

**Submission  
No 7**

**INQUIRY INTO ABORIGINAL CULTURAL HERITAGE  
(CULTURE IS IDENTITY) BILL 2022**

**Name:** Mr Michael Young

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We are a family that has been displaced from our traditional country by the settler colonisation with our remnants post massacres given sanctuary in a camp outside of Pooncarie town late 19th century, including my great grandmother Ivy as described in the first supplemental photo. This family history is being preserved today in the SA museum along with our stories about how we suffered from policies and legislation to eradicate and erase our truths and supplanting our existence under this legislation by others that do not have connections and disrespect our attempts at stopping our Cultural destruction of Mungo man/woman earlier this year, we were assured that the action would not proceed, this group called the Aboriginal Advisory Group and endorsed by the NSW Government went ahead against traditional owners concerns showing us again that "culture is not identity" but a problem to be managed by an organisation of its own design and funded to maximise the benefits to its master organisation, we cannot support another legislation when existing legislation is not followed through when promised with the Aboriginal land rights act, by enacting another definition to removing our identity or objections

Historically the land council was and had good intentions with some positive outcomes, I am a member of a Sydney land council since 1992 and have never seen any substantial benefits passed on to its members and yet that one group has worth in assets is close to \$1Billion, in todays community 90% of First nations people have nothing to do with land councils in NSW because of no leadership, ethics, accountability and secret meetings with resolutions being passed without being included in process. We do not trust advisory groups and land councils to continue our lived stories as under this legislation it would be the local ACH group to engage, or not, .

For eighteen years we followed the advise of pursuing our Native Title rights, in 2015 we were handed our determination. The following year our application for the full hand back under the part 4a with the Registrar NSW was accepted, many were not, at the time my aunt and myself were on the AAG driving a twenty year Elders plan of a keeping place with research and traditional owners employees linking scholarships, this proposal was to progressive for a group primarily from interstate and other NSW regions not unlike the land council structure today, numerous times we were briefed by visiting department heads from Sydney at AAG meetings reassuring us on the progress yet this was a lie as the new Mungo AAG would become redundant so with Government support it has now been sidelined indefinitely leaving the connected families out of process and hearing from media that these outsider formed group progressed with government signed endorsement to erase our cultural heritage, no explanation or accountability as the minister will not release the taxpayer funded report of this vandalism as this legislation might be inconvenienced. Mungo is the example of this legislation in practice then it has failed to protect and engage supporting a model that will increase lateral violence in community which has been our experience of advisory and land council.

Further to complicate this issue would the treaty and truth telling process by the Federal government be represented by a group from NSW with no connection to tribe or country giving a generalised version that all connections to pre settler colonisation are now lost so no reparations for crimes against humanity

<https://www.tandfonline.com/doi/full/10.1080/13688790.2021.2009213>

<https://www.theguardian.com/australia-news/2017/mar/04/reuniting-indigenous-sticks-with-their-stories-the-museum-on-a-mission-to-give-back>