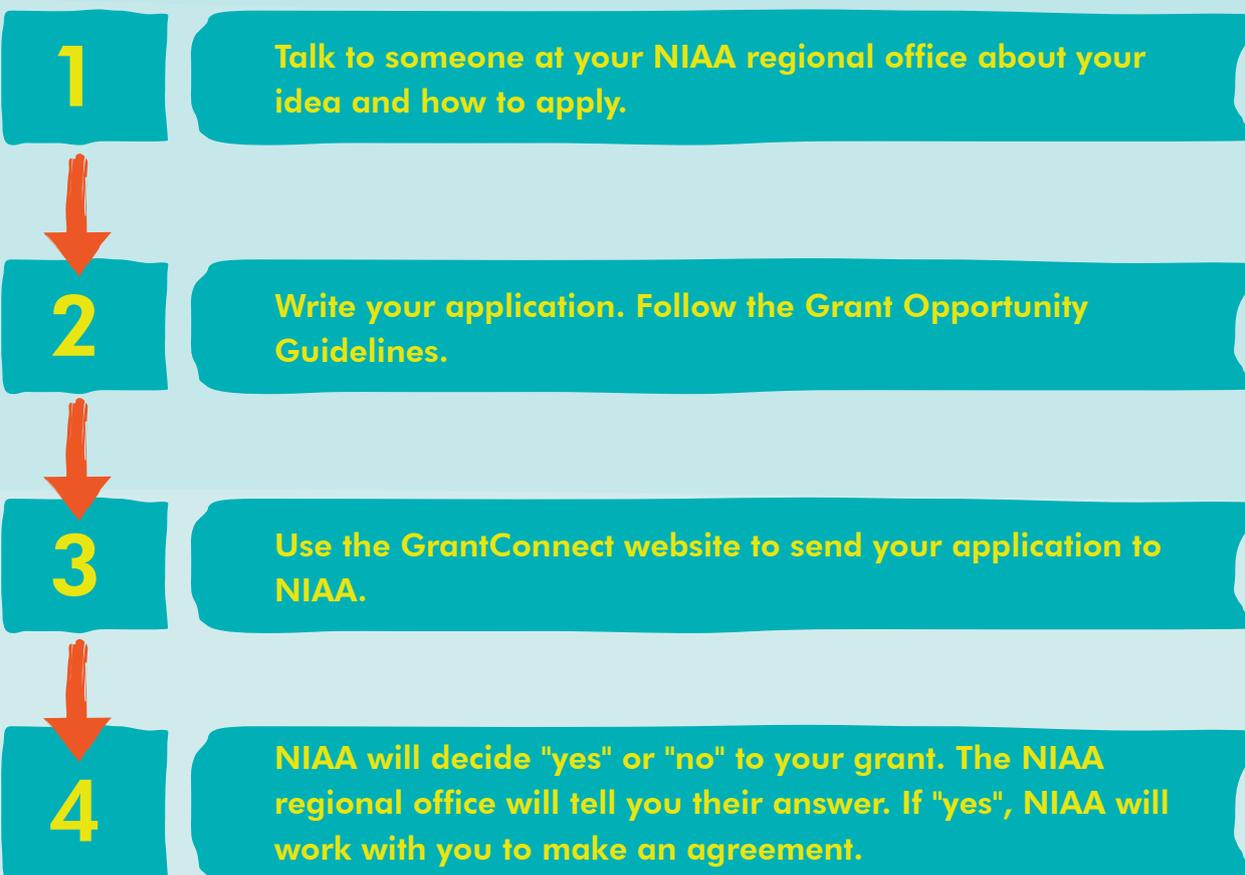
PBC Capacity Building

PBCs can ask NIAA for this funding. They do not have to ask CLC. This money can be used to do things like:

- help the PBC make economic opportunities, like setting up businesses
- get training to help you make your PBC strong
- make business plans and strategic plans
- get help from experts in things like money story, governance or law.

So far, NIAA have given money for 90 projects. There is \$54 million left in this program. The funding is for the next 4 years.

How to get PBC Capacity Building funding



What kinds of projects can we do with PBC Capacity Building funds?

There are many things that you can use this funding for. You have to decide on your needs. The money is only for short term projects. Some ideas for projects are:

- a project to write a country or business plan
- a mapping project to help you talk to industry
- hiring a business officer to make a strategic plan for your PBC.

Keep bringing your ideas to NIAA.

Do you need a plan before you come to NIAA?

No. But you have to show why you need the project. A business plan can help you with this. You can use PBC Capacity Building funding to make that plan.

Other funding

Indigenous Rangers Program

The Indigenous Rangers Program helps First Nations people to look after country the way that traditional owners and community want. The program is good for the environment, the community, culture and money story.

There are now more than 2,000 rangers in the Indigenous Rangers Program. The government wants to have 3,800 rangers across Australia by 2029. The government is talking to First Nations people about how to do this.

The money in this program is for:

- getting more women rangers
- getting more rangers on Indigenous Protected Areas
- helping ranger groups to become strong so they do not need government help.

Junior Rangers Program

The Junior Ranger Program is about doing things that help First Nations children and young people learn on country. There is \$24 million for Junior Ranger Programs in Central Australia.

Other types of funding

There are other ways to get money for PBCs to start businesses, make businesses bigger, build houses and do other projects:

- Indigenous Business Australia
- Indigenous Land and Sea Corporation
- Indigenous Advancement Strategy programs (NIAA)
- Northern Territory Aboriginal Investment Corporation (NTAIC)
 - \$50 million per year for 3 years for grants
 - \$10 million per year for 3 years to build on homelands and do social, community and business projects.

How to find out more about different grants

Read the GrantConnect website. You can register to get updates.

Go to: help.grants.gov.au

Find all the funding and links to the websites.

Go to: help.grants.gov.au

Are we getting money for our outstations? We have not heard anything for a long time.

The outstation funding is going for 12 more months. Rachel will find out what work is happening and when it will happen.

NTAIC is working on getting \$500 million for investments, so we can keep investing that money and live off the interest. But that will not happen for a while.

Correct. This money is not to pay for your government work. If you are doing government work, then the government should still pay for that. You do not have to use ABA money for that work.

How do we get matching dollar for dollar funds from the government for PBCs who have money and want to use it for community development?

This is what the CLC does with the community development program. The CLC is talking to NIAA about getting more money for this.

The CLC was working with PBCs that wanted to do projects. No one in the NIAA regional offices knew about the Capability Building grant.

We are trying to build learning in our teams to help them know about PBCs and native title. We are also trying to get more officers who know about PBCs and native title.

Peak body representation – Why it is important to speak up



Jamie Lowe
NNTC CEO

The National Native Title Council (NNTC) helps make the rights for native title holders stronger. The NNTC works to reform, or change, the system.

History of the NNTC

In 2005, the Howard government closed the Aboriginal and Torres Strait Islander Commission (ATSIC). Then, there was no agency looking after Aboriginal and Torres Strait Islander rights and interests. The native title representative bodies, like CLC, decided that we needed a peak body. In 2006, we made the NNTC.

Back then, only native title representative bodies and service providers could be members of NNTC. After 17 years, the NNTC decided to change its constitution, or rule book, to say that PBCs could also be members of NNTC. There are now more than 50 PBC members.

Become a member of the NNTC

It is a good idea to become a member of the NNTC. You can learn about things that are happening in Australia about cultural heritage, PBC law changes and other things. Membership is free.

We have to enforce our rights under the UNDRIP. If we want things to be better, we have to push our rights.

The governance structure of NNTC

- Every member of the NNTC has the same voting rights.
- The members choose the directors. Then, the directors choose the chairperson.
- There are 10 directors.
- 4 of the directors are from native title representative bodies and service providers. 4 of the directors are from PBCs. Those 8 directors then choose 2 more directors.
- PBCs can become members of the NNTC for free. It is good for PBCs to become members of the NNTC.
- The NNTC is a corporation set up under the *Corporations Act 2001*. It is not under the *CATSI Act 2006*.

The NNTC team

The NNTC has 12 staff. More than half of the NNTC staff are First Nations people. NNTC staff live and work all over Australia. Jamie Lowe is the CEO.

What does the NNTC want?

There are 2 important things the NNTC wants.

- 1. To support members to grow powerful PBC nations.** PBCs do not get enough money to do their work and grow strong. NNTC is working with the government to find a way to get more money and make sure the government uses its money on the most important things.
- 2. To strengthen and leverage whole of country rights.** This is about land councils needing more money to help make the claims process faster. NNTC is talking up to government to get that money.

The NNTC uses the United Nations Declaration on the Rights of Indigenous Peoples (UNDRIP) and Free, Prior and Informed Consent (FPIC) in the work it does. UNDRIP is a document under International Law. The Federal Government signed, or agreed to, UNDRIP in 2009. This means the government will follow the law but cannot be forced by the law. FPIC is in the international law paper. It means that the government has to properly consult, or talk with, Indigenous peoples. Indigenous people have to be part of making decisions that affects them.

What does the NNTC do?

1. Help First Nations people's right to true self-determination

This means, the right to:

- speak for and manage your own country
- govern your own communities
- make decisions about your own social and economic development.

2. Talk up to change policy and laws

Through the native title system, the NNTC talks up for the rights and interests of all First Nations people to change policy and laws. They talk up about things that affect, or make a difference to, rights and interests to country.

3. Help First Nations people understand native title and PBC work

The NNTC runs PBC regional forums, or PBC camps, like this one, to teach PBC directors about native title and PBC work.

NNTC has a 4-day training program for PBC directors to learn about governance, native title and other things. The NNTC wants to hold a program in Mparntwe (Alice Springs) in 2024.

There are also national events like the 2022 First Nations Clean Energy Symposium.

4. Talk up to the media

The NNTC talks up to the media about the NNTC's members' rights and the things they do well.

5. Dhawura Ngilan Business and Investor Initiative

This is a project to teach big businesses, like Lend Lease, BHP and Westpac about caring for country. It helps Aboriginal people make strong agreements with businesses. It shows businesses how to help to protect First Nations' cultural heritage.

6. PBC Futures: reforming native title policy

The NNTC is talking up to government to make changes to PBC things, like money, governance and laws.

7. PBC Steering Group

The NNTC set up a group of PBC members to tell the NNTC what they need and what the NNTC needs to do to help PBCs.

8. National Native Title Compensation Strategy

The NNTC is looking at ways to get compensation for native title holders for future acts that happened after 1975. Compensation can be money or other things. The future act could be mining or other development activities.

9. National cultural heritage reform

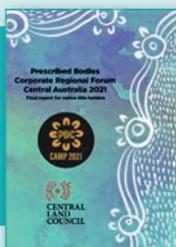
This is to stop companies from destroying our cultural heritage, like Rio Tinto did to Juukan Gorge. The NNTC helped make the First Nations Heritage Protection Alliance to talk up to government about laws to look after our heritage. The NNTC helped to write new laws on heritage, which the Alliance will give to the government later this year.

NNTC staff are talking to First Nations communities to help decide how national cultural heritage can work. We will take the ideas for the new law to the Australian Government later this year.

If you want to help do this work, you can go to the website: culturalheritage.org.au or email Jasmine.Yarran@nntc.com.au

10. Helping a “yes” vote for the referendum

The NNTC believes the Uluru Statement from the Heart is good and important. The NNTC is helping campaign for a “yes” vote in the referendum for the Voice to Parliament. There is a webinar on the NNTC website to help people understand the Voice, native title and sovereignty. There will be more webinars and other information soon.



If you want to know more about the Uluru Statement from the Heart, read the PBC Camp 2021 Report.

Helping native title organisations with research and information



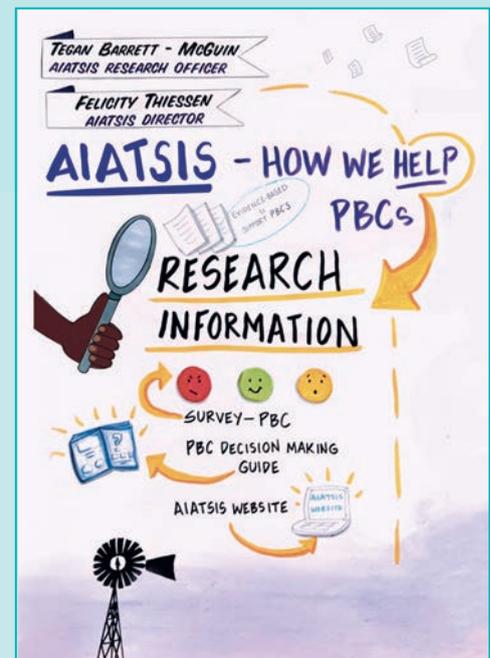
Felicity Thiessen
AIATSIS Director



Tegan Barrett-McGuin
AIATSIS Research Officer

The Native Title Research Unit of the Australian Institute of Aboriginal and Torres Strait Islander Studies (AIATSIS) is funded by NIAA. The unit helps PBCs and native title representative bodies. The Native Title Research Unit:

- writes information to help PBCs and native title representative bodies
- does research to help native title representative bodies do their work
- gives evidence, or proof, for NIAA and ORIC to help them talk up to governments about what PBCs need.



An example of the kind of work AIATSIS can do to help you

At the camp, Dante Mavec, the CLC lawyer, talked about the mining decisions made by the National Native Title Tribunal (NNTT). The NNTT only said “no” to mining 3 times. But they said “yes” more than 100 times.

AIATSIS will look at all those decisions to find out why they decided that way. AIATSIS will write a paper about those decisions. It will take that paper to the NNTT and ask questions about all those decisions and make sure the NNTT is doing things proper way for native title holders.

What is the Native Title Research Unit doing?

The AIATSIS Native Title Research Unit is working on 3 projects.

Project 1: 2023 PBC Survey

In 2019, the National Native Title Council (NNTC) did a big survey of PBCs across Australia. NNTC staff came to the PBC Camp and asked questions about what your PBC needed and what it wanted to do. This survey helped AIATSIS show NIAA that PBCs do not have enough resources, like money, information and other things. There is not enough money to do the ORIC work and there is not enough money to do things for native title rights and interests.

AIATSIS is doing this survey again. They want to talk to PBC directors on country to learn about their needs. AIATSIS knows that PBCs need more resources and money. But it is good to hear you say it again. This helps show the government what PBCs need. Native title is forever. PBCs are forever. So, the government has to find ways to help PBCs to be able to use their native title rights forever.

AIATSIS will ask your PBC these questions.

- What types of activities, or things, does your PBC do?
- How do you do your ORIC compliance work, with the money you have?
- What resources, like money, staff, office, or computers, do you need to be a strong PBC in the future and forever?
- What other organisations, like other corporations or the government, does your PBC do business with?
- What are the main problems your PBC has?
- What activities would you like to do in the future?

AIATSIS wants to learn what has changed since the last survey. If nothing has changed, AIATSIS needs to show that to NIAA and ask how NIAA is going to help PBCs get stronger. AIATSIS and NIAA will also learn what new PBCs do and what they want to do.

There are 8 people travelling all over Australia to do the surveys. They will send more information to you about the survey soon.

Project 2: PBC decision making guide

AIATSIS is working on a guide, or book, to help PBCs make decisions.

The rule book is difficult to understand, so this decision-making book will help PBCs. It will help you write down:

- how your PBC makes decisions
- what the native title and PBC decisions were
- what every person has to do or say to make those decisions.

The decision-making guide will be in plain English. It will have the things in the rule book about making decisions and other things that are not in the rule book that can help you to make strong decisions.

The first decision-making guide AIATSIS made was for an Aboriginal corporation that was not a PBC. But decision-making is different in PBCs, so AIATSIS is now writing a new 1 just for PBCs.

This book will be about your PBC. It is about how your mob want to make decisions. You can decide what to put in your decision-making guide. It will have information about:

- building your director skills and knowledge
- building consensus, or finding ways to get everyone in the PBC to agree
- how to communicate, or give information to your native title holders
- making the way you make decisions in your PBC strong.

AIATSIS is still working on the guide. It will be ready for PBCs later this year.



PBC representatives learning about native title.

Project 3: Making changes to the PBC website

There is a lot of information about native title and PBCs on the PBC website. But it is difficult to find that information. AIATSIS is changing the website to make it easier to use. The new website will also be useful for the government.

The PBC website: nativetitle.org

AIATSIS is changing the website to:

- make it easier to find information on the website
- check the information is still right
- include more information about things you need, like funding
- have PBC guides and checklists to help PBCs do their native title work
- make sure the information on the website is right for the PBC decision-making guide.



PBC representative asking questions at the camp.

Information from ORIC to help you run your PBC



Lisa Hugg

ORIC Manager – Strategy, Performance and Communications



Luke Wenitong

AIATSIS Director

Donna Drew

ORIC Native Title Engagement Officer



What does ORIC do?

The Office of the Registrar of Indigenous Corporations (ORIC) is the regulator of the Corporations (Aboriginal and Torres Strait Islander) Act 2006, or CATSI Act. This means that it checks that your PBC is doing governance proper way.

When you put in a native title claim, you have to set up a prescribed body corporate, or PBC. Then, when the judge hands down your native title determination, your PBC changes to a Registered Native Title Body Corporate, or RNTBC. Some people keep calling your corporation a PBC, but the job your PBC needs to do has changed.

ORIC does these things

Registers new corporations	ORIC makes sure that new Aboriginal corporations are set up proper way. ORIC puts them on the big list of all Aboriginal corporations.
Regulates corporations	ORIC looks at all the corporation papers and the way it works to make sure it is doing all the things in the CATSI Act.
Intervenes when something goes wrong	If the Aboriginal corporation is doing something that is not right with the CATSI Act, ORIC can work with the corporation to get things right.
Teaches corporation directors	ORIC does training so you can learn how to do all the things in the CATSI Act proper way.
Supports corporations	ORIC helps you to do governance proper way. For example, you can find information on the ORIC website, and you can ask questions.

People at the ORIC

Tricia Stroud, a Kungarakana and Waramungu woman, is the Registrar of Aboriginal and Torres Strait Islander Corporations. The Minister for Indigenous Australians chose her to do this important job. The registrar is separate from the government. The registrar's job is to keep things fair for Aboriginal corporations. ORIC helps Tricia to do this work.

There are about 40 staff at ORIC. They look after 3341 Aboriginal corporations.

2 people work with native title, Donna and Luke. They look after all the PBCs, or RNTBCs.

At the time of the camp, there were 257 RNTBCs.

What ORIC talked about at the PBC Camp 2021

What is a corporation?

Another word for corporation is body corporate. A body corporate is a body on paper only. It is not a real person. But it can sign contracts, buy things and do business things, just like a person.

A group of people that have the same goal, or want to do the same things, make a corporation.

Native title holders have the same goal to manage native title rights in a determination area. So, they make a prescribed body corporate (PBC) to do this work.



Why do you need a corporation?

- Making a corporation helps protect individual people under Australian laws.
- People pass away, the corporation does not pass away. It goes on forever. So, it is better to have a corporation to look after your native title rights, not just a group or committee of people.
- You can do activities or things as part of the corporation, not as an individual or family member.

Your corporation rule book

The rule book tells your corporation story. It says:

- the corporation role, this means what jobs the corporation can do and who for
- the structure, this means how many directors, members and other people, like staff, the corporation can have
- the rules about who can become a member or director
- how the corporation makes decisions and does its business.

Types of rules in your corporation rule book

There are 5 types of rules that you can have in your rule book.

1. Rules that are special to your corporation:

- name of your corporation
- why the corporation exists
- what the corporation can do.

2. Replaceable rules – rules that are in the CATSI Act that you can:

- keep the same in your rule book
- change the rules a little bit to fit your corporation.

The replaceable rules have to be about the same part of governance that you want to change.

Some examples:

- The CATSI Act says that members have to be 15 years or older. You can change this so that your PBC members have to be older, like 18 years old.
- The CATSI Act says that to become a member of the corporation, you have to apply in writing, on paper. You can replace this rule with a different rule for how native title holders can apply to become a member of the corporation.

3. Rules that change some of the law

Some examples:

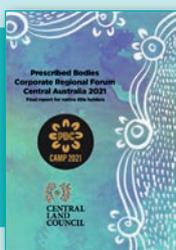
- The CATSI Act says that a corporation can only charge membership fees if there is a rule in the corporation rule book about this. Members can change this rule by putting a rule about membership fees in the rule book.
- The CATSI Act says members must have 21 days' notice before an AGM meeting date. You can change this law to be more days. But you cannot make it less than 21 days.
- The CATSI Act says a corporation must not have more than 12 directors. You can ask the Registrar if you want to have more directors. Then you have to make that change in the corporation rule book.

4. Extra rules that are not in the CATSI Act but are good for corporation governance

For example, the CATSI Act says that after directors give notice about the date and time of the corporation AGM, the date and time cannot be changed. The meeting has to happen on the date and time in the notice. But ORIC knows that sometimes the meeting cannot happen if there is sorry business, a natural disaster, like flooding, fire or rain, or sickness, like COVID-19. So, you can make a rule that if the meeting cannot go ahead after the meeting notice is sent out, the directors can change the date of the meeting.

5. Laws in the CATSI Act

All Aboriginal corporations have to follow the rules in the CATSI Act. So, you do not have to put these rules in the corporation rule book. But if members want all the corporation rules together, it is good to have them in the rule book.



There is more information about corporations and the rulebook in the PBC Camp 2021 Report.

Changes to the law for PBCs

There are some changes to the Native Title Act and the CATSI Act that you have to put in your corporation rule book.

Making native title decisions

ORIC does not tell PBCs how to make decisions. But if there is a native title decision, like making agreements with a mining company, then the PBC has to show how the decision was made. Directors need to show that they talked to the right native title holders. This can be meeting minutes, emails or other papers. The directors also have to sign a Certificate of Consultation and Consent.

Do we have to make native title decisions in a meeting?

No. You do not have to have a meeting. You can do it however you make decisions, like using email or talking or meetings. You just have to show evidence, or proof of how you made the decision.

Membership rules

The corporation rule book also has to have rules about membership and dispute resolution. Every PBC has to have these rules:

- who can become a member
- reasons to saying "yes" and "no" to people who want to be members
- reasons for cancelling, or stopping, a person's membership
- how the corporation decides when a person stops being a member
- dispute resolution, or how to fix problems or disagreements with native title holders.

Even if the PBC has not changed the corporation rule book yet, it still has to follow these rules.

Who can become a member?

Member eligibility means the rules about who can be a member. The CATSI Act now says that all native title holders have to be represented. There are different ways to do this.

- Direct representation – this means that you can have as many members as you want. If there are 5 families, then each family can have as many members as they want.
- Indirect membership – this means that each family can only have a certain number of members. For example, each family group can have only 2 members to speak for them.

The corporation rule book has to say that the PBC directors have to accept all native title holders' membership applications, if the person:

- has filled in a form to ask to be a member of the PBC.
- fits all the rules in the corporation rule book about who can be a member of the PBC.

Cancelling memberships

The rule about cancelling a membership, or stopping someone being a member has to say:

"The only reasons for stopping someone being a member are written in the CATSI Act."

These are the rules in the CATSI Act about when directors can cancel someone's membership.

Uncontactability	If you have tried 2 times in 2 years to contact a member and you cannot find them, you can cancel their membership.
Non-indigeneity	If you find out that a member is not Aboriginal, you can cancel their membership.
Disruptive misbehaviour	If the member does something bad that makes a problem for your corporation, you can cancel their membership. This could be making trouble at meetings so you cannot make decisions.
Ineligibility	If the member is not a native title holder in your determination area or if they are not the right age, then you can cancel their membership.
Failure to pay fees	This is for corporations that have membership fees. If a member did not pay their fees, then you can cancel their membership. You will need to check your rule book.

Most PBCs here only have 1 AGM every 3 years. We do not see a lot of the members in between those meetings.

PBCs might have reasons to try to contact someone in between meetings. But otherwise, it is a real problem. If you do not try 2 times in 2 years, then you cannot use this reason to cancel that membership. The PBC has to show how and when they tried to contact the member. This can be a copy of a letter or email.

What if the PBC cancelled someone's membership, but the member wants to appeal. What can they do?

The rule book says that member has to send a letter and the PBC has to answer in 14 days. But people do not get letters out here. This is not a good way to contact members.

The rule book should have a process, or say how, the PBC needs to cancel the membership. This is a law from the CATSI Act. The directors have to follow that process. 1 step in the process is for a member to object, or disagree, to their membership being cancelled.

In the end, the members make the decision at a general meeting. If a person thinks their membership was cancelled by not following the process, then they should talk to ORIC. This is a big problem if they are native title holders.

Members also have responsibilities. They have to tell the corporation their contact details so that the directors can contact them.

Do you have to show evidence that the person was behaving badly or that you have asked them to change their behaviour?

There is only 1 way to cancel a membership for misbehaving. The PBC members have to vote on it at a general meeting. This type of cancellation needs a special resolution. 75% of members at the meeting have to vote "yes" to cancel the membership. So, if you have 100 members, 75 members have to say "yes". If you have 50 members, 38 members have to say "yes".

The members can decide what evidence they need to see to vote "yes" or "no".

Some PBCs have a code of conduct to show what good behaviour is. But you do not have to do this.

Sometimes people do not come to meetings because 1 family is making all the important decisions. This is not fair.

Every member has a right to decide if they want to participate. They can choose not to go to meetings.

If members choose to not go to meetings, they are deciding not to vote for different directors to lead the corporation. They are making a choice to let things stay the way they are.

If there are enough members who are unhappy you could try to change the rule book. Then it could say how long a person can stay on the board without a break. This helps to make sure the people on the board change over time.

What if people just want to be a member to get benefits, but they do not want to do anything for the PBC. Why should that person be a member if they do not want to participate in any way?

Can we put in rules that the person has to come back on country at least 1 time every year?

The CATSI Act says that if someone is a native title holder and they meet eligibility criteria, then they can be members.

You can add rules to your rule book about evidence to show that the person is still connected to country.

You could put something like that in your rule book, but if they are eligible to be a member, you cannot say "no" to them.

It depends on the type of benefits they are getting. If the benefits are things for being a PBC member, then you can make rules in your code of conduct that say what you have to do to receive the benefit.

If the benefit is a payment of native title money, then it does not matter if you are a PBC member or not, you are still eligible for your native title benefits.

Every estate group wants to be represented, but we also want gender equality for each group, so can we change the rules in our rule book?

Yes. You can have more than 12 directors, if that's what the members want. The CATSI Act says you can have 12 but you can ask the Registrar to have more than 12. This is called an exemption from the limit.

Be careful. If there are a lot of directors on your board it might get harder to get enough people to hold a meeting. Quorum is the word for the smallest number of people you need for a meeting. Too many people can also make it hard to have discussions and make decisions.

Can a PBC create a subcategory of memberships?

Yes. This has happened before.

Some PBCs want a subcategory of membership for people who had their membership cancelled. If that person applies to be a member again, the PBC has to say "yes". But the person might become a member of a subcategory.

Some corporations have a subcategory for example:

- young people
- people who do not live on country
- people who are non-Indigenous, like wives or husbands.

They can have the same or different rights with their categories of membership.

Can 1 estate group be their own corporation? So, can they split from the main PBC?

The Federal Court says who the PBC is when it hands down the corporation. But you could have corporate members under your PBC. Talk to a lawyer about this one.

That is the Lhere Artepe PBC model, the PBC for Alice Springs. You can do this, but this is extra work. You need more AGMs, more director meetings, more reports and so on.

Can a PBC take over another corporation, like a service provider?

What you could do is get your PBC to make another corporation. So, it works like a sister corporation.

Can another corporation sit beside a PBC as a sister corporation?

Yes, organisations work together all the time. There are a lot of different legal relationships for doing this. For example, partnerships and joint ventures.

It can be bad to put too many rules in your rule book. You can make policies instead. They are easier to change.

Changing a rule book is a big job and requires everyone from the corporation to be involved. Sometimes it can be a lot of work when you only want to change a little thing. We sometimes say a big rule book with all the rules in 1 place can be a good thing. But if the rule book is too big it might be hard to follow.

You can put some of your rules into other governance papers, called policies. But it is important to decide what should be in your rule book and what should be in your policies.

Rule book	This is for very important rules that all members have to agree to.
Policy	This is for smaller rules about how the PBC does its business. Directors can decide on these rules.

Dispute resolution process

Dispute means problem or argument. You have to have a rule about how to resolve, or fix, a dispute between the PBC and someone who says they are a native title holder. Directors need to check these things, before they can try to fix the dispute:

- if the person is a native title holder, or not
- if the PBC did its native title functions, or jobs proper way.

How can ORIC help your PBC?

Training

ORIC can do training about:

- changing your rule book
- native title
- governance.

ORIC can do this training in these ways:

- only for your PBC
- in your community
- online, using computers.

You can also send your directors to an ORIC governance training workshop. There will be a new schedule on the ORIC website soon.

Check your rule book

We can check the changes you want to make in your rule book and help make sure they follow the law.

Answer questions

We can have a yarn on the phone if you have questions.

Can you come out on country to a PBC meeting?

Yes. But we need enough notice. We can come out to observe or chair your meetings if they are about governance.

We want you to come to an AGM.

We need you to see how difficult the rule book changes are for people who do not speak English as a first language and did not go to university.

I want to be able to help PBCs change their rule book to make sure the changes help the native title holders, not only ORIC. But there is no time to do this.

We have a CEO who does not do anything proper way. He will not go to meetings. He goes out to talk to a lot of old fellas to make changes. He does not send us information. He does not talk to us. Can you help us to follow due process to get answers? We want to know where the money is, but we need help.

Directors are the boss of the CEO.

The directors must tell the CEO how they want the CEO to do the job. Directors can say what meetings the CEO must attend and when the CEO needs to meet with the directors to talk. They should tell the CEO that if the CEO does not follow this, then the directors will fire the CEO and hire a new one.

We have to change the rule book for the CATSI Act. But people also want changes to make the rule book more for mob, like cultural decision making.

The problem is that the changes have to be in the meeting notice 21 days before the meeting. There is no chance to run a first meeting to talk about changes before we send the notification, then run the general meeting to change the rule book.

So, we only get to make the CATSI Act rule changes and we do not get to make the rule books relevant to the PBC.

Do you have any ways to help with this?

Keep a list of changes you want to make so that when you have a general meeting you can put the list of changes in the meeting notice to decide on at the meeting.

You can also make a rule book working group to talk about the changes before the general meeting. You can decide who you want in the rule book working group. You can put members and non-members in the group, but make sure members trust all the people in the working group. This way, you do not need 2 big meetings. You have a smaller one with the working group, then a big general meeting to vote for the changes.

Think about the types of rules you need. Maybe you can make policies instead. Policies are different ways the corporation can make rules. But the directors can make policies without the members. It is easier to change policies than the rule book.

ORIC has to regulate. But we want to work with you. Maybe we can work with AIATSIS to help with this problem.

We had a meeting. Then, the papers were put into the wrong PBC by ORIC. We asked to get it moved. But ORIC did not move it. Then we needed information from the papers, and we could not get the public records. Who puts that information on the ORIC website?

We are sorry this happened. We made a mistake, and we should have fixed it straight away.

If that happens again and it is about native title, talk to Donna or Luke. They can help fix it.

How to contact ORIC native title staff

Luke Wenitong	Senior Native Title Engagement Officer	Phone: 0473 816 762 Email: Luke.Wenitong@oric.gov.
Donna Drew	Native Title Engagement Officer	Phone: 0492 467 597 Email: Donna.Drew@oric.gov.au
coming soon	Native Title Legal Officer	

What is a director ID and how do you get one?



Rachel Bond
ABRS Client
Engagement Officer



Jacksen Dulvarie
CLC PBC Officer

Most people already know ORIC. ORIC is like the police for Aboriginal corporations. There is another group, called the Australian Securities and Investments Commission, or ASIC. They are like the police for all the other corporations in Australia. They make sure that all corporations follow the law.



ASIC used to have a lot of registers, or lists, with all the directors of all the different types of corporations in Australia. But corporations were being a bit sneaky. They were making up directors and doing the wrong thing. They were taking people's money.

So, ASIC set up just 1 list of all the corporation directors in Australia. It is called the Australian Business Registry Services (ABRS). Every director in Australia has to get a director ID and go on that list.

A director ID is a big number. It looks like this:

036 12345 12345 67

When you have a director ID, you keep it forever. If you are a director on another corporation, you use the same ID.

How do you know if you are a director?

If the PBC members voted for you to be a director at the AGM, then you are a director.

You should be able to remember if you are a director. But if you forget, CLC has a big list of all the directors of PBCs.

Why do I have to get a director ID?

The government has to make sure that directors:

- are real people
- have said “yes” to being a director.

Sometimes directors do the wrong thing. But after they close their corporation, it is difficult to do anything about it. The directors then set up new corporations and do the same wrong things. So, the ID helps ASIC and ORIC know:

- if the same people are directors for many corporations
- when the directors move to new corporations.

All PBC directors, including alternate directors, have to have an ID by 1 November 2023.

Can members in our PBC get a director ID now, so that they are ready if they become a director later?

No. You can only get a director ID if you are already a director or if you will be a director very soon. The ABRS is too busy now to make IDs for people who are not yet directors.

Who needs a director ID?

Every director in every corporation in Australia has to get that ID number. Not just PBCs or Aboriginal corporations.

You only get 1 director ID. If you are a director of a PBC and you are also a director for another corporation, like the health clinic or school, you use that same director ID. If you go from 1 corporation to another corporation, you use that same director ID. That director ID number stays with you forever.

How to get a director ID



Most directors have to show:

- 1 primary document and 2 secondary documents, or
- 2 primary documents and 1 secondary document.

Examples of primary documents	Examples of secondary documents
<ul style="list-style-type: none">• Australian birth certificate• Australian passport	<ul style="list-style-type: none">• Medicare card• Australian driver licence

Some people in remote areas do not have documents, like birth certificates, passports or drivers licences. So, ABRS made an easier way for Aboriginal directors to get their director IDs. If you have 1 of the documents below, you can use that instead:

- tax file number
- driver licence
- Centrelink card
- basics card
- proof of age card
- medicare card
- concession card
- Tangentyere ID card
- electricity bill with your name and address
- bank statement
- tenancy agreement
- community card
- ochre card.

You do not need to have all those things. You need 2 things only. 1 of them has to have a photo on it.

There is 1 more way to get your director ID. You can write on a special referee form and take it to someone in your community. They sign it to prove that they know you. Then, you send that form to the ABRS.

There are many people who can sign your form to say they know you:

- council chairperson
- community manager
- school principal
- church minister
- doctor
- senior nurse
- lawyer
- judge
- justice of the peace
- bank officer
- police officer
- other government person.

Our elders know us better than any of these government people. They should be on the list.

This is a good idea. CLC can talk to the ABRS about this. ABRS want to help you, so we should give them this idea.

We have a lot of linguists working with us, they know us. Can they sign the form?

This is a good idea. CLC can talk to the ABRS.

The ABRS wants to help Aboriginal corporation directors, so give them all your different documents that show your name and address. The ABRS will tell you if they need more documents.

CLC staff can help you and other directors from your PBC to get the ID. CLC staff will bring the forms to your AGM and help all the directors.

Once I have all the papers, what do I do?

If you did not get your director ID at the PBC Camp, you have to call ABRS: Phone 1300 342 353 and then press 108

ABRS staff will ask you some questions and tell you what you need to send to ABRS. They will give you a special address that is just for Aboriginal directors.

You will need to send them these things:

- application form
 - certified copy of photo ID
 - certified copy of another ID
- or**
- application form
 - your special referee form
 - 1 certified copy of an ID.

If you use the special referee form, you still have to bring 1 other paper that proves who you are. It could be a Centrelink card, concession card or another card that shows your name. If you send your ID in the mail, it has to be a certified copy.

A certified copy of your ID means someone, like an elder, a counsellor, nurse, or teacher, signs that copy to say it is a true copy. An elder can certify the copy, if they are not close family.



PBC directors getting their director IDs with the ABRS at the camp.

What should you do when you get your director ID?

When you get your director ID, you have to share that number with ORIC.

It is also a good idea to give it to CLC staff. The PBC Support Unit will keep a list of all the directors and their IDs. If you lose that number, you can ask the PBC Support Unit to give it to you. Only you can give CLC that number. The CLC cannot ask the ABRS for your director ID. It is private. If you want CLC to look after it, you have to give it to CLC.

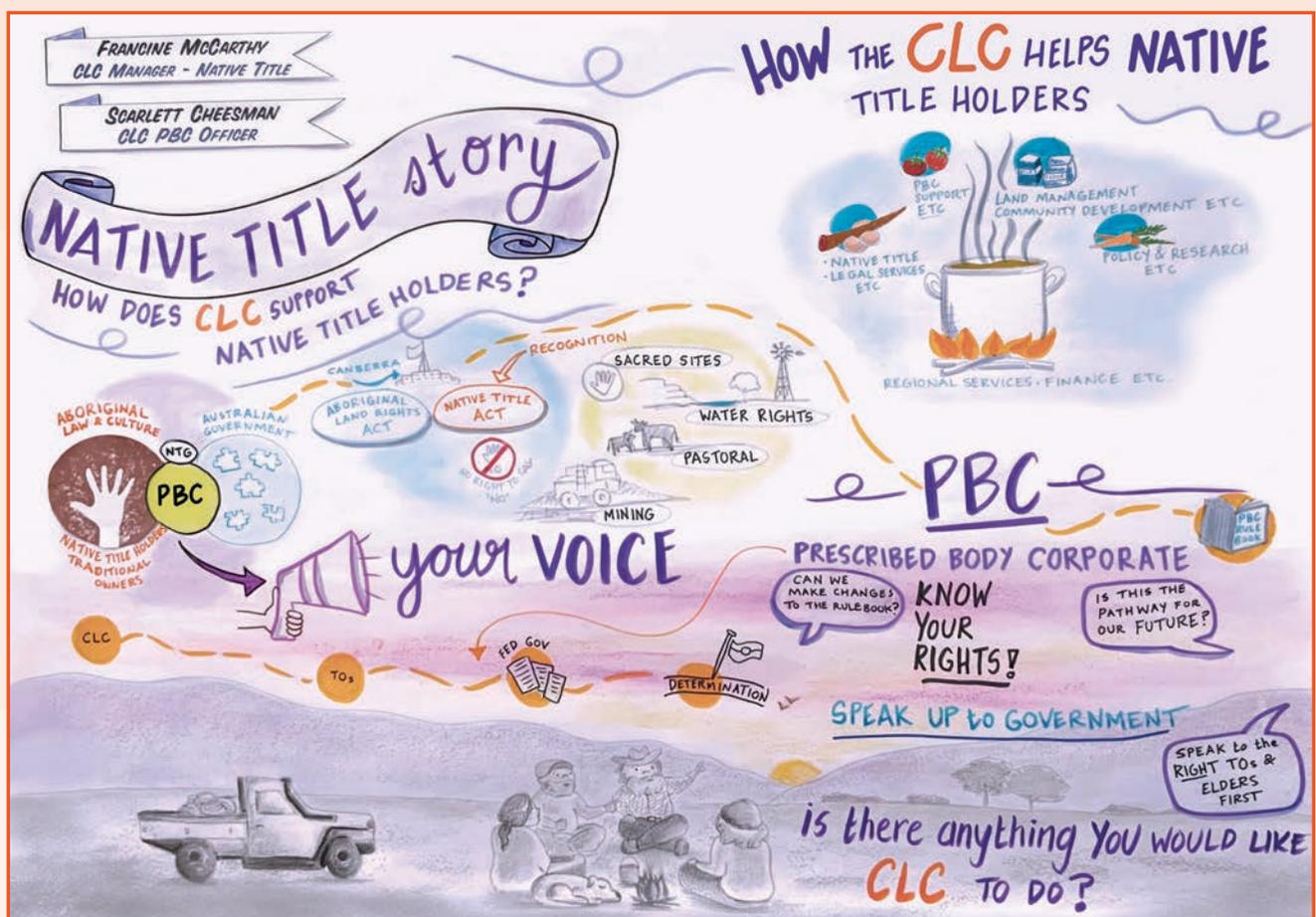
How does CLC work for native title holders?



Francine McCarthy
CLC Manager – Native Title



Scarlett Cheesman
CLC PBC Officer



How are the Aboriginal Land Rights Act and the Native Title Act different?

Both laws come from the Canberra government, which is called the Commonwealth Government. The Commonwealth Government manages these 2 laws.

Aboriginal Land Rights Act (ALRA)

ALRA started in 1976.

You own the country. But you cannot sell it.

You make the decisions.

You decide what happens on the country.

If the government or other people want to do things on your country, like mining, you can negotiate, or talk together, to make an agreement. You can also say "no" and stop those things.

Native Title Act (NTA)

NTA started in 1993.

Native title tells everyone that traditional owners have traditional law and customs in that country.

It gives you some rights to the country, like going on country, looking after country and sacred sites, hunting, and teaching young ones.

You make some decisions, and some decisions are made by PBC directors and members.

You have a say about what happens on the country.

If the government or other people want to do things on your country, like mining, you can negotiate to try and make an agreement with the mining company. But you cannot stop it with native title rights.

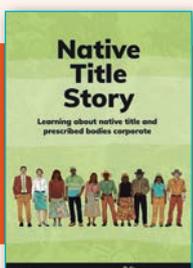
The native title system

The government made the native title system. We have to work in this system, so we have to understand it.



On the law and culture side

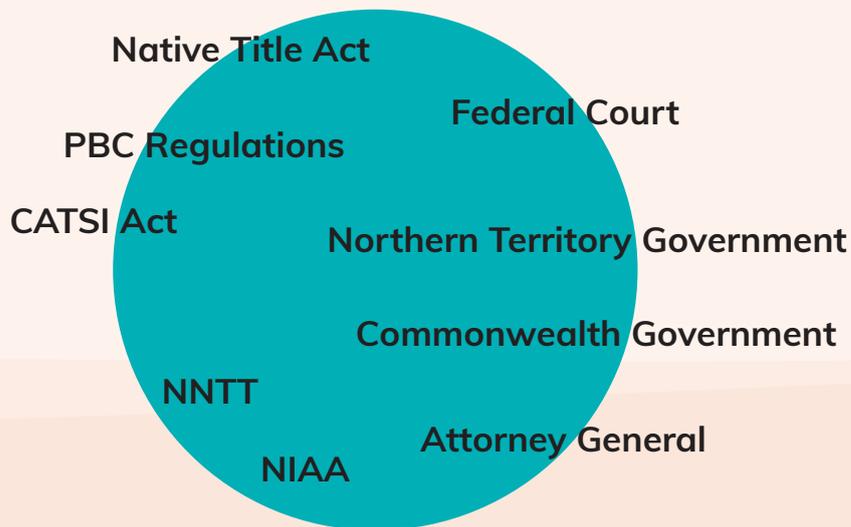
The native title holders sit on the law and culture side, in the orange circle. You are the bosses. You make the decisions.



Read pages 10 and 11 in the Native Title Story to learn more about the difference between ALRA and NTA.

On the government side

The blue circle shows the laws and people that work for the government. There are many laws and rules here. The rules are supposed to work for all Australians.



<p>Native Title Act</p>	<p>This is the law that says how we do the claims to get native title. It has the rules about future acts. Future acts are the things people want to do on country like mining or building roads.</p>
<p>PBC regulations</p>	<p>Regulations are like the interpreters for laws. The PBC regulations say how native title holders, PBCs and others follow the rules in the Native Title Act.</p>
<p>Corporations (Aboriginal and Torres Strait Islanders) Act (CATSI Act)</p>	<p>The PBC is an Aboriginal corporation. The CATSI Act is the law about how all Aboriginal corporations have to work.</p>
<p>Federal Court</p>	<p>This court decides if the native title claim is true. It also makes some decisions about some laws.</p> <p>The biggest court in Australia is the High Court. The Federal Court is the second biggest court.</p>

Northern Territory Government

The Northern Territory Government makes its own laws about how it works with native title.

National Native Title Tribunal (NNTT)

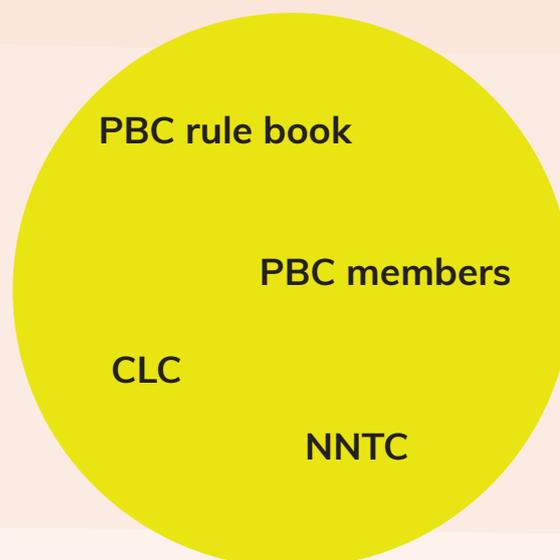
The NNTT registers, or keeps a list of, all the native title applications and Indigenous Land Use Agreements (ILUAs).

It also helps with mediation to fix disputes, or fights, in your PBC.

Other laws and people on the government side:

- Commonwealth Government
- Attorney General
- National Indigenous Australians Agency (NIAA).

The prescribed body corporate (PBC)



The PBC is the corporation that the CLC helps you set up. The PBC has to work both sides. It has to look after native title rights and interests. It also has to make sure the corporation follows all the laws.

<p>PBC rule book</p>	<p>This is your story and your rules about how to manage your PBC.</p> <p>The CLC can help you write your rule book. The CLC can also help make changes to the rule book when government laws change.</p>
<p>PBC members</p>	<p>The native title holders in your determination area ask to be PBC members so they can help the PBC do its work.</p>
<p>Central Land Council (CLC)</p>	<p>The CLC helps to talk between all the 3 parts in the system:</p> <ul style="list-style-type: none"> • Aboriginal law and culture • the PBC • the government. <p>The CLC:</p> <ul style="list-style-type: none"> • makes native title claims • helps native title holders with future acts • helps PBCs do their work • helps the PBC talk up to the government to make things better for Aboriginal people.
<p>National Native Title Council (NNTC)</p>	<p>The NNTC talks up for PBCs and representative bodies to the Commonwealth Government.</p>

How does the CLC work with native title holders?



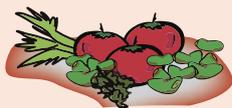
The CLC is a big organisation with a lot of different parts and jobs. Think of the CLC like a big stew.



The meat and potatoes are the main things in the stew.

The foundation of the native title claim. We need to have:

- lawyers
- anthropologists
- Native Title Unit.



These are the things to make the stew good.

After the claim, other units help with native title. They do the extra things that help make your native title good. These are:

- Land Management
- Community Development
- Economic Participation Unit
- Aboriginal Associations Management Unit.



The extra flavour makes the stew taste good.

The Policy and Research Unit is the extra flavour. They talk up strong to government to change laws and rules to make things better for Aboriginal people.



The flour makes the stew thick. It holds everything together and makes it strong.

The council, the CEO and the executive committee hold everyone together and make all the CLC work happen.

A fire keeps the stew cooking.



These are all the services in CLC that keep the CLC running:

- Computer Services
- Geospatial make the maps
- Information Services, like the library
- Human Resources look after staff
- Finance pay the bills
- Media and Communications tell your story
- Regional Services look after all of us at meetings and in fieldwork.

What is a prescribed body corporate?

A prescribed body corporate is the corporation that holds the native title rights for native title holders. The short word for prescribed body corporate is PBC. It is also called a Registered Native Title Body Corporate (RNTBC).

A PBC is for the whole native title determination area. Most PBCs in the CLC region are on the area of a cattle station. So, your native title might go across 2 determination areas.

What are the jobs of the PBC?

The PBC:

- helps native title holders talk to people who want to do something on country
- does the paperwork and keep records of meetings to show that the PBC is doing its job proper way
- sends those records to ORIC
- does other work that members decide on, like work for the community.

Who are the people in a PBC and what do they do?

Native title holders



When traditional owners get native title, they are called native title holders. So, every person who has native title in your native title determination area is a native title holder. Native title holders are also called common law holders.

PBC members

Native title holders can become members of the PBC.



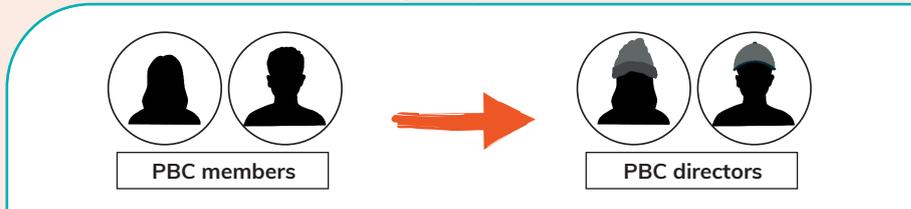
Members talk up for all the native title holders. They decide:

- what to do with the PBC
- how to make the PBC strong
- how to manage the PBC money story.

The most important job for members is to vote for, or choose, the directors at the big meeting, called the annual general meeting, or AGM.

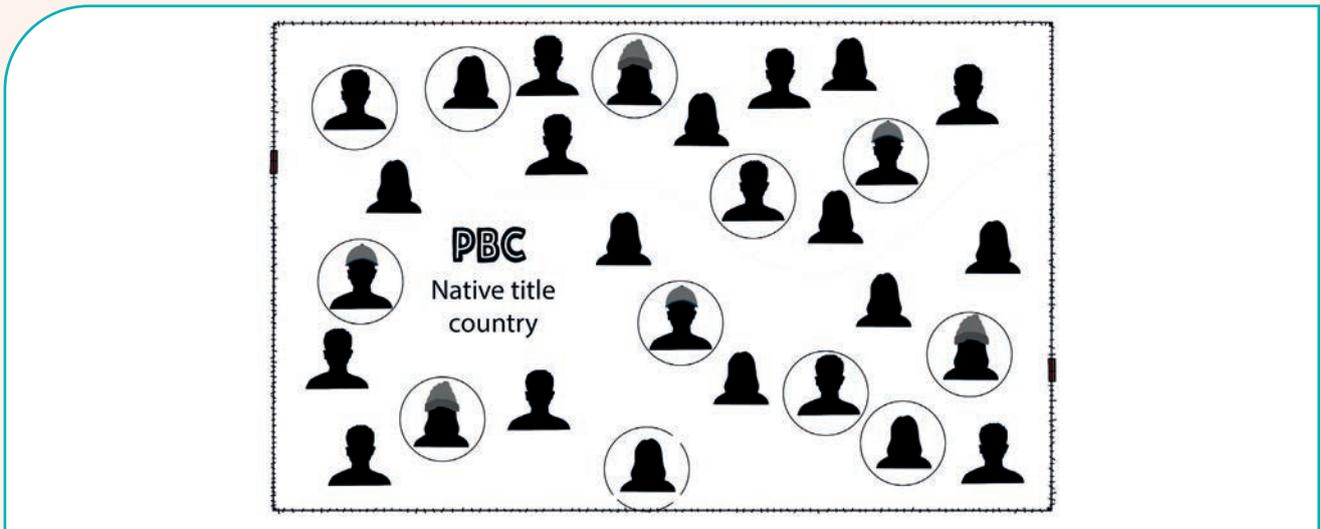
PBC directors

Members choose a small group of members to be directors.



The directors:

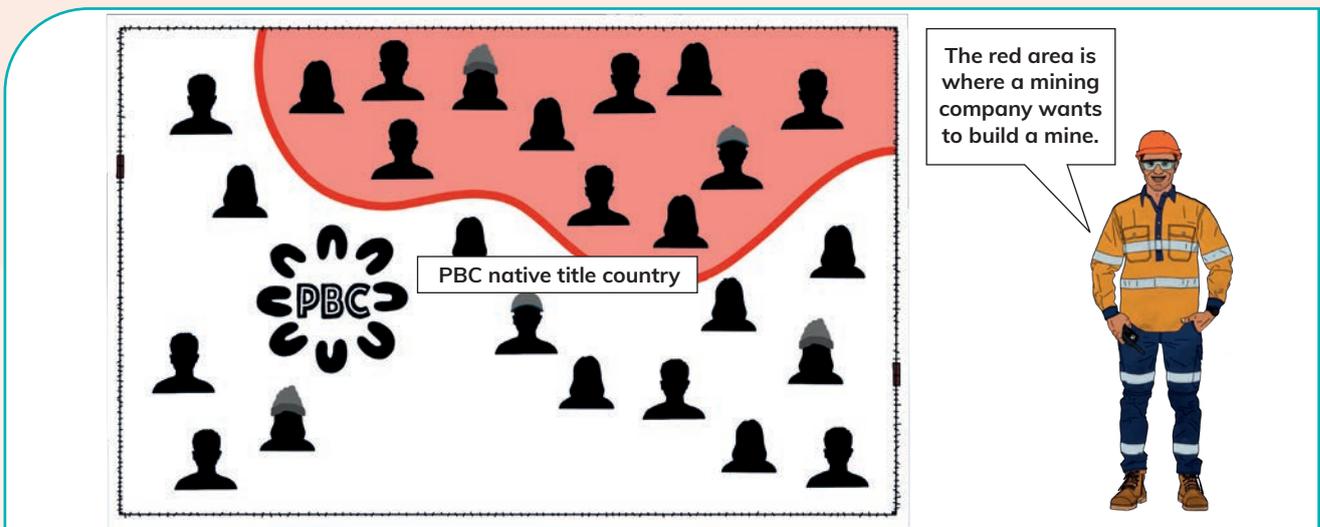
- make sure the PBC follows the rule book and whitefella laws
- organise meetings and go to meetings
- check if the meeting minutes and money story are straight and true
- check the rule book to see if someone can become a member
- talk with affected native title holders if someone wants to do something on their country.



	<p>The box is the boundaries of the determination area.</p>
	<p>This is a native title holder. Everyone in the box is a native title holder.</p>
	<p>This is a PBC member. Native title holders can become members of the PBC.</p>
	<p>This is a PBC director. The members voted for them to become directors of the PBC.</p>

Affected native title holders

Sometimes, someone wants to come and do something on country.



The people in the red area are the affected native title holders, because the mine will be on their country.

The mining company has to talk to the PBC.



The PBC directors talk with the affected native title holders to see what they want to do.



The directors have to listen to the affected native title holders.



The directors sign a consultation and consent certificate.



The directors tell the mining company what the affected native title holders want.

So, the affected native title holders make the decisions for country, not the directors or members.

How does the CLC help with native title business? Before the native title determination

These are the things CLC does before the judge hands down a native title determination.

- It does the research for the claim and writes up a report to get native title.
- It helps traditional owners with future acts, like the Indigenous Land Use Agreements (ILUAs) for mining and other work that people want to do on your country.
- It helps you protect sacred sites.
- It talks up strong to government for you.
- It tells your story in reports, in the Land Rights News and the media.

After the native title determination

After the native title determination, the PBC does most of the jobs the CLC did. The PBC makes a service agreement with CLC, so CLC can help with those things.

What is the CLC PBC Support Unit?

The PBC Support Unit is a small team.

The PBC Support Unit looks after 36 PBCs and does these things.

- It makes sure that PBCs follow the rules in the CATSI Act like:
 - running your AGM proper way
 - writing the minutes and other meeting papers
 - doing the reports, or papers for ORIC
 - keeping, or saving your records, or papers.
- It helps directors sign a Consultation and Consent Form when making an agreement.
- It makes books and other things to help you learn about native title.
- It looks for money and other help for the PBCs.
- It finds out what PBCs want to do and helps them do those things, like going out on country.

The PBC Support Unit is getting bigger so it can do more work, like:

- helping get native title holders on to country to:
 - check sacred sites
 - pass on knowledge
 - look after heritage places
- governance training on country to help PBC directors do things proper way
- getting money to help PBCs do things they want to do.

The CLC wants to learn about what you want the PBC Support Unit to do for you and your PBC.

We want to help our communities.

The PBC Support Unit can help PBCs make plans about what they want to do. A lot of PBCs want to do things to help make their communities strong.

CLC should write a letter to the CEO of the Northern Territory Aboriginal Investment Corporation to say we want ABA funding to support our PBCs.

Questions and comments

About rule books and meetings

What if members want to change something in the PBC rule book?

You can make changes to your PBC rule book. You have to give everyone time to understand and think about the changes. You have to follow this process.

1. Have a meeting to talk about what changes you want to make.
2. Send out a notice with the changes and call a general meeting. You have to do this 21 days before the meeting.
3. Have the general meeting. The members vote for the changes in the meeting.

Money brings people to the meetings. If there is no money, then people are not interested.

The AGM is only 1 time every 3 years. This is not enough for learning.

About pastoral leases, or cattle country

We do not have a proper agreement with the stations. We have to watch what the station owners are doing. They are doing wrong by us. We have to hold them accountable because it is our land. They are just renting.

When people go out on country and they see something that is wrong, they tell that to our PBC. We tell them to take photos of the problems and collect evidence. We then send that evidence to the government. The government is starting to fine, or charge, the people doing the wrong thing and we are getting things done.

Will the government give us some land from the pastoralists? We came first. Our laws were the first ones in the country. They have to give us back something.

Your native title determination recognises that your old people were living on country before the pastoral lease was granted. They handed down the traditional law and culture for country to you and you still practice it today. But native title does not give land back.

The Northern Territory Government has a law that lets Aboriginal people get a little bit of country back to live on. These small bits of country are called excisions or Aboriginal community living areas.

Why can the station owner sink a bore on our land for their cattle, but we cannot.

The Northern Territory Government grants a pastoral lease, and the station owner has to pay rent to the government. They also have to do things on the station to make things better to run cattle. So, they have to fix up or make yards, watering points or fencing. They sometimes have to sink bores to do this.

If there is Aboriginal land or an excision on a station, Aboriginal people can sink a bore on that land.

If you have native title over the station, you are allowed to have a bore for family and household use. But if that bore makes problems for the cattle business then the pastoralist might be able to remove it. The bore cannot be used for a big community.

So, if there is good water on the station, then the best way to get it is this. The community asks the station owner for permission to sink a bore on the station land. If the station owner says "yes", the community sinks the bore. Then, they ask the Northern Territory Government to take the bore and pipeline out of the pastoral lease.

Talking up to change the laws

Are there any ways to change or make the laws better? How do we push the PBC voice?

The Native Title Story book only tells us what happens now. But if the referendum gets the Voice, then we might be able to change those things.

We need to start changing the narrative, so that we can work traditionally but we need the government to start talking to us and helping us.

We need to talk about getting the government to make changes to strengthen our rights, not just do what helps them. There is a lot of worry in this area.

About the native title claims process, or getting native title

Can you explain the determination process?

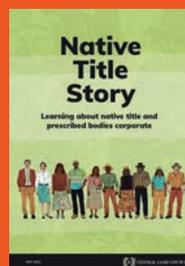
1. The CLC has an instructions meeting of traditional owners. CLC asks if the traditional owners if they want to do a native title claim over the station.
2. The CLC does research.
3. The CLC puts all the information together in a report ready for the Federal Court.
4. The CLC asks the traditional owners if we got that research right.
5. The CLC asks permission from traditional owners to put the claim into the Federal Court.
6. The Federal Court talks to the Northern Territory Government, the Commonwealth Government and the CLC.
7. When everything is OK, the Federal Court judge comes out to read out or hand down its judgement. This is your native title determination.

A determination is the Federal Court's judgement that says Australian law recognises that:

- Aboriginal people were in this country before whitefellas arrived
- Aboriginal people are still here
- Aboriginal people still practice their traditional law and culture.

A determination also says that people who are connected to country traditional law way can speak for country.

Determination gives you recognition for land. But does it give you the right to sit on country or have a block of land?



Page 14 of the Native Title Story shows your native title rights on country.

The anthropologists have to talk to the right traditional owners. But the anthropologists are not communicating with the right people. So, the wrong people are giving the wrong stories and information. This creates conflict.

Young people have to learn how to recognise traditional talking.

That is your law and culture. That is what you have to look after. It is not a CLC job. It is PBC work.

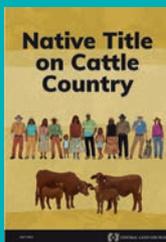
The process for getting native title is too long. There are too many people that die before they can give that information or before they get those rights.

About the native title rights

Some people are doing fossicking and looking for gold on our country. They are robbing us. We went to the police, but no one will listen to us.

If they are doing fossicking on land that has ALRA or native title, you need to tell the CLC. We can help.

The Northern Territory Government changed the laws about where people can do fossicking, without a permit, on government land and pastoral leases. But the fossickers have to check if there is a look around or mining title on that land. The mining company that has the mining title have a legal right in that place.



The book, Native Title on Cattle Country, is about your rights and the pastoralist's rights. It also talks about the rules in the Sacred Sites Act.

The Native Title on Cattle Country says you cannot light fires to clear country. Can our rangers use these kinds of fires?

These rights are about native title on pastoral land. It is not the same everywhere. There are different laws for rangers.

The Northern Territory Park rangers also use fire to clear country, but this is only on national park area.

We were hunting kangaroo and emu on country. We were cooking, but the station owner kicked us out. They are destroying our land and water. They took our land and moved us away.

Can I get an outstation on my country?

You cannot get an outstation on pastoral land with your native title. But some people can get a little bit of country back to live on using the Northern Territory Government law about excisions.

Is this a new pathway to the future for our generation?

Yes. It is CLC's job to help you be strong. So, we can help you speak up to mining companies and government. We can help you to get money to do projects and things to help you:

- teach your young people
- speak up for your native title rights.

If you learn your rights, you can speak up to make other people understand and respect your rights. You can speak up to the government, the mining companies, the station owners and others.

About native title and mining

The mining company is talking to traditional owners sneaky way. They are trying to make sneaky deals. They should not be doing that. It is better not to talk to them. Tell them to talk to the land council.

The mine is building homes for workers on our country. But no one talked to us. We did not know our rights.

It is important to understand all the different parts of the mining project. It is not just a hole in the ground, there will be lots of other things built as well. All of those things can have a big impact on you and on your country. Most of the time, if the mine wants an area to build homes for workers, you can object to a court called the Northern Territory Civil and Administrative Tribunal if they do not make an agreement with you.

About PBCs

Do members and directors know about the rule book? Do they do training?

The CLC is helping all the PBCs change their rule books. We are trying to teach everyone about the rule book. We try to make sure that members and directors understand what is in their rule book.

The PBC Support Unit has made a guide to help you understand those changes.

The PBC Support Unit will have workshops with PBCs about the rule book changes. If your PBC wants a workshop to explain the rule book changes and other PBC or native title business, ask the PBC Support Unit staff.

You can get a copy of your rule book on the PBCmob app, on the ORIC website or from your local CLC office.

Sacred site protection laws



Katrina Budrikis

CLC Principal Legal Officer



Sacred site protection laws

How does CLC help with sacred sites?

Some PBCs have agreements with companies for mines and pipelines, and other things. When CLC and the native title holders negotiate those agreements, the CLC makes sure there are strong rules in those agreements about sacred sites.

Clearance certificate

The CLC anthropologists talk to the senior people from that country and take them out on country with someone from the mining company. They all look at what the company wants to do. The traditional owners tell the CLC anthropologists where the sacred sites are and how to protect them. Then, the CLC tells the mining company where it can and cannot go. Then, the anthropologists write that information into a Sacred Site Clearance Certificate (SSCC).

Agreement

The lawyers use that clearance certificate to write the agreement. The agreement tells the company where the restricted places are and says it has to follow the rules in the certificate. Restricted means only some people are allowed to go to that place. Sometimes the agreement says the company can go to the sacred site, but they cannot dig holes. Or, it can say the company can drive through, but not stop.

Exploration agreement

Sometimes the CLC and a PBC sign an agreement with a mining company for exploration. The agreement says that the mining company has to give the PBC and CLC a plan about what it wants to do and where it wants to go. The mining company has to do this every 1 or 2 years.

When the mining company gives their plan, CLC and the traditional owners do the clearance work again, but only for the plan area. The CLC anthropologists and traditional owners look around country. They work out what the rules are in different places, like where the mining company can and cannot go, or what it can and cannot do. For example, they might:

- block some places off
- say the mining company can go to a place, but it cannot cut the trees down.

Laws that protect sacred sites

In the Northern Territory there are 3 laws that help protect sacred sites.

1. Aboriginal Land Rights (Northern Territory) Act 1976 (ALRA)

It says that only traditional owners can go onto any sacred site. This is the best law. It is really strong, better than most places in Australia.

ALRA is for Aboriginal and non-Aboriginal land.

ALRA says that land councils have to help traditional owners protect sacred sites, like doing sacred site clearances.

2. Northern Territory Aboriginal Sacred Sites Act 1978

This law says that people can go on sacred sites only if they have permission from the traditional owners.

The Aboriginal Areas Protection Authority (AAPA) makes sure people follow the Aboriginal Sacred Sites Act. They can prosecute someone if they go on or damage a sacred site. Prosecute means that AAPA takes that company to court. The company might get a fine and the people might go to prison.

AAPA can also do a clearance, and give an authority certificate to the company. This is like the CLC clearance certificate. The company has to follow the rules in the certificate to protect the sacred site.

Aboriginal and Torres Strait Islander Heritage Protection Act 1984 (Commonwealth)

This law is across all of Australia. You can use this law if the other 2 do not work.

This law says that you can ask the Minister for Indigenous Australians to make an order, or a rule, to protect a sacred site.

Changes to the 3 laws

The CLC is talking to government to try to change some of the laws about sacred sites. There might be some changes to the laws in May 2024.

These are the changes CLC is asking for.

What happens now

The Northern Territory Government Minister can overturn, or change, a decision by AAPA. CLC thinks this is not OK.

On government land and pastoral land, traditional owners have to do 2 clearances. 1 with CLC and 1 with AAPA. It is confusing. You do not need to do these clearances on ALRA land.

There are a lot of old AAPA certificates that can go on forever. This is a problem when the certificates do not have clear decisions. No one can change them.

The Act says that no one can go onto sacred sites, but it does not say how we make sure that happens.

Exploration, or look around, can happen on cattle stations. They do not have to find out where the sacred sites are.

Some cattle stations owners do not check where the sacred sites are before they clear land to grow crops.

What we want to change

If AAPA makes a decision, then no one should be able to overturn it. Only AAPA can review their decisions.

AAPA should work with CLC to do clearances, so people only need to do it 1 time.

The Act should say that AAPA has to do a review of all the old certificates.

The Act should say that mining companies have to do a clearance before they can do look around on cattle stations.

It should also say that if the cattle stations or mining companies are going to clear land, they have to do a clearance first.

If ALRA is the strongest law and it says that no one is allowed to go on sacred sites, why do we need the other laws?

ALRA says that no one can go on Aboriginal land without traditional owner consent. But if a person or corporation says "I did not know" then they do not get prosecuted.

A cattle station is not Aboriginal land, so sometimes they do not do a sacred site clearance. The cattlemen might go there and not know that it is a sacred site. They can do a lot of things without talking to traditional owners. So, we need the Sacred Sites Act as well as ALRA to stop this happening.

Is it the same rules in national parks?

Yes. It is the same rules. The law says they have to look after sacred sites. The national parks should do joint management and find out about sacred sites first. But this is not happening. They need more money, so they can talk with traditional owners.

Can CLC help people with sacred sites in national parks?

Yes, the CLC can help.

We want to register our national parks on the heritage list. Could we register sites under the Aboriginal and Torres Strait Islander Heritage Protection Act as well as the Sacred Sites Act?

In our national parks we have heritage listed sites, so we want to put them on sacred sites as well.

There can be a problem with registering your sacred sites and heritage sites. If there is a list of sites, government or businesses that want to do something on country do not have to talk to traditional owners first. So, if you only look around 1 time and make your list of sites, you might miss something. It is better to do the clearance every time.

It is really important to keep talking, so that you do not miss things. That is why CLC thinks you should do the clearance every time someone wants to do something on country.

We found dinosaur bones on our country. Do these laws protect fossils and bones?

There are other ways to protect these things, but they are not sacred sites.

The people doing look around, or exploration, do not talk to traditional owners first. This is the most important time to talk to us. When we were able to do the clearance before the look around, we found old graves. So, we were lucky we could do the clearance work at exploration time. This is a crucial time for clearances.

That is what we are trying to do, before exploration.

We talk to some companies to make an agreement. But other companies just do their look around without talking first. They do not have to get a clearance first.

In look around, we need to make sure we tell the right stories. We need to make sure the right people are telling the right stories. The CLC anthropologists and lawyers need to get those stories right to help protect our places.

Does the Northern Territory have heritage monitoring, if there is work going on in sacred or important places?

Companies cannot do work in those places. But our agreements sometimes say that if there is work going on near sacred sites, the company has to pay for heritage monitoring. This means checking that the sacred sites are OK all through the project.

We need to make sure that compensation does not go to the government. It has to come back to the people. This is 1 thing we want to change in the Sacred Sites Act.

If you are worried about your sacred sites, talk to CLC. This is really important.

The First Nations Heritage Protection Alliance

After the mining company destroyed those caves at Juukan Gorge, in Western Australia, a group of Aboriginal corporations, including CLC and NNTC, joined together to make the First Nations Heritage Protection Alliance. The Alliance is trying to fix sacred site laws across Australia so that this cannot keep happening.

The Northern Territory already has strong laws. We need to make sure they keep those strong laws, but we also need to make sure there are strong laws in others states and territories. In some states, the minister can just say "yes" to damaging sacred sites.

The Alliance is working to get these things in the laws to protect sacred sites.

1. The traditional owners have to decide what to protect, not the government.
2. We need the same laws all over Australia because sometimes sacred sites cross state borders. When that happens, some of the site is protected in 1 state, but not in the other.
3. We need companies to get clearances when they are planning a project, not when they are about to start.

The First Nations Heritage Protection Alliance will keep talking to government about making a strong law to protect sacred sites across Australia. But the Alliance needs all the state governments to agree.

We have to make sure that the Northern Territory laws stay strong and do not go down if the Commonwealth law is weaker.

What to do if you need help

If you have more questions, you can talk to CLC staff.

If you are worried about something on country, you should talk to CLC. Sometimes AAPA can also help.

Native title and mining



Dante Mavec
CLC Senior Lawyer



The first things you need to know about mining

Minerals

mineral

A rock that has important things in it. Gold, copper, potash and uranium are all inside the mineral rocks. Mining companies are looking for minerals in the ground.



Who owns the minerals?

The Northern Territory Government owns all the minerals in the Northern Territory. It does not matter who owns the land. Even where you have really strong rights, like on ALRA land, the government still owns the minerals in the ground. The government owns the minerals on all land in the Northern Territory, like pastoral leases, Crown land, Northern Territory freehold and land where native title has been recognised. Every government in every state and territory in Australia made their own laws a long time ago to say which minerals the government owns.

If I find gold on my country in look around, can I keep it?

No. All the minerals belong to the government. The government can call that stealing.

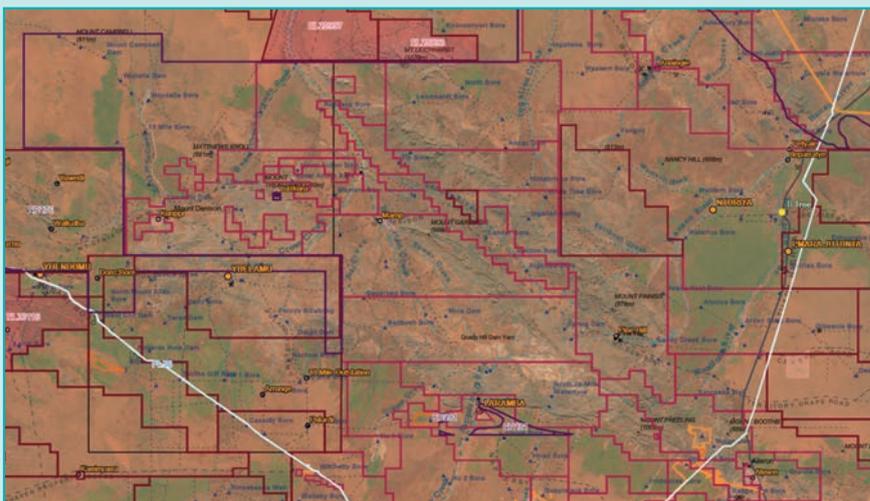
Why can the mining companies take the minerals and make money?

The government does not want to dig up the minerals because it costs a lot of money, and they might not find much. So, the government leaves that job to the mining companies. But the mining company will only dig up those minerals if they can sell the minerals and make money.

The government gives a mining company a mineral title. A mineral title is a paper that says the mining company can take and sell the minerals. It says the company on the mineral title is the only company in the world that can take minerals from that bit of land.

Companies will pay a lot of money for a mineral title if there are a lot of valuable minerals in that land. The mining company can dig up the minerals, or it can sell that mineral title to another company for big money.

The government can put conditions on those mineral titles. This means the mining company can dig up and sell the minerals, but they have to do what the government says. There is an important condition that says the mining company has to pay the government for the minerals it digs up. This is how the government also makes money from those minerals.



There are mineral titles all over the Northern Territory. All the little boxes on this map are different mineral titles. Sometimes, when a mineral title finishes, another company gets a new mineral title over the same bit of land. Then, they can keep digging up the minerals.

The mine messes up the country. Do they have to put everything back after? Do they have to make the land look like it did when they started?

No. The government rules say the mining company has to make that place safe. But they do not have to put it back like it was before. The country will look different forever.

Types of mineral titles

There are 2 main types of mineral titles:

- exploration licence for look around
- mineral lease for full mining.

Exploration

Exploration is another word for look around. This is the first step for a mining company.



There are different types of look around titles:

- Exploration licence (EL)
- Exploration licence in retention (ELR)
- Extractive mineral exploration licence (EMEL)
- Extractive mineral permit (EMP).

Exploration is how the mining company finds out:

- what minerals are under the ground
- how much there is
- how easy it will be to dig them up
- how much money it can sell the minerals for.

There are many ways a mining company does the look around. It can:

- fly a plane or helicopter over the land
- drive around and dig up dirt with a shovel
- take chips off rocks
- clear new tracks and do drilling
- do lots and lots of drilling within a big grid.

If the mining company is lucky, it will find lots of minerals that they can dig up and sell for lots of money. But when a company has a mineral lease for look around, it cannot sell the things it digs up. It can only check to see what is there.

Full mining



There are different types of full mining titles:

- mineral lease (ML)
- ancillary mineral lease (ML)
- extractive mineral lease (EML).

To start full mining and sell those minerals, the company has to get a mineral lease from the government. The mineral lease says the company can start a proper mine to dig up and sell all the minerals. Most of the time, the only company that can get a full mineral lease is the company that already has the look around title for that area.

The mineral lease says that the company can:

- dig up a whole mountain and turn it into a really big hole in the ground
- make new mountains from all the rocks they dig out of the ground
- move rivers to run a different way
- take the minerals from deep underground and bring them to the top
- sell the minerals to make a lot of money.

The mine can go on for a very long time. Some mines last 80 years or more. This is longer than some of us will be alive. When the mine finishes, that area can be dangerous for a long time afterwards.

Laws to help protect country from mining

Sacred Sites Act

The Northern Territory has a strong law about sacred sites. Even if a mining company has a mineral title, it is not allowed to damage sacred sites. It needs to get a clearance from CLC or from AAPA to do mining there. If the mining company does not get that clearance, it can be prosecuted for damaging sites. Prosecuting is like what the police do. The mining company goes to court, and it might get a big fine or the directors or managers might go to prison.

Our sacred sites are being destroyed by mining companies. Our elders left that country there, but we have no say. It is really difficult for us.

The mining companies know they are not allowed to damage the sacred sites. If they destroy your sacred site, they can be prosecuted under the Northern Territory's Sacred Sites Act. But if they get a fine, that money goes to the government. It does not go to you, who lost the sacred site.

A mine wall crushed a sacred site and the native title holders got \$75,000 for that one.

The mining company knew about the sacred site. But it was not careful and damaged the sacred site. It went to court, and the company was convicted of a crime. So, they had to pay a fine to the government. Then, the traditional owners had to keep talking to the company. Finally, they got \$75,000.

But all our sacred sites are damaged already. What can you do for us? The roads, the stations, the mines, they all damaged our sacred sites.

The law is good, but only if people follow it. There is a big problem with how the government builds roads. They are breaking the Sacred Sites Act. The government is not following its own law.

Sometimes the station owners do not know what they are doing. We need to keep talking to the Northern Territory Cattlemen's Association to make sure they know the sacred sites and know the rules.

Environment laws

There are 3 laws about looking after the environment:

1. *Mining Management Act 2001*
2. *Environment Protection Act 2019*
3. *Environment Protection and Biodiversity Conservation Act 2001.*

A mining company might need to get permission from 1, 2 or 3 different government groups:

- the Northern Territory Government
- the Northern Territory Environment Protection Authority (NTEPA)
- the Commonwealth Government.

The bigger the project, the more groups the mining company needs permission from.

These government environment groups will look at the mining projects and think about all the ways that a mining project can damage the land, the water and the air. They will also look at how those things might make problems for plants, animals and people.

Most of the time, the government environment groups are whitefellas. They think about the land differently to traditional owners. What is important to them is not the same as what is important to you.

They will say things like:

- "This mine is going to hurt some bilbies, so the mining company has to look after bilbies somewhere else". They are not worried about how losing bilbies in that place will change that country for you.
- "This mine will use up lots of water and kill some trees, but there are lots of that kind of tree in this region, so that is OK".

Sometimes these groups say "no" to a mine, but that does not happen much.

These government environment groups will listen to traditional owners, but they do not have to agree with you.

A mine on my country changed the river system. Now people are having trouble with the water. If the mining company damages the water, we can die. The animals can also die.

We have to think about bush tucker for our kids, too.

This is the problem. The environmental mob will see the impact on the kangaroos. But there are a lot of kangaroos in Australia, so they will not worry about it. But they are not thinking about those kangaroos being your food.

Our animals are dying because they come out for the thunderstorms. But because of the big blasts from the mines, the animals come out too early and die.

There are sacred site laws and there are environment laws. Without native title, that is all the protection that you have from a mine.

Native title agreements

ALRA and native title

The Aboriginal Land Rights Act (ALRA) gives you much stronger rights about mining than native title rights. With ALRA, you can veto, or stop, companies that want to do exploration, or look around, on your country. You can say, "no," to stop that exploration. Native title is not strong like land rights, but it is better than nothing at all.

Native title gives you only 1 chance for each mine.

Making an agreement with a mining company is your only chance to deal with all the problems that a mine can make for your country. Once the mining company gets that mineral title, you get no more say about that mine.

So, you have to get that agreement right and you have to get it before the government gives the mining company the mineral title.

What do you put in the native title agreement?

You have to get everything you want to happen with that mine in your agreement. If the mine lasts 100 years, then the agreement will also last for 100 years. After you sign the agreement, you cannot change it. The mining company does not have to give you anything more than what is in the agreement. So, if you did not think about something and want to put it in later, you cannot. It is too late.

It is important to make a good, strong agreement. That agreement has to protect your special places, look after the country and look after native title holders.

Agreements for look around

Most mining companies do not want to make an agreement with you. They only make agreements because they have to. But if there is no agreement, then there is no protection for you.

The mining company does not have to make an agreement with you for look around. The Native Title Act laws are not strong for you at look around stage. It says that you have to fight in court to get a look around agreement. That court is the National Native Title Tribunal (NNTT). The fight in court is called making an objection to the exploration. Objection means not agreeing.

Who fights to get an agreement for look around?

This is a PBC job. But CLC can help.

We had look around in 2005. All our sacred sites were registered before the mine. Everyone worked hard on it. 4 years ago, we got our native title. Then the mine got a licence. The mining starts soon.

You have to make the agreement before the company gets permission for the mine.

A lot of mining companies can have the licence for 10 years, but never mine. This can be sad and very hard for you.

Is this the same in all states and territories?

Yes. This is for all over Australia. Every state government has a different way of doing exploration.

It is easier to win objections in some states than in others. In Western Australia the government checks if there are any important sacred sites. It asks the mining company to make an agreement before they give out an exploration licence. The Northern Territory Government never asks the mining company to make an agreement for look around.



Ken Ogden and Mr Jones talking about sacred sites.

Making an objection to look around

If you make an objection to mining look around, you have to show the National Native Title Tribunal (NNTT) 1 of these things.

- The exploration licence covers some really important sacred sites.
- The exploration licence covers a special place that you go to all the time.

You cannot go to the NNTT and say, "This is our country. We are the traditional owners." If you do that, they will say, "We know, but we do not agree with your objection". So, the objection needs to be for a really special part of the country.

In the court, the lawyers from the mining company and the Northern Territory Government also talk. They will both fight against you. The government will say that the mining company do not need an agreement because it is just look around and the sacred sites protections are strong.

It is hard to know if your objection is going to win or not. Sometimes the NNTT agrees with native title holders, and sometimes they agree with the mining company and the government. But if you are worried about a special place, it is always good to try to object. The CLC can help you with this.

If you win that objection, the look around can still go ahead. But the company has to talk to you about an agreement first. Then, the rules about making an agreement for look around are the same as the rules for making an agreement for full mining.

It is really important that mining companies know not to go near our sacred sites, so we can protect them. Look around time is really important. We need to start then to get our agreements right. That is why we have to vote "yes" in the referendum. Then the government will have to listen about us protecting our country.

Native title agreements for full mining

You do not have to fight in court to get the mining company to talk to you when they are asking for a full mining title.

The rules for full mining say that the mining company has to talk to you about an agreement. The mining company has to talk to you for 6 months. Most mining companies will negotiate with you for longer than that, but they do not have to.

The native title law says that the mining company and the native title holders have to talk to each other in good faith. Good faith means:

- do not tell lies
- do not get cheeky
- always read and answer letters and emails.

The mining company has to keep talking and keep trying to make an agreement with native title holders. But it does not mean that the mining company has to agree to all the things you want. The mining company can say "no" to things you ask for and you can say "no" to things the mining company asks for.

So, good faith does not protect you very much if the mining company does not want to listen to you.

What happens if you do not make an agreement?

Here are some reasons you might not be able to make an agreement with the mining company.

1. You do not agree with what the mining company wants to do.
 - You might say “we will never say “yes” to this mine”.
 - The mine might be on a sacred site.
 - Native title holders might decide they will always say “no” to uranium mining.
2. The mining company keeps pushing you to make a really bad deal. You might say “we will say “yes” but only if there is a strong agreement”. The mining company might say “we will only agree to a weak agreement”.
3. The mining company decides that talking to you is taking too long. The mining company only has to talk for 6 months. After that, they can say “we are finished talking with you”.

So, if the mining company decides that it is not going to make an agreement with you, it can go to the NNTT. It can say to that court, “we do not want to make an agreement with the native title holders. Can we have our mineral lease anyway?” That court can say, “yes” or “no”. They can also put conditions on the lease. This means they make extra rules that the mining company and the native title holders have to follow.

The NNTT are not strong in standing up for native title holders. This is a really big problem for native title holders. In all the times that mining companies have asked for their mineral lease without making an agreement, the NNTT has said, “no,” only 3 times. They have said “yes” to the mining companies more than 100 times. The NNTT has said “yes” to fracking and they have said, “yes” to uranium exploration.

NNTT decisions as of 15 August 2023

No	Yes	Yes, with conditions
3	338	77

Note: some of the “yes” decisions were agreed to by native title holders.

This is the biggest reason your rights with native title are not as strong as they are with ALRA. The mining companies and their lawyers all know that if you will not make an agreement with them, they can go to the NNTT instead. They know that the NNTT is almost always going to say "yes" to the mining company.

This can mean that native title holders have to make hard decisions.

- Do you take a bad agreement for a bad mine?
- Do you take them to the NNTT and maybe get nothing?

The mining company can say to you "this is the best deal we will give you. If you say "no" we will go to the NNTT. Then you will get no agreement at all."

The NNTT is weak, and the laws are in favour of mining. But they also say they are trying to improve our rights. So why do they not strengthen our rights? It is a joke.

We have been trying to make native title rights stronger since Mabo, since native title first happened. This fight is still going. But the NNTT could be stronger.



Verna Voss and Joan Tucker from Western Australia.

What does native title give you, if you do not have an agreement with the mine?

If you do not have an agreement, then you still get these things.

1. You can use the Sacred Sites Act to protect your sacred sites in a strong way.
2. You can talk about protecting the environment using the 3 government environment groups.
3. You can get compensation for the mine.

Compensation

If you do not have an agreement, you have to try for a different kind of compensation. You have to go to court to ask for this compensation. You have to ask the court to give you money, but the court will decide how much.

In the Northern Territory, the mining company does not pay the compensation. The government has to pay it. The government does not want to pay compensation. So, they might make you go through a lot of court cases, before you get that compensation. It could go all the way to the High Court. It can take 10 years to get compensation.

In Western Australia, the mining company pays the compensation, not the government, but this might change.

How much compensation can you get?

Nobody in Australia knows the answer to that question right now. 2 court cases are happening now that will tell us how much the court will say the government has to pay.

1. Native title holders in the Gulf, near Borroloola, are taking the Northern Territory Government to court for compensation.
2. Native title holders in the Pilbara in Western Australia are taking a mining company to court.

When those court cases are finished, we might know more about how much compensation you could get. You can only get this kind of compensation for mines that got their mineral title in 1994 or later. This is after the native title law started. There are different rules for mines that started before then. But there is another court case in Gove about compensation for an old mine. It will help us find out if people in Central Australia can get compensation for old mines.

So, if you do not have an agreement with the mining company:

- you can still protect sacred sites
- you might get compensation.

The mining company gets to dig up your country and make lots of money. If you want more than that, then it has to go in an agreement with the mining company.

It takes a lot of time to do the work for getting compensation. Do people usually get money for their work in these cases?

This is a hard part of the PBC's job. There is no pay. But all that work might get you some money in compensation.

You do a lot of work for a long time, but you have to wait until the end. Maybe you will win and get something, but maybe not.

What can you put in an agreement?

You can ask for anything that is important to you in that agreement.

The mine is always going to make some problems for your country. It is always going to mess up the country and stop you going to country when you want. You can put these things in your agreement to help a little bit.

- Make sure there is strong protection for sacred sites. You can get the mining company to agree to all the sacred site protections in the agreement.
- You can get jobs for native title holders at the start of mining to make sure they are not going to damage the sacred sites.
- You can ask for stronger protections for the environment.
- Make sure that you can still access your country, except where it is not safe.
- You can ask to teach the workers of the mining company about your culture so they will behave the right way on your country.
- Make sure that if the project changes, the mining company has to come and talk to you again. It is good to ask the mining company to have meetings with you to talk about how the project is going.

CLC can help you make the agreements.

We asked the mining company to dig under waterways to protect them.

The mining usually makes big mountains, but we said we need the hills to direct us. We asked them not to make the hills bigger. Instead the mine makes them long and low.

We asked about monitoring water. Our agreement says that they have to put in monitoring stations.

The mining mob misuse the water basins and they are killing the animals.

The mine killed all the barramundi with poison. It can kill our plants, the environment and animals. We have dreaming, but the mining mob are killing it because they want what is in the ground.

Other benefits for you

Because the mine is going to mess up country, the mining company should give native title holders something to make it fair. These are the main benefits you can ask for.

- Money, as compensation for the damage to your country. You can get that money as payments or get CLC to help invest it or use it for community development.
- Jobs and training for native title holders and other local Aboriginal people.
- Contracts for local Aboriginal businesses.

Be careful when you ask for mining jobs for local people. What you see as local can be different to what the mine sees as local. You have to agree on what local jobs really mean.

Make sure career progression is also included in the agreement. We had a 30 year mine. We asked for Aboriginal employment. The mining company employed Aboriginal people and gave them traineeships. But there were no Aboriginal leading hands and there were no managers. They give local people jobs, but they do not give them careers.

Can the PBC do cultural awareness for cattlemen or mining companies?

Yes. It is good to put that in your agreements. For cattle, there is no agreement. But maybe they still want to learn about cultural awareness.

Getting the agreement

CLC always works very hard to try to get a good agreement for native title holders. But it is not an agreement until both sides agree. We have to get the mining company to agree to pay fair compensation and to have strong rules about doing the mine the right way. But the mining company can still say "no". A lot of the time, the mining companies are very hard with CLC. They do not want a strong agreement.

It is important for you to think and ask lots of questions about an agreement before you sign it. Make sure the CLC lawyers explain it to you, so you understand.

That agreement might last for 100 years, so you have to think about if it will be good enough for 100 years. Tell CLC if you want something important in your agreement. CLC will go back and tell the mining company to get that agreement right for you.

Remember, you only get 1 chance to get the agreement right. When you say "yes" to an agreement, the mining company gets that mineral title. After that, you cannot make changes. Then, the mining company only has to do what the agreement says. If you want to ask them for something better, it is too late.

Sometimes people from the mining company will try to talk to you about the mine. It can be hard for you to say "no" to somebody face-to-face. So, if that happens, here are 2 things that might help you.

1. Make sure CLC or your other lawyers are there. If CLC is not there, say "talk to CLC, not to me".
2. If the mining company asks, "do you agree to our mine?" then you should always say "maybe, but only if there is a strong agreement!".

We have to pull together, not be divided. The mines push us to get the agreement quickly. They are strong because we are not. We have to say "no" and take time to get the agreement right.

It is important that when we are negotiating, we say: "If you harm our sacred sites, if you damage them, we will hold you accountable. You have to stop, or we will make you pay". They do this all the time to all our sacred sites. We have to say "stop". We have to work together to make them pay.

What happens if mining company does not follow the agreement?

The agreement says the mine needs to have a liaison committee. This is the group of mining people and native title holders that meet to talk about the mine works.

The liaison committee should keep checking the agreement and making sure that the mine is doing the right thing. If the mine is not doing the right thing, the liaison committee has to decide how to make the agreement work.

If things get really bad, you can talk to the lawyers. We can take the mining company to court to make them follow the agreement, or to get compensation if the mine breaks the agreement.

If the mining company agrees to something but it does not want to do that anymore, can it change the agreement?

Once you make the agreement, you cannot change it. You are stuck with it. This is the same for the mining company.

The mining company can ask you to change it. You can say "no" to the changes. Or you can talk to them and try to get a better deal.

We told the mining company to take the processing off country. But now it is doing it on country. Does it need another agreement to do this?

That depends on the agreement. Most of the time, agreements talk about the whole project. If the mining company changes its mind, it can do anything in the block it has the licence for. But if anything goes outside that block, then it has to get a new licence and a new agreement.

We spent a long time working with the mine making an agreement. Then we waited and waited for the mine to start, but nothing happened.

You have to start talking to the mining company a long time before anything happens. But sometimes the mining company decides later that it does not want to start the mine. So, you get nothing.

That can happen. But you still have to try to make that agreement strong.

Who decides about a mining agreement?

The people from that country decide on the agreement.

What is the job of PBC directors in making agreements?

As a PBC director, you have to:

- listen to the people from the country
- make sure the right people have made the decision
- do all the paperwork.

When the agreement is made, you have to sign the paperwork with the mining company for the PBC and the people from the country.

If you are a PBC director and you are from that country, then you do both jobs. You make the decision about the country with your family, and then you sort out the paperwork with the PBC directors.

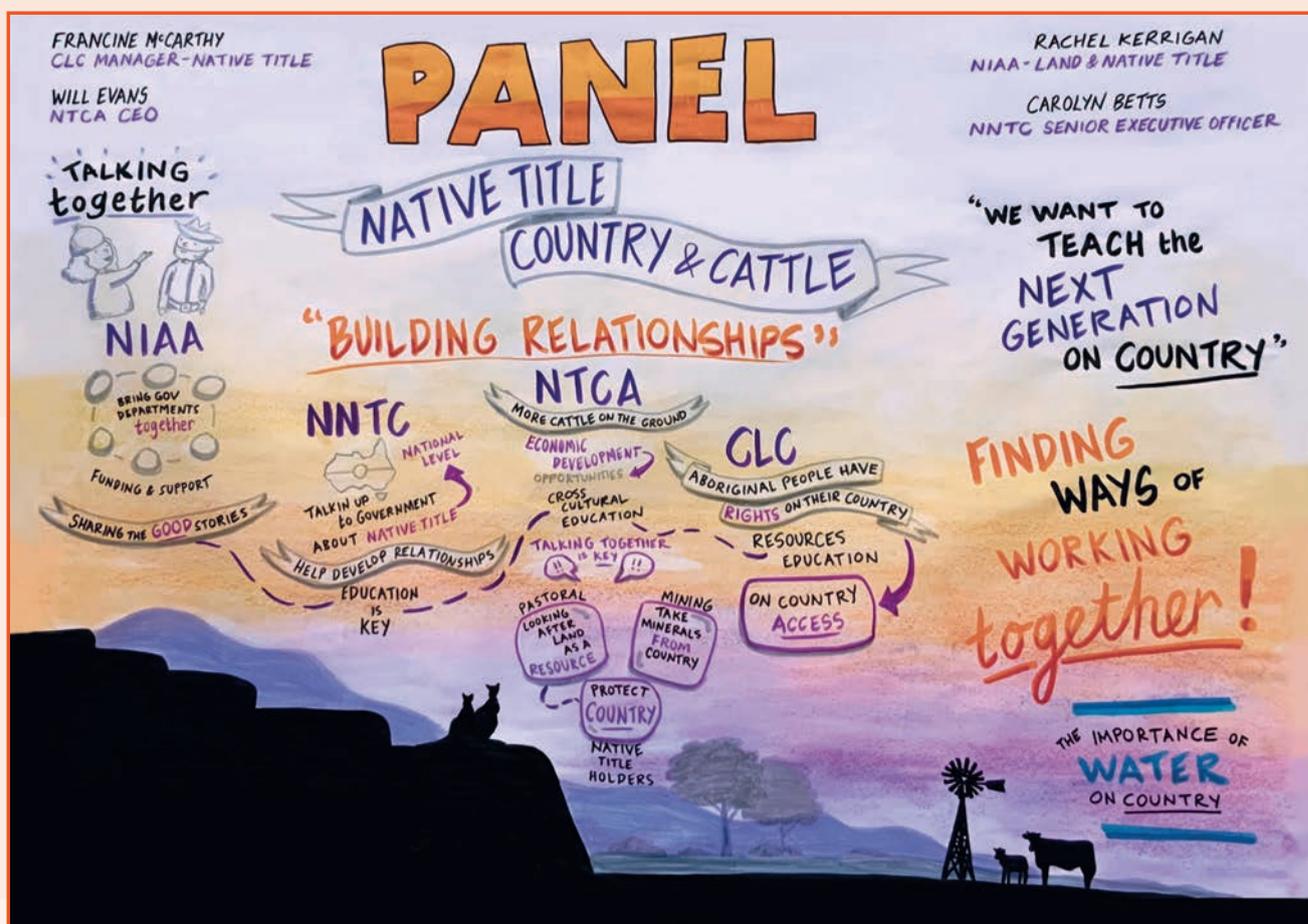
Who do you talk to if you see something bad happening on your country?

Talk to CLC first. CLC can help you work out what to do.

Actions from this presentation

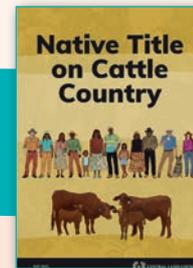
Native title holders agreed they need a book about native title and mining. CLC has to write this.

Yarning about cattle country with CLC, NIAA, NTTC and NTCA



At the PBC Camps in 2019 and 2021, everyone had a lot of questions about native title on cattle country. People wanted more information about native title on cattle country, so the CLC wrote a book.

Native Title on Cattle Country



People said they wanted CLC to help them build a good relationship with the cattlemen and to get 2-way learning and understanding. So, the CEO of CLC, Les Turner, sent letters to the Northern Territory Cattlemen's Association (NTCA) to start talking between CLC and NTCA. The CLC and NTCA have started to talk and help each other. They will keep talking together to try and make things better for traditional owners on land that has a pastoral lease.

CLC invited the NTCA CEO, Will Evans, to come to the PBC Camp to talk with native title holders. Tahn Donovan ran this panel at the PBC Camp. First, she asked the presenters some questions. Then, anyone who wanted to talk with the presenters could go up the front and sit with the presenters too.

The presenters were:

Francine McCarthy, Manager – Native Title, CLC

Will Evans, CEO, Northern Territory Cattlemen's Association (NTCA)

Carolyn Betts, Senior Executive Officer, NNTC

Rachel Kerrigan, Branch Manager – Land and Native Title, NIAA.

Questions that Tahn asked the presenters

What is your job in helping native title holders whose land is on a pastoral lease?

Rachel
NIAA

We bring different government people together with Aboriginal people and organisations, like native title representative bodies, to understand what PBCs need. We work with communities and organisations to make sure Aboriginal people can do the things they want. We have been working with the Northern Land Council about some court action for clearing land on pastoral leases making sure sacred sites are protected. We have been looking at what happens for native title when pastoral leases change from running cattle to growing cotton, or fruit. We want to know how native title holders and pastoralists can work together to manage and protect country.

Carolyn
NNTC

We work on native title and PBC problems from all over Australia. We support the CLC with local problems by making the native title system, like laws, rules and government policy, better for PBCs.

We help you know your rights on country and your rights to protect heritage. This means protecting traditional culture and law.

We are working with NIAA on some projects, like:

- training for PBC directors
- PBC Reform Project – this project is about making the native title system better
- rights to access, or go on, and look after country.

The NNTC talks up to government about the things native title holders are worried about.

Will
NTCA

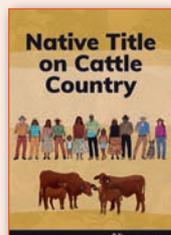
The NTCA represents Aboriginal pastoralists, or cattlemen, as well as whitefella pastoralists.

We worked with Indigenous Land and Sea Corporation (ILSC) for 13 years on the Real Jobs Program. We had more than 400 young Indigenous people come and learn to work on stations. But the funding ended last year.

A lot of the senior managers working on cattle stations are leaving. Maybe you knew some of these managers and had good relationships with them. But now, there are new managers coming in from outside the Northern Territory. We are trying to teach them about native title, your rights and what they have to do.

Francine
CLC

Every pastoral lease says that traditional owners have rights to go onto country. We help traditional owners get native title, so they have stronger rights to access country, protect country and use country traditional law and culture way.



We shared our Native Title on Cattle Country book with the NTCA. We told them that we can help them write another book for pastoralists.

We help Aboriginal people talk with pastoralists. In 2016, Phillip Creek Station invited all the traditional owners to the station for a BBQ. The station owners met the families whose traditional country was on the station. Then, the traditional owners invited the cattlemen to the native title determination to celebrate. But relationships have to go both ways.

What are the worries and challenges for cattlemen who work on land that has native title?

Will
NTCA

Some pastoralists are not from the Northern Territory. They do not understand native title. They do not know how to manage it.

We have had some good rainy seasons. Now, the grass and plants are growing and we are worried about fires. If all our pasture, or grass burns in a fire, we cannot grow and sell cattle for 2 or 3 years. There is no compensation, or money, from the government to help us. Fires can start easily, so fire management is very important.

We are also worried about firearms, or guns. We understand that native title holders have rights to hunt on country, but the Work Health and Safety Act says that if someone gets hurt on pastoral land, the station owners will be in big trouble with the law. It is hard to make all the different laws work together on a station. We need to think about how to give people their rights, and keep everyone safe.

What worries or problems have happened for native title holders on pastoral leases across Australia?

Carolyn
NNTC

Native title holders cannot get access to country because sometimes the station gates are locked. Sometimes the cattlemen threaten people when they try to go on country.

The Sacred Sites Act says that traditional owners have a right to protect and look after their sacred sites, even if there is no native title. Traditional owners want to protect and look after the sites. But they cannot get in the gates.

Rachel
NIAA

We think a lot of problems happen when people do not know what the law says. We want to make sure that native title holders know and understand their rights. We also want the pastoralists to know about those rights.

We want everyone to know the difference between the Aboriginal Land Rights Act and the Native Title Act. Everyone needs this knowledge, so they can make good, strong agreements. NIAA is working to try and make this happen.

Francine
CLC

In the Native Title Unit, we are really worried about not getting access to pastoral leases when doing the research for the native title claim. We understand that the pastoralists are trying to run a business. So, we want to know how to help. It would be good to know what the pastoralists' worries are, and what time of year is a good time to access country.

What can you do to help make these things better for native title holders?

<p>Rachel NIAA</p>	<p>NIAA is doing PBC reform work. This means we are changing the rules and government policies about PBCs. For example, in the Juukan Gorge report we said the government needs to give more money to PBCs to do their work.</p>
<p>Carolyn NNTC</p>	<p>The NNTC talks up to government about the PBC problems and worries.</p> <p>We can work with CLC to help build relationships between cattlemen and native title holders.</p>
<p>Will NTCA</p>	<p>The NTCA needs to teach its members about native title. But we do not have money to hire more people to work on this.</p> <p>We worked with NIAA on cultural awareness training. But it is hard to find the people with the right knowledge and skills to do this work.</p> <p>We want to find ways to get more cattle and more stations. We want to help communities get their own stations and cattle. We are already doing this kind of work with the Northern Land Council.</p>
<p>Francine CLC</p>	<p>CLC can make more resources. CLC can help PBCs and traditional owners learn more about their rights and station owner rights on station country.</p> <p>We can help you talk to the pastoralists.</p> <p>We can help traditional owners get out on country a lot more.</p> <p>We are doing a lot more things on country for looking after sacred sites, like clearing waterholes. This is what the native title holders are asking us to do.</p>

What ideas do you have to help build the relationships between pastoralists and native title holders?

<p>Will NTCA</p>	<p>Every time CLC want to do something on a pastoral lease, they send a letter from a lawyer. But pastoralists are scared of lawyers. I think we should only get lawyers to help if there is no other way.</p> <p>We need to build good relationships. We need to be able to solve the problems by talking together at the fence posts. In some places, there is a lot of good will between stations and communities. The problems start when talking stops.</p>
<p>Carolyn NNTC</p>	<p>Native title is hard to understand. The NNTC can help with education.</p>
<p>Rachel NIAA</p>	<p>NIAA can help with education, but we cannot fund cattlemen to do education. Even if it would help native title holders access country, we cannot use NIAA money to help teach pastoralists. It has to come from another part of the government.</p> <p>We need to share good stories across Australia about what worked well, so everyone can learn from each other.</p>
<p>Carolyn NNTC</p>	<p>There are problems in other states that are the same as the ones here. We need to share stories across Australia about good practice, or the things that work well.</p>

What does mining do to cattle business?

Will
NTCA

Our business and the business of mining companies are very different. The pastoralists have to look after the grass, trees and land on top of the ground. We need those things for cattle. The mine wants to dig up what is under the ground. When mines close, the land needs a lot of rehabilitation. This means putting the country back the way it was to make the land good for cattle again. This is a problem between the cattle side and mining side.

We do not think the laws are fair. We do not want to stop the mining, but we want some say about how they do that mining. We want to make sure that mines do not destroy pasture for our cattle.

The Northern Territory Government gives more help to mining companies than station owners.



PBC representatives asking questions about native title on cattle country.

All the other questions and comments

Pastoralists and native title holders have the same ideas about what they want on country. Can they work together to stop mining? What would that look like?

**Will
NTCA**

It depends on the situation. Most of the time, pastoralists and traditional owners think the same way about what needs to happen.

Rehabilitation, or putting the country back the way it was after the mine, is more important now than ever before. If a government makes a lot of money from a mine, it should spend some of that money to fix the land afterwards. It is important that the pastoralists and traditional owners get healthy land back.

We all want better roads and technology, so we need mining. But there has to be a better way, so it does not destroy the environment.

People understand their native title rights, but they are being disrespected. You cannot build relationships without respecting rights. Is there a system to address complaints to fix the problems between traditional owners and pastoralists and start building strong relationships?

**Will
NTCA**

A process would be good. Most of the time, problems are easily fixed or can be resolved.

Our challenge is that this is a really big territory. The roads are bad. We cannot easily get out to talk to people and fix problems. But it is really important. We need money to get there and help fix these problems.

**Francine
CLC**

Everyone is asking for more on-country visits. We are making this happen. We are sending letters out to a lot of pastoralists about this. It will be easier to build a relationship if pastoralists answer those letters and talk to CLC, PBCs and traditional owners.

**Will
NTCA**

The first time people meet together, is the most important. We can help with this if we know about it. If we know who will be where, and when, we can talk to people early.

The station gave us an excision to live on our country. We had good relationships with the cattlemen. But now there are problems, like having to share the water. We want to live on country and work things out together, but we need things to be clearer. We are trying to work with the pastoralists, but it is becoming a bigger issue.

- What can we do as traditional owners to work with you?
- Can we have a proper agreement about using the water?
- Is there something else you can do?

Will
NTCA

The NTCA can help with this. We need to have good yarns about this. Being at the PBC Camp is a good chance to build relationships.

I think there are too many people that have access to water. Pastoralists and traditional owners should get access to water. But there are too many others, like the Government Department of Infrastructure and mining companies doing look around. Those people turn off the water taps on stations. Then, the cattle cannot get water because the troughs are empty.

We see the difference in different cattle stations. On 1 side, they do sustainable farming. The land and water is healthy and has good pasture. On the other side, the country is sick. It is not healing and there are too many cattle.

The cattle station locks all the gates to our sacred place. We are trying for native title, but we do not have it yet. We tried to take the kids swimming and hunting, but the gates were locked.

Will
NTCA

The stations have a lot of trouble with tourists, mining companies and other people coming in. They cause problems or damage the land. Sometimes, the cattlemen lock the gates to those people. They are not trying to keep the traditional owners out with the gates. But if we do not know you are coming, we cannot have the gates open and ready for you. It is good to tell the manager you are coming before you arrive.

Sometimes there are cameras in trees when we go on country.

**Will
NTCA**

We have to use cameras. Sometimes mining companies do look around. They come onto the station and do damage. The law says we have to prove that they did something wrong so we can get compensation for the damage. So, we need to use cameras to show who did the damage.

The mining company came to our place and bulldozed the land.

**Will
NTCA**

We do not have the right to stop the mine.

We want to teach rangers, but we do not have buses to do that.

**Francine
CLC**

The CLC can help you with the rangers and looking around country.

We cannot go hunting. The stockmen stop us. We have to report into the station manager if we go on country. Even traditional owners and CLC. Our names are on the paper, that shows who is coming onto the station. It is OK to get on country, but we just have to tell the station mob first. It is important to talk to the station mob. Sometimes they ask us questions about our guns and what we are doing. There are poison baits for dingos. We take our dogs hunting, but sometimes they pick up the baits.

**Will
NTCA**

I am sorry that happened to your dogs. Sometimes we have the same problem. Our dogs might get a bait.

We have to ask the government, to get baits. We have to make sure that they are safe for other animals and people. We put marks on the map where the baits are. We also have to put up signs to let everyone know the baits are around. We can share that information with you.

Even though the law says that traditional owners have the right to look after our sacred sites, the cattlemen lock us out.

**Will
NTCA**

Everyone can go to their sacred sites. But we do not know what you know. There are 8 different groups of people that have rules about sacred sites. Our problem is that we get different information from all those groups. We want to help, but we do not understand all the rules. We do not know what process to go through.

We have trouble with locked gates on 3 stations. We cannot take our kids hunting. We have been trying to go to our sacred sites, but the gates are locked. Can CLC help us?

**Francine
CLC**

I remember doing that research. We had to ask that station owner for access. The station owner said "yes", but then the gates were locked. We kept asking. Finally, we got access. Traditional owners and CLC went on country to visit sites and get stories from traditional owners. Someone said this was the first time in 15 years that they could get onto country to visit sites.

Where do stations owners get permission to clear land for grazing or agriculture?

**Will
NTCA**

We have to ask the Northern Territory Government Department of Environment. They give a recommendation to the Department of Agriculture. The Department of Agriculture gives a licence to the station to clear the land.

My land trust sits near 2 stations. The stations have grazing agreements, but we do not. Will we ever get a grazing agreement to run cattle?

**Will
NTCA**

We need to find a way to agree on leases for cattle for land trusts. As long as you can keep the fences strong, it should not be a problem.

On land trust land, the big problem is the fences. Most of the time, the rule is that the station has to look after fences. But sometimes cattle get past the fence. If the cattle are clearly branded and marked, we own them. Even if they go onto land trust land, the pastoralist still owns them. But that pastoralist should pay you compensation for them grazing on your land.

The biggest problem is when someone cuts those fences. The pastoralist cannot control where the cattle go.

The rule of the land is this – if an animal is on your station, and it is not yours, then you have to return it. You can get compensation. But if you think it is your animal, then it is different.

Can the NTCA help traditional owners to work on stations and look after country?

**Will
NTCA**

Yes. We are trying to get our old program back to help do this. We need money to help train people and keep them in jobs on country. You trust us with your young people, so the NTCA staff go with them to work and teach them together. There is a good way to do this. But it costs a lot of money.

The NTCA are looking at how to get money to continue training and getting jobs for Aboriginal people. The NTCA want to work with PBCs and traditional owners to help them run their own cattle stations. This will help you make money, get jobs for community and look after your country.

We still have problems with stolen wages when working on cattle stations. My uncle is working sunup to sundown, but only getting \$100 per day. Our people are not getting real wages. When will the stations start paying properly?

Will
NTCA

Stolen wages are not OK. We will help you with this.

Jobs are very important. Cattle stations do not have enough workers, but there are a lot of people who want jobs.

For 13 years we got money from the government to get traditional owners into jobs and do training. But we do not get that money anymore. We are not a job agency. We need to find a way for the NTCA to help people living in the region to work in the region.

Rachel
NIAA

NIAA are working on a replacement for CDP. We are thinking about ways to make proper jobs. We need to talk to NTCA to try different ways to get people jobs. This is happening now.

Can the Northern Territory Government or NTCA tell the CLC when a lease is going to end? Then they can tell us.

Will
NTCA

When a pastoral lease ends, it goes to market. I am happy to share that information with you if I know about it. But we do not always know when a lease is going to be sold.

The NTCA should get a Reconciliation Action Plan.

What does the NTCA think about the Voice to Parliament?

Will
NTCA

It is a referendum. We do not think organisations should have an opinion about the Voice to Parliament. Every person has to vote the way they think. We will not have an opinion.

We used to have bad relationships with the station owners. But we worked hard and now we have good relationships. They help us get good roads in our community.

Rachel
NIAA

Working together is a really good thing. We need to work together to get job opportunities and good relationships.

Who is going to be the next Aboriginal person on the NTCA board? This will help you have a say with NTCA.

Do pastoralists need a book about native title on cattle country, like our mob have?

Francine
CLC

The CLC will make a book for pastoralists, but the NTCA have to pay for it.

More questions

There was not enough time for the panel to answer all the questions people had. The NTCA and CLC answered these questions after the camp.

How do we get our traditional owners to do cultural awareness training for miners and cattlemen?

Dan
NTCA

We want to work with PBCs and land councils to do cultural awareness training.

What can we do about soakages and springs being damaged by cattle? It needs to stop. We use these soakages and springs for water and camping grounds. They were left by our fathers and grandfathers for us.

Dan
NTCA

You have to tell cattlemen that there is damage to soaks. If the springs and soakages are sacred sites, the cattlemen have to look after them. If they are not sacred sites, then the cattlemen only have to follow the rules in the Northern Territory laws about water.

Do pastoralists have to pay compensation if they damage our sacred sites? How do we get compensation for that?

**Will
NTCA**

You can get compensation if the cattle stations damage your sacred sites. But it is better if the sacred sites are not damaged. Tell the cattlemen where your sacred sites are so they can be careful.

Cattle are wrecking our water. Do the cattle stations have to pay compensation?

**Will
NTCA**

That depends. If the springs are sacred sites, then you can get compensation. But if they are not sacred sites, then there are no laws. You should talk to the Northern Territory Cattlemen's Association.

The miners and pastoralists build dams, sink bores and block the water flow. The animals are dying. This is a big problem for us.

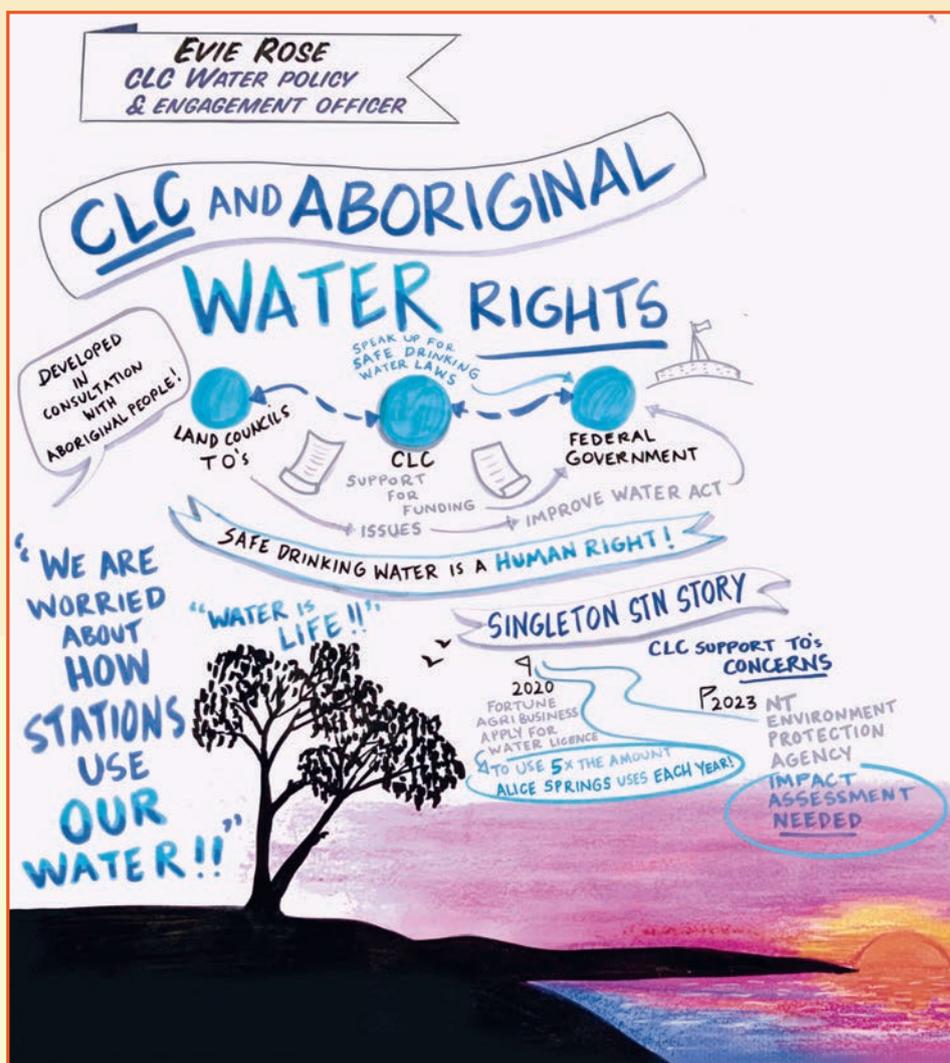
**Will
NTCA**

The Northern Territory Government has laws about using water. The cattle stations follow those laws.

How does CLC work for Aboriginal water rights?



Evie Rose
CLC Water Policy Officer



How does CLC work for Aboriginal water rights?

What is the CLC Policy Unit?

These people are in the Policy Unit at CLC:

- Josie Douglas – Executive Manager Policy and Governance
- Nicola Flook – Senior Policy Officer
- Evie Rose – Water Policy and Engagement Officer
- Nicholas Rickard – Senior Policy Officer Remote Housing, Community and Homeland Sustainability.

Evie's job is tracking what the government is doing about water in remote communities. She tries to make sure the government listens to Aboriginal people's worries and advice about water for drinking and country.

There are also 2 more people in the Policy Unit that have moved to work on the Voice Team for 1 year:

- Georgia Stewart
- Natasha McCormack.



The Policy Unit is in the middle between the CLC council and traditional owners on 1 side and the government on the other side. The Policy Unit listens to council's and traditional owners' worries and gives them advice about new government policies.

The Policy Unit watches the government and makes sure it does what it says it will do. The Policy Unit talks up to government about traditional owners' worries. It does this by:

- meeting with government
- writing reports
- writing letters to tell the government what traditional owners want and need.

Water policy

The CLC council passed strong resolutions that water is 1 of the big worries that CLC has to work on. The CLC council told the Policy Unit to push hard for better water rights for Aboriginal people.

The CLC council said these things.

- We need to look after our communities and homelands. So, we need strong laws and money to make sure we have good water for all the things we need, like drinking and Aboriginal-led economic development.
- When making water laws, the Northern Territory Government needs to listen to traditional owners. The traditional owners should make the decisions about water from their country.
- Water laws and planning need to be based on good science and Aboriginal cultural knowledge. This will help protect the environment and sacred sites.
- The government needs to make fair and clear decisions. The government needs to tell traditional owners the full story. Then, traditional owners can make good decisions with all the information.

Drinking water

Power and Water is the provider, or company, that makes sure homes and businesses have electricity and water in the Northern Territory. In remote communities, Indigenous Essential Services do this work. In the homelands, there are other small providers, like Ingkerreke. Some homelands get their own water from bores.

The Northern Territory Government gives money to all the water providers to do their work. So, the Policy Unit team talk up strong to the government to make sure they:

- give the providers enough money to look after Aboriginal communities
- fix all the problems that people are talking about.

The Policy Unit also makes sure that Power and Water are doing the right thing.

The Policy Unit tells the government about all the problems with drinking water in remote communities. Sometimes, the water:

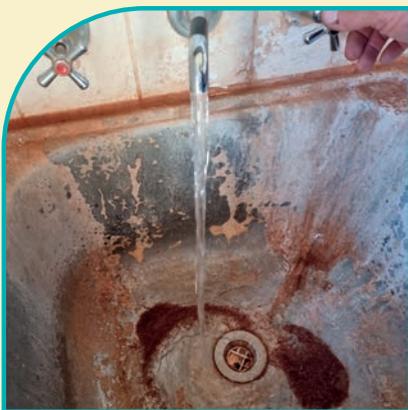
- tastes very bad
- makes people feel sick
- makes people's skin very itchy
- breaks things, like when the minerals build up in your kettle and the kettle stops working.

Sometimes there is not enough water for the community, so the community cannot build more houses. Also, if there is not enough water, the community cannot have more dialysis chairs.

A human right is a law that says every person should have things like freedom and safety and be treated with respect.

Drinking water is a basic human right.

The Policy Unit speaks up to the Northern Territory Government about drinking water problems, like in Alpururulam, Yuendumu, Laramba and Yuelamu. The Policy Unit asks the government for more funding and help for homelands.



Calcium build up is a big problem in some communities.

Water in Alpururulam

People living in Alpururulam have been fighting for better drinking water for a long time. The water gives people itchy skin and sometimes makes people sick. There are a lot of minerals, like calcium, in the water. The calcium in the water builds up on kettles, washing machines and taps. It blocks water pipes and breaks things.

People in Alpururulam have been fighting for good drinking water for 20 years. The CLC has been helping them raise money and talk to the government about water for more than 12 years.

Water in Laramba

There has been a lot of uranium in the water. It was not safe to drink. CLC helped make sure the people had water in boxes to drink. CLC also helped people from Laramba to go to court to fight this. In 2023, Power and Water listened. It built a water treatment plant. A water treatment plant is a machine that makes water clean and safe to use. That plant is working well.

Safe drinking water laws

There are no safe drinking water laws in the Northern Territory. But there are safe drinking laws in other states in Australia. These kinds of laws can make sure the government and providers do things proper way and make sure people have safe water. The Policy Unit has pushed the Northern Territory Government for safe drinking laws for a long time.

The Northern Territory Government finally listened. It made the Northern Territory Water Plan. That plan says the government will make safe drinking water laws for the Northern Territory.

The CLC council said that the Policy Unit has to tell the Northern Territory Government these things.

- The Northern Territory Government has to listen. It has to do what people in remote communities, homelands and land councils say has to happen.
- The new laws have to make sure that all the providers are straight and true. They have to tell people the full story about water.
- The Northern Territory Government needs to give enough money and training for people in the communities to look after water. Then, the communities will be able to look after their water infrastructure, like taps and pipes.
- The Northern Territory Government has to make sure there are good laws, enough money, and plans for the homelands.

Water management and planning laws

Council have big worries about how the government makes decisions about water. Council said that the traditional owners need to have a say in how the government manages water. Council wants the government to be careful with water to protect country and sacred sites.

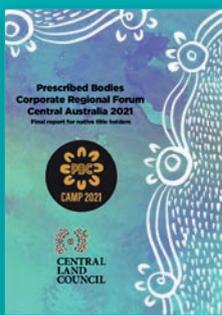
The Northern Territory has the Water Act. This is a law for managing water. The Water Act makes rules for the government to follow when they make water decisions and water allocation plans. These plans say how to share water in different areas. When government makes a plan for an area, they save some of that water for drinking, the environment and future Aboriginal economic development. Then, people can ask for water licences to use the rest of the water for different things, like mining and agriculture, or farming.

The government uses those plans and laws to make decisions, but the plans and laws are not strong enough.

The Policy Unit has been pushing for the government to make a stronger water law that works better for remote communities and traditional owners. These are some of the big worries about the Water Act and water allocation plans.

- The Water Act is not strong enough for protecting drinking water, sacred sites or the environment.
- Sometimes, the government does not listen to the traditional owners. Sometimes, the plans are not based on good science. This means the plans are not strong enough to protect sacred sites and the environment.
- The government decides on water licences using these weak laws and plans.
- The government sometimes gives too much water to big business and developers and does not leave enough for the environment and culture.

CLC wrote a lot of letters and submissions about these worries. Finally, the Northern Territory Government said it will change the water laws to make them stronger.



Read the PBC Camp 2021 Report, if you want to know more about:

- **water licences**
- **what happens when too much water is taken away, like trees dying and waterholes going dry.**

Stronger water laws

At Barunga, the whole of Central and Northern Land Councils and some of the Anindilyakwa and Tiwi Land Councils came together and talked about these water laws. They made this resolution, or decision.

“We have been asking for too long and waiting for too long for stronger water laws that respect the knowledge, rights and responsibilities of Aboriginal people.

We want strong water laws and plans. The government has to talk with Aboriginal people when it is writing the laws and plans. The laws and plans have to protect our rights and make them strong, so we have water for the things we want. Water is for all of us.”

The Policy Unit is telling everyone about this resolution. It sent this resolution to the government. Now, the Policy Unit is having meetings with the government, so the government knows what CLC council is saying. The Policy Unit works hard to make the government listen. The Policy Unit keeps asking government to talk to CLC council to help make the water laws stronger.

What does the water controller do?

The government owns all the water in the Northern Territory. The water controller is a government worker who makes all the decisions about water in the Northern Territory. They make decisions about water licenses. They watch over water assessments.

1 person in government is not enough to make these important decisions. An independent body, separated from government, should make these decisions so the decisions can be good and fair for everyone. The Policy Unit has been telling the government this.

What is happening at Singleton Station?

In September 2020, a company, called Fortune Agribusiness, asked for a water licence over Singleton Station. They asked for 40 gigalitres of water every year for 30 years, to grow fruit. This is the biggest water license that anyone ever asked for in the Northern Territory.

CLC met with native title holders from that country and talked about the water license. Native title holders have a right to hear about the licence, but they do not have the right to stop the licence. Native title holders also have the right to enjoy their native title rights on their country. Native title holders were worried that the water licence could stop people enjoying those rights.

These are the main worries.

- This water license has too much risk for country and people.
- The company might take too much water out of the ground too quickly. Then, shallow soakages and springs might lose their connection to the groundwater and dry up.
- If tree roots cannot reach the water, the trees will die. The animals and insects that need those trees will also die.
- Lots of salt from the ground will come up to the surface. This is bad for plants and animals.
- The damages to country will impact on people's ability to enjoy their native title rights.

In April 2021, CLC wrote to the government about the worries. But the water controller decided to say "yes" to the licence anyway. The water controller did not think proper way about Aboriginal cultural values or the environment. Anyone who has problems with a government decision about these water licenses has the right to ask for review. So, CLC asked for a review.

CLC worked with expert anthropologists and traditional owners to make a cultural values assessment. This showed how the licence could damage the sacred sites and impact, or make a difference to, the rights of native title holders.

CLC asked experts to check the Fortune Agribusiness Business Plan. The experts showed that the licence could make a lot of problems for country. Also, it would not give many benefits to people. CLC used those reports to talk up to government.

CLC got a lot of stories in the media and big newspapers about the Singleton water licence. The government decided to give Fortune Agribusiness the water licence anyway. They did not listen to the worries of traditional owners or the experts.

In September 2022, CLC applied to the Supreme Court and helped native title holders go to the court hearing. We are still waiting to hear the court's decision.

Good news – A full environmental impact assessment

Before Fortune Agribusiness starts working on this project, it has to get environmental approval. The Northern Territory's Environment Protection Agency (NT EPA) has to say "yes" or "no" about the Fortune Agribusiness farming project.

CLC wrote to the NT EPA about CLC council and native title holders' worries for the project. The NT EPA agreed that there is not enough information about what will happen if Fortune Agribusiness take all this water and clear all the land for the farm. So, the NT EPA said the Singleton Station project has to get the biggest type of environmental impact assessment.

Now, the project has to wait for the NT EPA assessment and the Supreme Court decision. Fortune Agribusiness has to do all the proper cultural and scientific checks. It might take them 2 years to answer all the questions. So, CLC has time to think about how to fight the project. It shows that the NT EPA is listening and that it is a bit worried about the project.



Della Pearce and Rosalie Morton at the camp.



PBC representatives looking at graphic recordings.

We are neighbours to this area and so we are also worried about what happens. CLC needs to look at other places near the Singleton Station. CLC should write a letter from all of us. We did not hear anything after the court. I am worried that this means they will get that water licence. We need help from other PBCs and stations near the region.

CLC are talking to Aboriginal people in all those areas around the station in the Western Davenports. We are listening to your worries.

It is a great idea to have a bigger voice together to try and stop the water licence.

We have water issues on our homeland because of the cattle industry.

We have talked about mining and water, agriculture and water. We also need to talk about cattle and water.

Yes. This is a problem. The Water Act says that you can take water for drinking and for your cattle and that you do not need a water licence for that. So, cattle stations do not need to worry about what the cattle do to water and how much water they are taking. We need to speak up about this too.

Back in 2005, I fought this with the government with Josie and the CLC as well. We wrote books in Canberra about it. But the underground belongs to the government. We pushed for the Commonwealth and Northern Territory Government to recognise our rights then, but we got nothing.

We need native title for water as well as the land. We can use what is on top, but water storage goes a long way down. Water is sacred to us, so we need stronger native title water rights – both on the surface and underneath.

We have a bigger basin than Alice Springs, but there are a lot of farms growing mangoes and grapes. The Singleton project might suck up all that water too. How will the Singleton Water Basin affect the Ti Tree Basin?

The Davenport, Tennant Creek and Ti Tree Basin are linked.

Water across basins can be connected underground. Some of the connections can stretch a really long way. So, if you pull water out of a basin in 1 place, the water in another place can also go down. This can be a problem for plants and other things there. It is hard to work out where the water is connected underground and what the risks are, because the water is stored in different rocks underground. The government uses bores to work out how groundwater works and where it flows. But the government is guessing. It needs to be very careful. It needs to listen to traditional owners and scientists. This is what we tell the government.

CLC talked to experts about the risks of the Singleton license pulling out all that water. We know there are lots of risks in the area around the station, but they have not said it will change the water levels in other basins further away. We are watching closely.

Now, the experts are doing a big environmental assessment. So, we get the chance to ask them to check all the risks and connections to other areas.

Have you included any information on the Aboriginal water reserve idea in the plan?

Yes. Aboriginal water reserves are included in the draft water allocation plan for the Western Davenport area.

In the plan, the Northern Territory Government said it will keep a bit of water for:

- environment
- drinking
- Aboriginal economic development.

The plan to keep some water for Aboriginal groups is still just a policy idea. The government is still thinking about how it can work.

We are talking with the government and trying to make sure it saves water for Aboriginal people. We want to make sure the policy is good for Aboriginal people. It could take more than a year to work out that law and policy. We will give you more information when we know what the government is planning.

Voice to Parliament and the referendum



Natasha McCormack

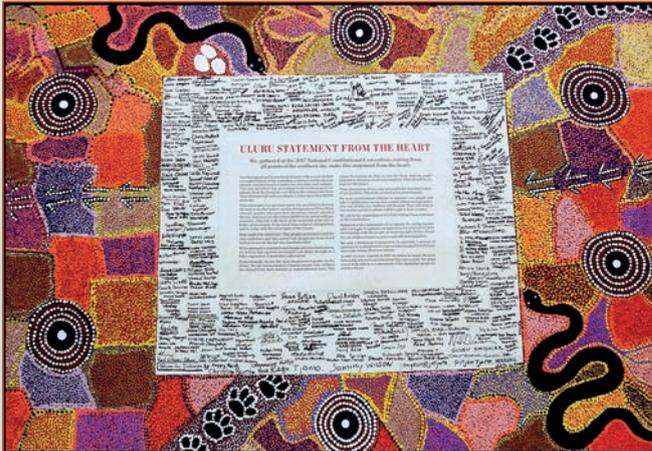
CLC Special Projects Officer



The referendum will be held on 14 October 2023

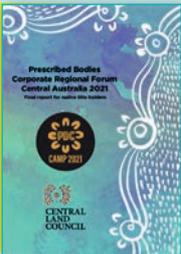
Voice to Parliament and the referendum

The CLC believes the Uluru Statement from the Heart is good and important.



These are the 3 ideas in the Uluru Statement from the Heart:

1. Voice
2. Treaty
3. Truth.



If you want to know more about the Uluru Statement from the Heart, read the PBC Camp 2021 Report.

The first step is Voice. The CLC made a Voice team to go out and talk to communities about this. There are 5 people in the Voice team.

What is the Parliament of Australia?

The parliament is the place where all the laws in Australia are made. It is a big group of people who represent different parts of Australia and decide on all the rules for Australia.

The parliament is in Canberra. It looks like this:



What is the Australian constitution?

The constitution for Australia is like the rule book for Australia. It has the important rules about how Australia is run. It is about how the government works, what it can and cannot do, and the rights of the people. It says how to make laws.

The constitution was written in 1901. It is 122 years old. There is still nothing about our mob in the constitution.

The only way to change the constitution is to have a referendum.

What is a referendum?

A referendum is a special national vote. It is how everyone in Australia decides about changes to the constitution.

In 122 years, there have been 44 referendums in Australia. Only 8 have been successful. For a successful referendum and to change the constitution, there has to be a double majority vote. This means that 2 things have to happen.

1. 4 (or more) out of the 6 states have to vote "yes".
2. More than half of the people across Australia have to vote "yes".



PBC representatives support the YES vote.

What is the referendum later in the year about?

There will be a referendum later in the year. The referendum paper will ask you this question:

"A proposed law to alter the constitution to recognise the First Peoples of Australia by establishing an Aboriginal and Torres Strait Islander Voice. Do you approve this proposed alteration?"

In easy English, this means:

We want to change the constitution so that it recognises that Aboriginal and Torres Strait Islander people are the first people of Australia. We will have a group, called the Voice to talk directly to government about the things that are important to Aboriginal and Torres Strait Islander people. Do you agree to making this change in the constitution?

You have to write "yes" or "no". You do not tick a box.

The Voice will help our mob in many ways. It will also help everyone else in Australia, too. We can tell them how we manage country and how we look after people. Everyone can learn from us.

CLC is asking everyone in Australia to vote "yes".

If the referendum is successful, what will be in the constitution?

If enough people vote "yes" in the referendum, then these are the new words that will be in the constitution:

"In recognition of Aboriginal and Torres Strait Islander people as the First people of Australia:

- **There shall be a body, to be called the Aboriginal and Torres Strait Islander Voice;**
- **The Aboriginal and Torres Strait Islander Voice may make representations to the Parliament and the Executive Government of the Commonwealth on matters relating to Aboriginal and Torres Strait Islander peoples;**
- **The Parliament shall, subject to this Constitution, have power to make laws with respect to matters relating to the Aboriginal and Torres Strait Islander Voice, including its composition, functions, powers and procedures."**

In easy English, this means:

Australia recognises Aboriginal and Torres Strait Islander people as the first people of Australia. Australia will show this in these ways.

- **There will be a group called the Aboriginal and Torres Strait Islander Voice.**
- **This group can represent Aboriginal and Torres Strait Islander people in the parliament and to the executive government. It will talk up about things that are important to Aboriginal and Torres Strait Islander people. So, the Voice can help make better laws and policies for Aboriginal and Torres Strait Islander people.**
- **The parliament will make laws about:**
 - **what the Voice can do**
 - **what the Voice cannot do**
 - **how the Voice will work.**

What is the executive government?

The executive government is the team of the top bosses in the government of Australia. It has the Prime Minister and other important ministers who look after all the different areas, like health and education.

Is the Voice a new idea?

The Voice to Parliament is not a new idea. Our mob all over Australia have been talking about getting recognised and speaking directly to the government for a very long time.

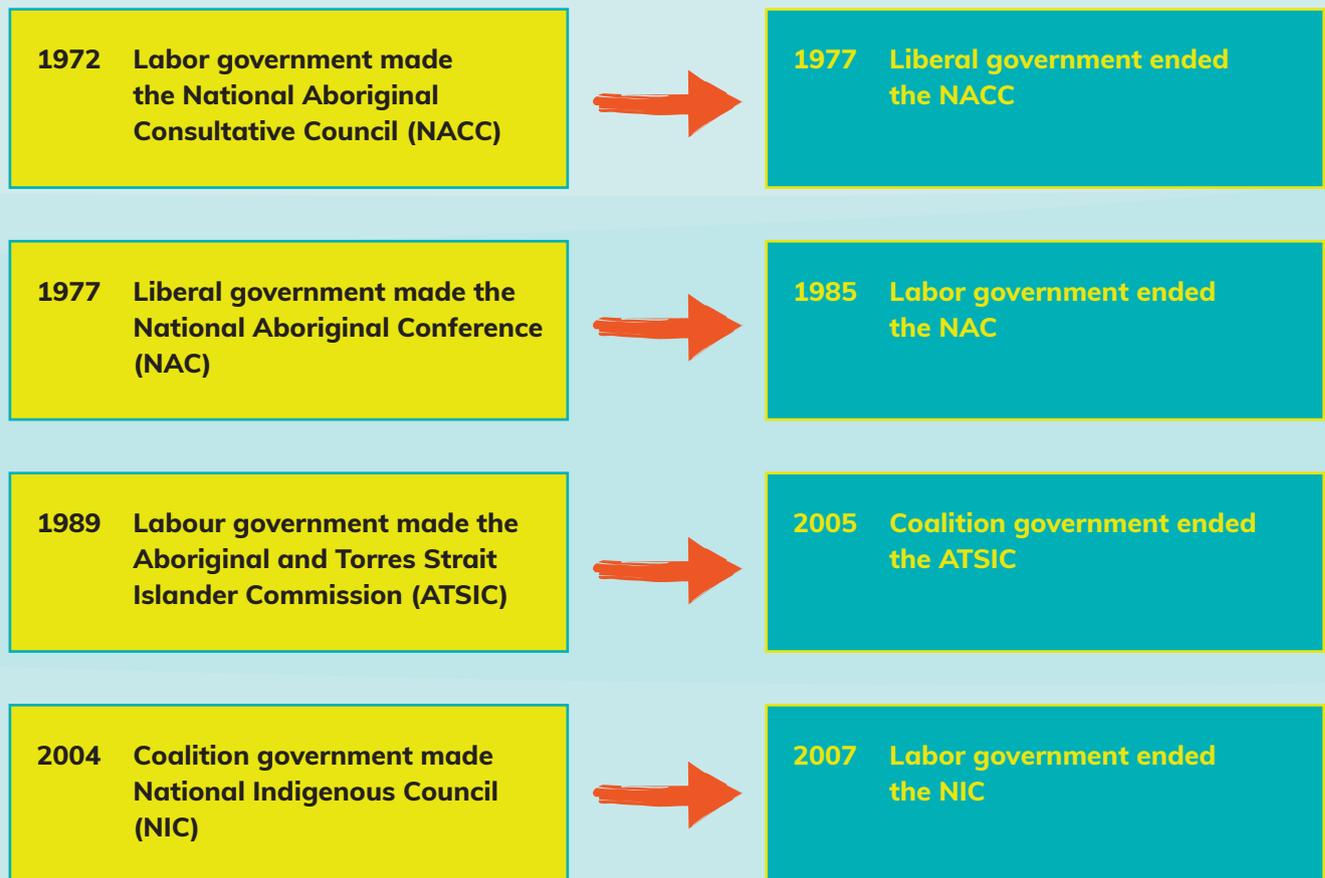
There have been other national groups that have represented all Aboriginal and Torres Strait Islander people to government. But the government stopped all these and closed them down. The government can do this because there is no law that says there must be a national Aboriginal and Torres Strait Islander body.



CLC Voice team talking to PBC representatives about the Voice to Parliament.

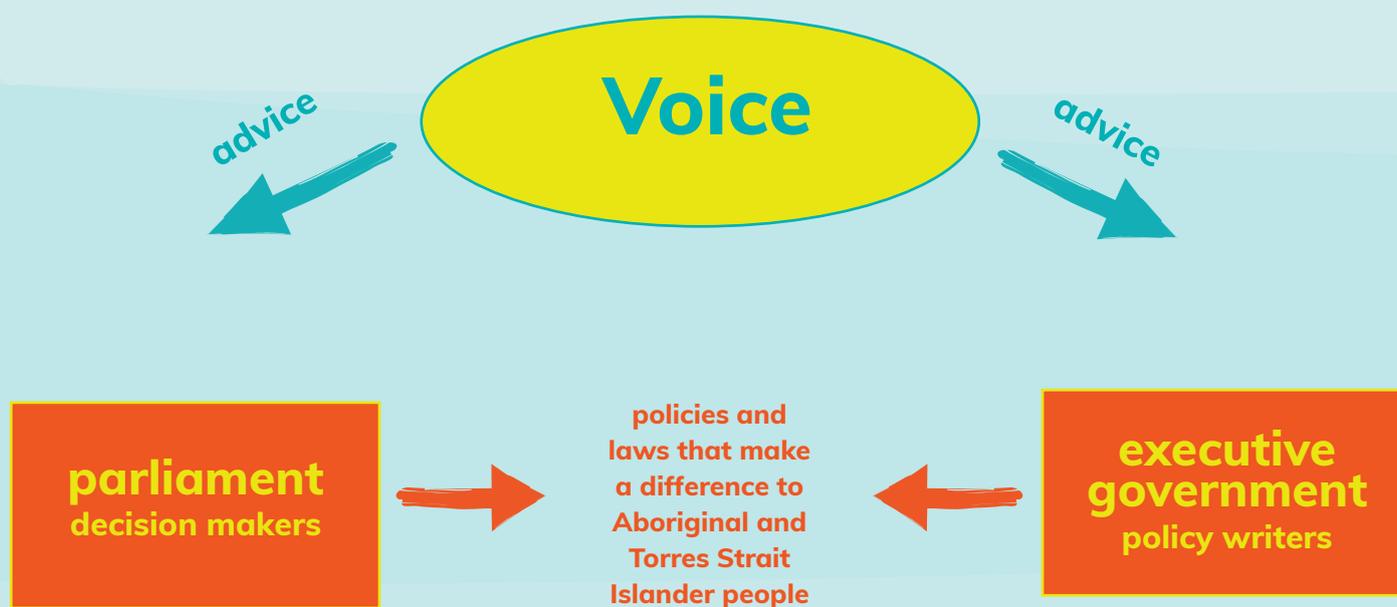
Groups that represented Aboriginal people

The government made them, and the next government stopped them.



If the referendum is successful, then the government has to set up a national Aboriginal and Torres Strait Islander body. The government cannot shut it down because it will be in the constitution. The law will say that the government has to listen to the Voice.

What will that Voice group look like?



The referendum does not say much about what the Aboriginal and Torres Strait Islander Voice group will look like. CLC is not worried about this yet. The first step is to win the referendum and get the Voice. Then, we can look at what that Voice group will look like. But the First Nations Referendum Working Group already has some ideas about this.

The First Nations Referendum Working Group is a group of people from diverse Aboriginal and Torres Strait Islander nations who have been working on getting Aboriginal and Torres Strait Islander people recognised in the constitution for a long time. They have been advising the government on things like:

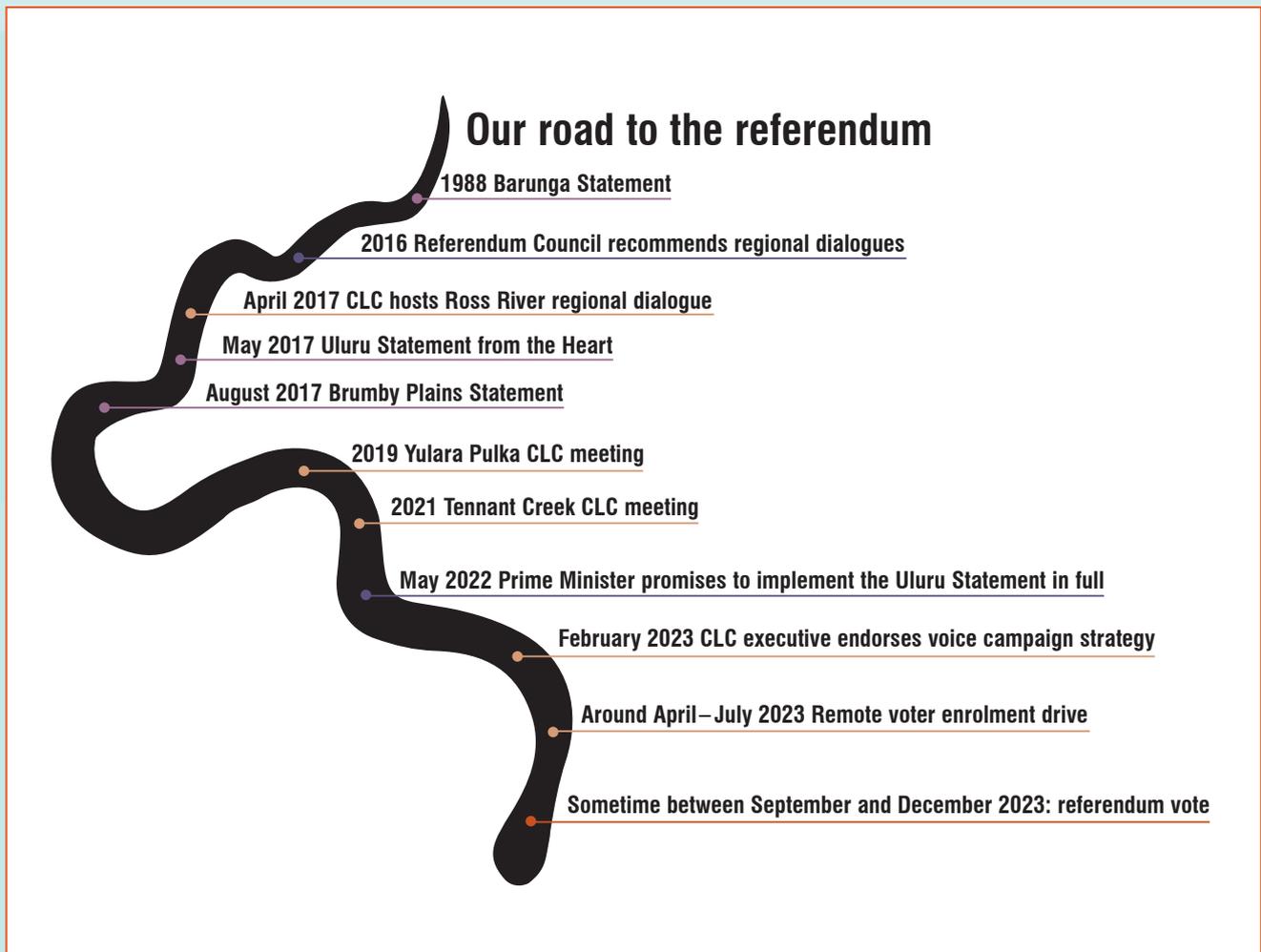
- the date of the referendum
- what the question in the referendum should ask
- what the wording in the constitution should be
- information about the principles of the Voice.

Leading Aboriginal activists, Marcia Langton and Tom Calma, travelled around Australia speaking to thousands of Aboriginal and Torres Strait Islander people about the Voice. They asked people how to set up the Voice and who should be on it. Here are the main ideas that came from their travels.

- The Voice should give independent advice to the parliament and government. Independent means the group sits outside the government and do not have to do what the government wants.
- Aboriginal and Torres Strait Islander people, should choose the people on the Voice, based on what local communities want.
- The Voice should be representative of Aboriginal and Torres Strait Islander communities.
- The Voice should be:
 - empowering, this means it will help us do things on our own
 - community-led, this means we are the ones who make decisions
 - inclusive, this means it talks with and talks up for everyone
 - respectful, this means listening and treating people proper way
 - culturally informed, this means knowing about and doing things traditional way
 - gender balanced, this means having the same number of women and men in the group.
- The Voice should have young people in the group.
- The Voice should be accountable 2-ways and transparent. This means Aboriginal people can say to the Voice "Why are you not talking about the things we told you to talk to government about." But also, the Voice can say to the government "Hey, you did not talk to us about this."
- The Voice should work with existing organisations and traditional structures. This means the Voice should work together with groups that are already there and do things in ways that are already there.
- The Voice should not have a program delivery function or a veto power. This means that it cannot say "no" and stop the government from doing things. It can only give advice.

There are also ideas for more seats to represent the remote parts of Australia because we have different problems.

The work of CLC about the Voice to parliament



What is the Barunga Voice Declaration?

In June 2023, there was a meeting at Barunga of the 4 land councils in the Northern Territory as well as the Cape York Land Council and the Kimberly Land Council. At this meeting, they all said that they want Voice to happen. They told the Prime Minister about this decision. The Prime Minister is the top boss in the government of Australia. His name is Anthony Albanese.

To have your say on the Voice:

- you have to be enrolled to vote
- you have to vote on or before referendum day, 14 October 2023.

You can vote if you are over 18 years old. This is a very important time to enrol to vote and have your say.

If you are not already enrolled, the CLC can help you do that. You have to get your paper in 2 weeks before the referendum date. So, you need to enrol by 30 September.



CLC Voice team talking to PBC representatives about the Voice to Parliament.

This is a big opportunity. It will help finish the fights and stories of our elders.

All our kids have problems because of the government. We are the ones who are keeping all the kids in our community. Parents want to keep those kids. We get the blame for no reason.

The system fails us. If there is 1 bad apple, they put the blame on all the apples. When the young fellas go through law, they come back to Alice Springs. We want to look after them, but drugs are everywhere. We cannot control our kids anymore.

Prime Minister Albanese came to Alice Springs. He listened to all the whitefella about the problems there, but he did not come and talk to our mob. He has to talk to us too. We all originated from Australian soil, and we all stand together.

Where can I get more information about Voice?

Uluru Statement from the Heart website – ulurustatement.org

YES23 Website – www.yes23.com.au

Reconciliation Australia – www.reconciliation.org.au

CLC Facebook page – <https://www.facebook.com/CentralLandCouncil/>

Where can I get more information about voting?

Australian Electoral Commission (AEC) – <https://www.aec.gov.au/>

PBC Camp 2023 statement



PBC representatives voting in favour of the PBC Camp 2023 statement.

On the last day of the camp, native title holders agreed that the government has to do these things:

- do the things that are written in the Barunga Voice Declaration
- give more funding, or money so PBCs can do their traditional culture work and make social and economic development projects happen
- agree to give the native title representative bodies and service providers surge funding to do native title claims.

Native title holders also agreed that CLC has to do these things:

- make a new book about native title and mining
- make new books about governance
- make the Native Title Story, Native Title on Cattle Country and all the new books in more languages
- keep talking with the Northern Territory Cattlemen's Association (NTCA) so cattlemen and traditional owners can build strong relationships and help traditional owners go on country.

PBC Camp 2023 full statement endorsed by native title holders

We, the representatives of prescribed bodies corporate (PBCs) in Central Australia, gathered in Mparntwe (Alice Springs) on 27, 28 and 29 June 2023 for the PBC Camp (PBC Regional Forum Central Australia). At the PBC Camp, we explored the full potential of native title and discussed our concerns with the view to finding suitable solutions.

We call on the government to:

- fully implement the Barunga Voice Declaration endorsed by the four Northern Territory land councils on 7 June 2023
- allocate funding to build the capacity of PBCs to carry out their cultural and social obligations and economic development projects
- endorse the request of native title representative bodies and service providers for native title surge funding to progress native title claims.

We call on the Central Land Council to:

- produce an information booklet about native title and mining
- produce a series of information booklets about governance
- interpret information resources into more local languages
- further engage with the Northern Territory Cattlemen's Association to strengthen their relationship with us and other traditional owners and support us to go on country.

29 June 2023

Thank you

Thank you to everyone who helped make the PBC Camp 2023 happen.

MCs

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Richard Hayes

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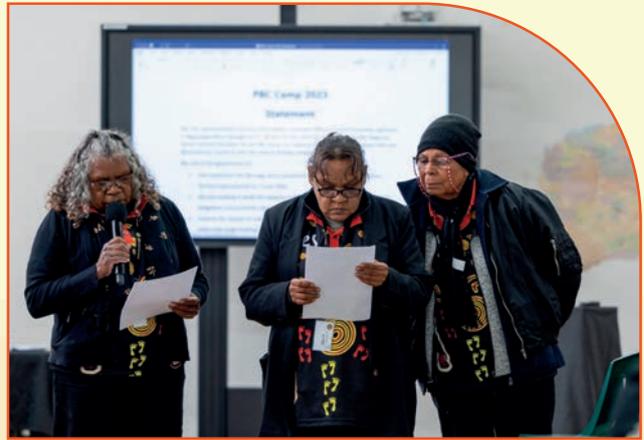
Benny Collins-Graham
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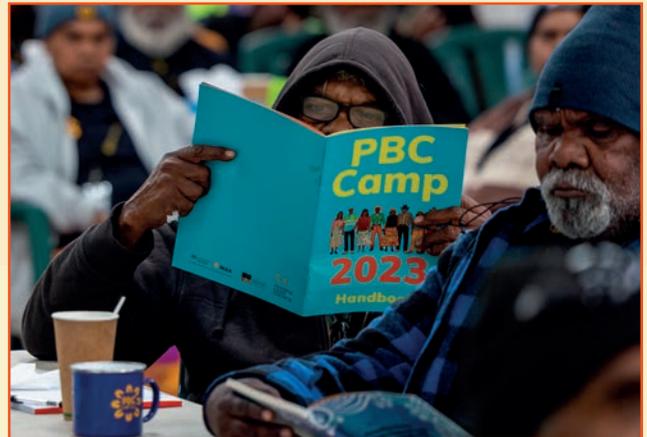
Caterers

Lisa Perry
Sarah Cranstons
Robyn Lawry
Toto
Reality Bites Catering

Interpreters

Angela Purvis
Della Pearce
Kumalie Riley
Rhonda Inkamala





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