



Edmund Rice Centre
Awareness. Advocacy. Action

ERC JUSTICE UPDATES

August 2020 No.29

Dear All,

Welcome to the 29th Edition of ERC Justice Updates your regular newsletter from the Edmund Rice Centre, on all sorts of matters relating to human rights, first nations and environmental justice.

As this year of 2020 drags on and on with much uncertainty about where and what the future holds it is wise in the words of Mary MacKillop to remember:

We must often feel weary and tired, yet God brings us through all these things.

Mary MacKillop

In this time of great upheaval & change Justice Updates will be coming to you every fortnight - please send us anything you would like included. Your suggestions, comments both positive and negative or indeed any information you think would be good to include, it is all much appreciated.

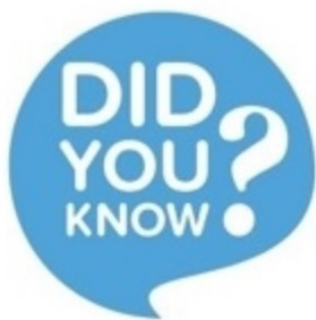
Don't forget to forward Justice Updates onto anyone or let me know their email address and I will subscribe them.

Previous editions are available at <https://www.erc.org.au/newsletters>

Peace

Marita

Communications Project Officer,



On Friday 21st August 2020, the Australian Government will have detained men & women on Nauru & Manus Island/Port Moresby for 2562 days.



An article in The Conversation by Laurie Berg & Bassina Farenblum entitled: 'I will never come to Australia again' : new research reveals the suffering of temporary migrants during COVID - 19 crises'. The article reports that in a recent large scale survey of 5000 visa holders, conducted in late March/early April by Unions NSW:

- 65% of participants lost their job
- 39% did not have enough money to cover basic living expenses
- 43% were skipping meals on a regular basis
- 34% were already homeless, or anticipated imminent eviction because they could not pay rent

A UTS and UNSW led 'Migrant Worker Justice Initiative' an online survey of 6000 temporary migrants in July shows:

- Preliminary analysis indicates that over half of the participants (57%) anticipated their financial situation would be somewhat or much worse within six months.
- Many respondents indicated "they could not make their way home" because flights were unavailable (20%) or unaffordable (27%). Others could not return because their country's borders were closed (20%).
- Leaving Australia was not an option for the majority because of the great investment they had made in their studies (57%), their work and their futures in Australia (31%).

- 50% of respondents chose not to leave because they may not be able to return to Australia soon, or at all, and this was a risk they would not take.
- One international student described his experience as: "hopeless, lonely, wronged and without any support after five years paying my taxes and being part of the community".
- According to one backpacker: "The Australian Government treated people on working holiday visas as consumable. If I go back to my country, I will never come to Australia again".
- **TEMPORARY VISA HOLDERS HAVE BEEN INELIGIBLE FOR JOBKEEPER AND JOB SEEKER PAYMENTS.**

Read More: [https://theconversation.com/i-will-never-come-to-australia-again-new-research-reveals-the-suffering-of-temporary-migrants-during-the-covid-19-crisis-143351?](https://theconversation.com/i-will-never-come-to-australia-again-new-research-reveals-the-suffering-of-temporary-migrants-during-the-covid-19-crisis-143351?utm_medium=email&utm_campaign=Latest%20from%20The%20Conversation%20for%20August%2017%202020%20-%201705416461&utm_content=Latest%20from%20The%20Conversation%20for%20August%2017%202020%20-%201705416461+CID_199b719cc531988d13532d49ed8389af&utm_source=campaign_monitor&utm_term=I%20will%20never%20come%20to%20Australia%20again%20new%20research%20reveals%20the%20suffering%20of%20temporary%20migrants%20during%20the%20COVID-19%20crisis)

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Why the Black Lives Matter protests must continue: an urgent appeal by Marcia Langton

Marcia Langton, *The Conversation*, August 5th 2020

This is an edited transcript of the 2020 Thea Astley Address delivered by Marcia Langton at the [Byron Writers Festival](#). It's a longer read at 4,500 words. You can listen to the speech [here](#).

Aboriginal and Torres Strait Islander readers are advised this article contains

names and images of deceased people.

Hello, I'm Marcia Langton and welcome to the 2020 Thea Astley Address.

I acknowledge the traditional owners of Bundjalung of Byron Bay Arakwal people, the Minjungbal people and the Widjabul people as Traditional Owners and custodians of their homelands in the Byron Shire. I pay my respects to their Elders, past and present. I also acknowledge the Wurundjeri people of the Kulin nations on whose lands I live and work and salute their Elders throughout the thousands of generations.

I hope Thea Astley in the other world has watched the last few weeks of the Black Lives Movement and pondered on the history of Palm Island.

When she wrote [The Multiple Effects of Rainshadow](#) published in 1996, she could not have imagined that the injustices meted out to the Palm Islanders from 1919 when the settlement was established, to 1957 when the Palm Island strike was savagely put down, would result in a telling instance of how Black Lives Matter in history, in the present, and for our future.

Thea Astley passed on in 2004, the same year as Mulrunji or Cameron Doomadgee, who [died in a police cell](#) on Palm Island on Friday, November 19, in an encounter with Sergeant Chris Hurley. The office of the state coroner reported on the inquest on May 14, 2010.

Doomadgee was a resident of Palm Island. He was found dead in a cell in the police station on Palm Island. A post-mortem examination showed that he had a cut above his right eye, four broken ribs, his portal vein had been ruptured and his liver had been almost cleaved in two.

The Doomadgee case tells us that there is something rotten in the state of Denmark, and leaders from every Australian government are oblivious to the stench. It is an exemplary case of the persistent habit of police forces and criminal justice systems to fail Aboriginal and Torres Strait Islander people. At this point in time, the numbers of deaths in custody [exceed 400](#) and they're probably closer to 500 since the [royal commission](#) commenced in 1987.

The deputy state coroner, Christine Clements, had conducted an inquest into the death and stood down to avoid a perception of bias. She [published her findings](#) on September 27, 2006.

She found

the deceased died from intra-abdominal haemorrhage due to or as a consequence of the rupture of his liver and portal vein.

And concluded that

Senior Sergeant Hurley, the police officer on Palm Island at the time of the death of the deceased, caused these injuries to the deceased.

She also found

Senior Sergeant Hurley and the deceased fell through the doorway of the police station onto the floor and then Mr Hurley, angered by the unruly behaviour of the deceased, hit the deceased whilst he was on the floor a number of times, in

a direct response to himself having been hit in the jaw and then falling to the floor.

And lastly, she wrote

the fatal injuries suffered by the deceased were not caused in or as a result of the fall but by Senior Sergeant Hurley punching the deceased after the fall.

But the later inquest report which superseded the one I've just read from, was careful to account for what followed.

The then Queensland attorney-general, Kerry Shine, initiated [criminal proceedings](#) against Hurley for the manslaughter and the assault of Doomadgee, following the receipt by him of legal advice from former New South Wales chief justice, Laurence Street.

The trial was conducted in the Supreme Court in Townsville in June 2007 and the jury [acquitted](#) Hurley of both charges.

The Doomadgee case tells us that over a period of 14 years the Queensland Police and criminal justice system denied justice to the deceased and the family.

Lex Wotton later took a case against the Queensland government after Peter Beattie, the premier, had sent in riot police to put down the protests of the community. The racism and the impunity of the police in their attacks ended up [costing](#) the Queensland government \$30 million.

But there are hundreds of other cases where justice has been denied. Thirteen years ago, Chris Hurley was the first policeman to stand trial for an Aboriginal death in custody. Hurley pleaded not guilty. And as you know now he was acquitted of all charges

Read More: https://theconversation.com/why-the-black-lives-matter-protests-must-continue-an-urgent-appeal-by-marcia-langton-143914?utm_medium=email&utm_campaign=The%20Weekend%20Conversation%20-%201698216386&utm_content=The%20Weekend%20Conversation%20-%201698216386+CID_438855ccf45827898950bb634b80d2f6&utm_source=campaign_monitor&utm_term=Why%20the%20Black%20Lives%20Matter%20protests%20must%20continue%20an%20urgent%20appeal%20by%20Marcia%20Langton



Why most Aboriginal people have little say over clean energy projects planned for their land

Lily O'Neill, Brad Riley, Ganur Maynard, Janet Hunt, The Conversation, August 10th 2020

Huge clean energy projects, such as the [Asian Renewable Energy Hub](#) in the Pilbara, Western Australia, are set to produce gigawatts of electricity over vast expanses of land in the near future.

The Asian Renewable Energy Hub is planning to erect wind turbines and solar arrays across 6,500 square kilometres of land. But, like with other renewable energy mega projects, this land is subject to Aboriginal rights and interests — known as the Indigenous Estate.

While renewable energy projects are essential for transitioning Australia to a zero-carbon economy, they come with a caveat: most traditional owners in Australia have little legal say over them.

Projects on the Indigenous Estate

How much say Aboriginal people have over mining and renewable energy projects depends on the legal regime their land is under.

In the Northern Territory, the [Aboriginal Land Rights \(Northern Territory\) Act 1976 \(Cth\)](#) (ALRA) allows traditional owners to say no to developments proposed for their land. While the commonwealth can override this veto, they never have as far as we know.

In comparison, the dominant Aboriginal land tenure in Western Australia (and nationwide) is [native title](#).

Native title — as recognised in the 1992 Mabo decision and later codified in the Native Title Act 1993 — recognises that Aboriginal peoples' rights to land and waters still exist under certain circumstances despite British colonisation.

But unlike the ALRA, the Native Title Act does not allow traditional owners to veto developments proposed for their land.

Both the Native Title Act and the the ALRA are federal laws, but the ALRA only applies in the NT. The Native Title Act applies nationwide, including in some parts of the NT.

Shortcomings in the Native Title Act

Native title holders can enter into a voluntary agreement with a company, known as an [Indigenous Land Use Agreement](#), when a development is proposed for their land. This [allows both parties](#) to negotiate how the land and waters would be used, among other things.

If this is not negotiated, then native title holders have only certain, limited safeguards.

The strongest of these safeguards is known as the “right to negotiate”. This says resource companies must negotiate in good faith for at least six months with native title holders, and aim to reach an agreement.

But it is not a veto right. The company can fail to get the agreement of native title holders and still be granted access to the land by government.

For example, Fortescue Metals Group controversially built their Solomon iron ore mine in the Pilbara, [despite not getting the agreement](#) of the Yindjibarndi people who hold native title to the area.

In fact, the National Native Title Tribunal — which rules on disputes between native title holders and companies — has sided with native title holders [only three times](#), and with companies 126 times (of which 55 had conditions attached).

There are also lesser safeguards in the act, which stipulate that native title holders should be consulted, or notified, about proposed developments, and may have certain objection rights.

Read More:

https://theconversation.com/why-most-aboriginal-people-have-little-say-over-clean-energy-projects-planned-for-their-land-139119?utm_medium=email&utm_campaign=Latest%20from%20The%20Conversation%20for%20August%2011%202020%20-%201700516410&utm_content=Latest%20from%20The%20Conversation%20for%20August%2011%202020%20-%201700516410

https://www.ampaign_monitor&utm_term=Why%20most%20Aboriginal%20people%20have%20little%20say%20over%20clean%20energy%20projects%20planned%20for%20their%20land



Alison Page and Dillon Kombumerri with sculpture 'The Eyes of the Land and Sea' at Captain Cook's landing place in Kamay Botany National Park. *Credit:Janie Barrett*

Indigenous architects, artists to lead redevelopment of Cook's landing place

Angus Thompson, Sydney Morning Herald, 12th August, 2020

The \$50 million redevelopment of the site where Captain Cook first clashed with Aboriginal Australians is at the centre of a government push to incorporate Indigenous culture into public spaces.

Indigenous architects and artists are leading the redevelopment of the Meeting Place Precinct in Kamay Botany Bay, which will include an exhibition space at the visitor centre, a cafe, and educational programs.

This comes after the NSW Government Architect's office published a paper praising Aboriginal author Bruce Pascoe's award-winning book *Dark Emu* in the context of promoting Aboriginal culture in the NSW planning system.

The book details a pre-existing agricultural economy that was destroyed by Europeans, contributing to a "collective amnesia" about Aboriginal history.

Walbanga and Wadi Wadi woman Alison Page, whose sculpture 'The Eyes of the Land and Sea' is part of the memorial, said Cook, "a largely misunderstood figure", was no longer the "bogymen" to her.

"He writes this beautiful quote about the Indigenous people being the happiest people he ever witnessed. This whole discussion about Country, you know Cook actually kind of got it," she said.

"He would've appreciated the scientific practice, the agriculture that was going on here, if only he could see it."

Ms Page, whose sculpture - created with Nik Lachajczak - symbolises both the ribs of the Endeavour and the bones of a whale (a Gweagal totem) said the NSW government was leading a "phenomenal" change.

<https://www.smh.com.au/national/nsw/indigenous-architects-artists-to-lead-redevelopment-of-cook-s-landing-place-20200811-p55ip0.html>

BE PHYSICALLY DISTANT, BUT SPIRITUALLY CONNECTED

- Be a source of peace and comfort for all people during this unsettling time
- Safely reach out to others in the community who may need extra support through digital communication tools
- Encourage practising faith in a safe way like praying, reading holy texts, and accessing services in creative ways (e.g. radios)

Religions for Peace 



Image: Pixabay.

A reflection for World Humanitarian Day

Fr Andrew Hamilton SJ, Catholic Outlook 19th August 2020

August 19 is the United Nation's World Humanitarian Day

Where there are disasters, disruption and conflict, people will always come to stand with the people affected. World Humanitarian Day honours all work for people in places of poverty and disruption which involves personal risk. Medical teams in areas affected by civil war, community workers in famine struck communities and teachers in places where malaria or coronavirus is rife, are some examples. In this time of coronavirus, the day offers the opportunity also to honour people in developed societies who have steadfastly accompanied people in affected areas. During lockdown, people often saluted the generosity and courage of health-workers which in ordinary times they may not have noticed.

That recognition matters not just for the workers but for society as a whole. When disaster threatens, individual people and communities face a choice. They can withdraw into themselves, focus on their own safety and that of their family, and be hostile to strangers. When they do this they begin to see division everywhere in society and foster it. In the response to the virus, some people have instinctively looked to blame leaders and communities for outbreaks that affected their own interests. It is important for society that people dissociate themselves from this meanness of vision and honour people who in difficult times have shown great energy and responsibility. Among them, we now pay tribute to those who risk their health to provide services central to all of us, such as nursing the sick, transporting food and cleaning hospitals and so on. In doing so we celebrate the things that join us together and the people who keep us together.

People who act in humanitarian ways remind us of our call to contribute to a society that looks to the good of all its members, to attend particularly to the most vulnerable, and to welcome strangers. To walk this path is not easy, and we need encouragement to do so. The example of people who live generously and courageously is important, and especially of people who hang in with communities under difficult circumstances.

World Humanitarian Day is rightly blind to differences of faith, political persuasion or gender in the people it honours. To make distinctions would contradict the spirit and the activities of the people honoured who in their work ignore such boundaries. It would also betray one of the most encouraging features of humanitarian work in precarious places. Typically, in places of crisis Muslims, Christians, Buddhists, Hindus, atheists and people with no firm philosophical or religious convictions come together as companions in situations of crisis, and draw on their own traditions to support them in their commitments.

This year, World Humanitarian Day honours especially the women who have dedicated their lives to others. That emphasis is right both because the contribution made by women is often overlooked, and because many women

touch people's lives at a unique depth. They commit themselves for the long term to communities under threat, and their companionship of families and vulnerable people can be intimate, non-threatening and deeply encouraging.

In many hard-pressed communities, too, the strongest local leadership and the most effective concern for the weakest members of the community are shown by women. This is true also of the communities which we serve at Jesuit Social Services and from which we derive such inspiration. These qualities need to be emphasised, not only to honour the women who display them, but also to encourage a deeper understanding of what humanitarian work entails.



Uyghur, China Muslim Population: Victims of Inhumane Treatment

The Knight News, August 12th, 2020

In an era in which it is typical for people to take to the streets to protest a cause, there has been an overwhelming silence regarding a particular human rights issue: the Chinese oppression of the Uyghur population. Recent media releases, including New York Times footage of the forced labor of the ethnic minority, have brought forth the question- Who are the Uyghurs and why are they suffering in silence?

The Uyghurs (pronounced wee-gr) are a mostly-Muslim minority ethnic group that mainly inhabit Xinjiang China, which is also referred to as East Turkestan or the Uyghur Autonomous Region.

About 12 million Uyghurs are assumed to live inside the Uyghur homeland,

while data from a sample census taken in 2013 suggests that about 10 to 15 thousand currently live in the U.S. It is estimated that a total of only about a million Uyghers live outside of Xinjiang.

For decades there have been reports of brutal treatment of Uyghurs in China. Over the past four years discrimination of the Uyghurs has drastically increased. The Chinese government has implemented a policy of total surveillance and control based on racial profiling which has allowed for over a million Uyghurs to be taken to “re-education” camps and many placed into forced labor.

Children are often placed in government-run schools at a young age for the purpose of indoctrination and separation from their cultural roots. The reasoning for this policy is that the Chinese government believes that the Uyghurs hold extremist views as well as a separate cultural and religious identity that could come to threaten the country.

The United Nations addressed the issue in August of 2018, expressing concern over claims of Uyghurs detention camps and asking the Chinese government to release anyone unjustly imprisoned. However, all accusations were vehemently denied and the severe mistreatment of the Uyghurs in China has yet to cease. It is presumed that China has been able to continue these atrocities due to its powerful role in the world economy. “The leverage of the China market gives them the power to continue these programs.” says Louisa Greve, the Director of Global Advocacy for the Uyghur Human Rights Project. “There should be no China exceptionalism when it comes to genocide. Being passive in the face of vigorous Chinese government diplomacy and information warfare has terrible consequences for the diplomats of the countries that wish to uphold norms of human dignity and avoid terrible wars.”

A Huffington post article entitled, “If Only the Uighurs Were Buddhist and China Was Israel”, published in May of 2011, also touched upon this controversial point, lamenting, “...if only the Uyghurs weren’t the wrong kind of minority in a country that produces half the goods we use.” According to the Harvard Business Review, China has loaned a total of about 5 trillion dollars to other countries. The U.S. alone owed China 1.1 trillion dollars in debt as of 2018. Over 56 billion dollars in goods came from China to the U.S. in that same year. Economic retaliation from China is a prospect so daunting that it has enabled the CCP to continue this terrifying project with minimal intervention.

Read More: https://www.theknightnews.com/2020/08/12/uyghur-china-muslim-population-victims-of-inhumane-treatment/?fbclid=IwAR1XyEMLZqwiNqPyNHExG6kaJ6a40zsr1nNi6HjDYpVgVu_Zv18Cl



Jafar Yawari and Natalie Le Sueur: "He has taught me to see life as sacred and to enjoy the simple things." *Credit: Simon Schluter*

'He looked so sad': the new mum who welcomed a refugee into her home

Susan Horsburgh, Sydney Morning Herald, 7th August 2020

As a teenager fearing for his life, Jafar Yawari, 39, fled Afghanistan, making a terrifying journey to Australia alone. When yoga teacher Natalie Le Sueur, 49, read of his plight, she welcomed him into her home and family.

NATALIE: I was heavily pregnant with my first child, Bella, when I saw an article in *The Age* in late 2001. My husband, Ross, tossed the paper over and said, "We're throwing kids like this out of the country." There was this image of Jafar, about 19, sitting on mattresses in the Fitzroy housing commission flats in Melbourne. He looked so sad. All he wanted was to be educated. I thought, "We have to help him."

When we met Jafar, Bella was a week old. He came to her and held her. It was beautiful. He's very soft but he had a bit of mongrel in him: you have to have some fighting spirit to leave your family and country, not knowing where you're going. His mother put him in a truck one night because the Taliban were coming to rural areas, collecting young men to use as mine detectors.

Jafar moved in a week after we met. It was a healing time for both of us. I had an intense childhood – my adopted mother was schizophrenic, there was a lot of drugs – and with my life coming together I felt I could support him. I had no concerns about bringing an Afghan into our lives, but some friends stopped talking to us. I had somebody say to me, “You could be harbouring a terrorist.” I was like, “Are you f---ing kidding me?” It was just after the September 11 attacks in the US; he copped a lot of racism.

After he finished his high school exams, he got into RMIT University to study computer science on a scholarship. He didn’t know where his family was or if they were alive, so there was a lot of sadness.

I had to drag him out of bed. I taught him to swim, made him meditate – I had him doing everything, poor man. There were plenty of arguments. Time is not a thing in Afghan culture. If someone says they’re coming, they might not come for three days. His lack of punctuality annoys me.

Around 2006, Ross talked to a senior Hazara [Jafar’s ethnic group] man in Melbourne who found Jafar’s family in Afghanistan through the bush telegraph. They got a satellite phone to his mother and Jafar was just lying on the carpet crying and talking to her. He told her there were washing machines here and she said, “Could there be such a thing?”

Jafar went to Afghanistan to visit and I couldn’t sleep; I was worried he’d be killed. His family married him off over there; Jafar didn’t know the woman or that it was going to happen, he just went with it. I was so upset because I wanted to be at the wedding. He’s like my son! Asma [Jafar’s wife] came out here and she’s amazing. We’re very close. His parents and five siblings moved here, too.
Read More:

https://www.smh.com.au/lifestyle/life-and-relationships/he-looked-so-sad-the-new-mum-who-welcomed-a-refugee-into-her-home-20200626-p556jg.html?j=29256078&e=bWFyaXRhY2xhcmVAZ21haWwuY29t&l=1492769_HTML&u=367546335&mid=10510523&jb=118&et_cid=29256078&et_rid=1178605596&Channel=Email&EmailTypeCode=&LinkName=Jafar+Yawari+and+Natalie+Le+Sueur+-+heading&Email_name=SMH_Subscriber_Engage_Handpicked_16082020&Day_Sent=16082020



Witness K lawyer and co-defendant Bernard Collaery outside the supreme court in Canberra last year.

Photograph: Lukas Coch/AAP

Witness K is in the dock but institutions vital to Australia's democracy are on trial

Ian Cunliffe, The Guardian, 17th August 2020

Some people seem to be above the law. Those people do not include the whistleblower and his lawyer, Bernard Collaery

Timor-Leste only achieved independence in 2002. It was Asia's poorest country and desperately needed revenue. Revenue from massive gas resources in the Timor Sea was its big hope. But it needed to negotiate a treaty with Australia on their carve-up.

Australia ruthlessly exploited that fact: delays from the Australian side in negotiating a treaty for the carve-up of those resources, and repeated threats of more delays, were a constant theme of the negotiations. In November 2002 the former Australian foreign minister [Alexander Downer](#) told Timor-Leste's prime minister, Mari Alkatiri: "We don't have to exploit the resources. They can stay there for 20, 40, 50 years." In late 2003 Timor-Leste requested monthly discussions. Australia claimed it could only afford two rounds a year. Poor Timor-Leste offered to fund rich Australia's expenses. Australia didn't accept.

The two countries had solemnly agreed to negotiate in good faith. But Australia's realpolitik approach was rather: "Never give a sucker an even break." Downer told Alkatiri: "We are very tough. We will not care if you give information to the media. Let me give you a tutorial in politics – not a chance." The truly stark realpolitik bottom line: Downer was probably an invisible man at

Timor-Leste's cabinet table. The Australian Secret Intelligence Service, under the guise of renovating Timor-Leste's cabinet room, planted bugs so the Australians could overhear the leaders' deliberations. Downer was responsible for Asis. Downer and the Australian government have never confirmed or denied the bugging.

Fortunately, Australia's reputation has not been more badly damaged for its grubby behaviour towards [Timor-Leste](#), for two reasons.

First, long-suffering Timor Leste did not maximise opportunities to embarrass Australia. Perhaps Downer's bullyboy warning to Alkatiri worked. Ever since the second world war, Australia has promoted its brand as being member No 1 of the rules-based international good citizenship club. In 2004 it was Timor-Leste which played the honourable role, not Australia.

The people who let Australia down so badly in 2004 have not been punished

Second, because the bugging was quietly outed, Australia was given the opportunity to renegotiate the treaty with Timor-Leste to a much fairer outcome, and one more in accord with international norms.

Now one of the Asis officers who did the bugging, Witness K, and his lawyer, Bernard Collaery, are being prosecuted for alleged involvement in Australia's despicable actions becoming public.

The prosecutions of Collaery and Witness K were revealed in federal parliament more than two years ago by the independent MP Andrew Wilkie. [Wilkie said](#) senior government officials were the "real criminals – the people who ordered the illegal bugging".

Wilkie called upon the Australian federal police to launch an investigation into the bugging. Three senators – Rex Patrick, Nick McKim and Tim Storer – joined that call. Wilkie said: "We wish the police to conduct an investigation to look at who's involved, who the senior officials are, who the government ministers were, noting all of this has been done in secret," adding: "No one is above the law."

The bugging was probably criminal according to the laws of both Australia and Timor-Leste, and those who authorised it were likely to have committed the common law crime of conspiracy to defraud.

Two years after Wilkie's parliamentary call, the AFP seems to have ignored the four members of parliament. Some people do seem to be above the law. Those people do not include Witness K and Collaery.

The major beneficiary of Australia's negotiated initial win was Woodside

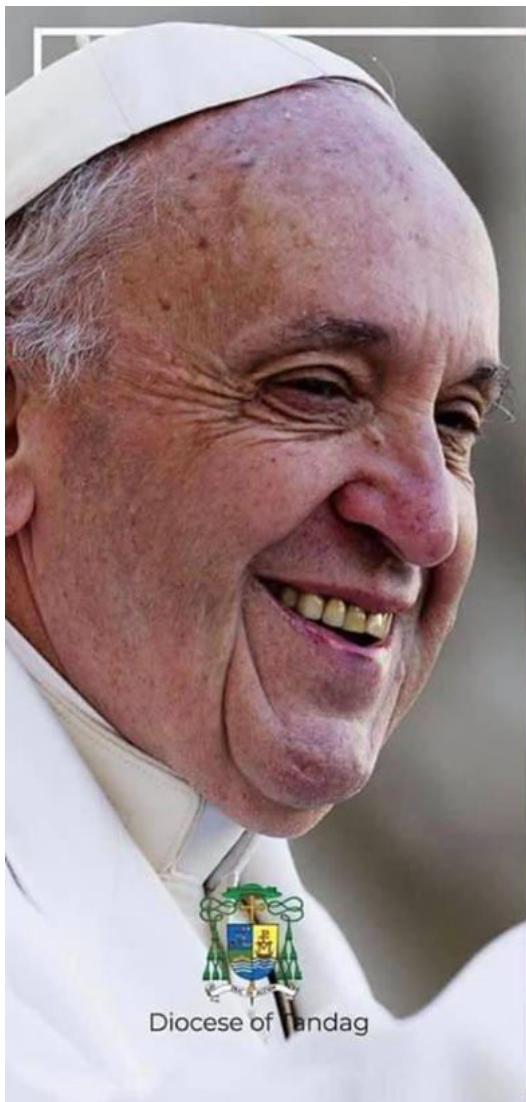
Petroleum, though the company says it is yet to make any profit from the Timor Sea reserves. In 2014 Downer said on ABC Four Corners that Australia had acted in Woodside's interests in the negotiations. After leaving politics, Downer became a paid consultant to Woodside. The head of Downer's department at the time of the bugging, the late Dr Ashton Calvert, became a director of Woodside within eight months after retiring from foreign affairs, and within a year of the bugging.

Witness K was incensed that Downer had profited by becoming a consultant to Woodside. The whistleblower complained to the inspector general of intelligence and security of a changed Asis culture. He was authorised to engage Collaery. The charges against Collaery stem from that engagement. Revelation of the bugging helped Timor-Leste overturn the deal initially negotiated, arguing that the bugging tainted "good faith" negotiations.

The people who let Australia down so badly in 2004 have not been punished. It is simply not credible that Asis undertook the bugging without the approval of Downer and the then prime minister, John Howard.

Read More:

https://www.theguardian.com/commentisfree/2020/aug/17/witness-k-is-in-the-dock-but-institutions-vital-to-australias-democracy-are-on-trial?utm_term=52e012b5c14195e9bb62869ac4e9046c&utm_campaign=GuardianTodayAUS&utm_source=esp&utm_medium=Email&CMP=GTAU_email



Diocese of Tandag

“ Rivers do not drink their own water; trees do not eat their own fruit; the sun does not shine on itself and flowers do not spread their fragrance for themselves. Living for others is a rule of nature. We are all born to help each other. No matter how difficult it is...Life is good when you are happy; but much better when others are happy because of you. ”

Pope Francis

 /TandagDiocese





Boys play in floodwater occurring around high tide at an area near the airport in Funafuti, Tuvalu. Picture: Getty Images

Scott Morrison promised to work with Pacific nations on climate change. We need him to keep that promise

Enele Sopoaga, The Canberra Times, 17th August 2020

Exactly one year ago, as then prime minister of the Pacific island nation of Tuvalu, I hosted the Pacific Islands Forum Leaders Meeting in our capital Funafuti. The theme of the meeting was "Securing our future in the Pacific", and, like at many other events, Australia's Prime Minister, Scott Morrison, referred to Australia and the Pacific as "family".

In the months that followed, we watched in horror as the Black Summer bushfires tore through Australia, destroying land, homes and businesses, demonstrating how devastating climate change can be. In the spirit of family, Papua New Guinea and Fiji provided military assistance to Australia, and many Pacific neighbours donated to help those affected, including Tuvalu with our donation of \$A300,000.

As Prime Minister Morrison himself noted at the time, the Pacific island family stepped up to help Australia with the few resources we have.

We now need Australia to step up and help with the resources it has in order to fulfil its climate commitments to its Pacific family.

Climate change is the single greatest threat to the livelihoods, security and wellbeing of the peoples of the Pacific. Australia has officially acknowledged this time and again, yet it has refused to take the necessary steps to reduce its

emissions to limit global warming to 1.5 degrees, in line with the goal of the Paris Agreement.

Shortly after Morrison came into power, he promised that Australia would "work more closely than ever with the Pacific islands on those issues of greatest concern to them - including climate solutions and disaster resilience" and would keep its international commitments made in these areas. This must include fulfilling the promise he made at the 2019 Pacific Islands Forum to his fellow Pacific leaders - including myself - to develop a long-term strategy by 2020 for reducing Australia's greenhouse gas emissions.

We are yet to see this strategy. Instead we have seen a move to ramp up Australia's fossil fuel industry. As Australia and most countries prepare their post-COVID-19 economic recovery, it is crucial that we don't dig ourselves out of one crisis only to exacerbate another.

Read More: <https://www.canberratimes.com.au/story/6877620/scott-morrison-made-us-a-promise-we-desperately-need-him-to-keep-it/>

PAT CONROY MP

SHADOW MINISTER FOR INTERNATIONAL DEVELOPMENT AND THE PACIFIC

SHADOW MINISTER ASSISTING FOR CLIMATE CHANGE

SHADOW MINISTER ASSISTING FOR DEFENCE

MEMBER FOR SHORTLAND

MEDIA RELEASE

SCOTT MORRISON BREAKS CLIMATE CHANGE PROMISE WITH PACIFIC

Exactly one year on since the Pacific Islands Forum Leaders Meeting in Tuvalu, the Morrison Government has been criticised for failing to deliver on its climate commitments to our Pacific neighbours.

The former Prime Minister of Tuvalu Enele Sopoaga has today rightly pointed out that Scott Morrison made a promise at last year's Forum that by 2020 he would have developed a long-term strategy for how Australia will reduce its greenhouse gas emissions.

Sadly but not surprisingly, after seven years in Government and 19 energy policy attempts, the Coalition has no national energy policy and they continue an antirenewables agenda.

Time and time again the Prime Minister has demonstrated he is unable to deliver real action on climate change. Pacific nations, including Australia, have declared that climate change is

the single greatest threat to the livelihoods, security and wellbeing of their people.

The Coalition's inaction has strained our relationships with the region at a time when they've never been more important.

Scott Morrison has regularly referred to the Pacific as family, but he's done little to show his love and respect for these countries.

On the other hand, in the aftermath of the Black Summer bushfires, our Pacific neighbours made generous donations with what little they have to support impacted Australians.

If the Morrison Government wants to remain a partner of choice for these nations and in their family, it needs to step up and deliver real action on climate change.

MONDAY, 17 AUGUST 2020

MEDIA CONTACT: AMANDA TURNER 0439 828 365



The Roper River opens into the Gulf of Carpentaria, marking the boundary of the new Limmen Bight Marine Park. *Paul Arnold/Australian Marine Conservation Society*

New Marine Park in Australia's Northern Territory Protects a Flourishing Ecosystem

Michelle Grady, Pew Trusts, 5th August, 2020

Limmen Bight designation also promises economic gain for Indigenous Marra communities

At the top of Australia, a new marine park has won approval—the first in the Northern Territory in more than 30 years—at Limmen Bight.

Located at the mouth of the Roper River in the Gulf of Carpentaria, Limmen Bight is an extraordinarily productive marine ecosystem, fueled by three big river systems that push vast amounts of nutrients into the sea. This provides food for huge nursery grounds for many important commercially fished species including prawns, barramundi, and mudcrabs. The marine park is only the second designated in the Northern Territory, following Cobourg Marine Park, which was created in 1983.

At Limmen Bight, the shallow seabed is covered by rich seagrass meadows that host herds of grazing dugong and sea turtles. Two islands, Maria and Beatrice, are fringed with corals and sponges that provide rich habitat for many fish species.

These waters are home to the Indigenous Marra people who have cared for the sea country for millennia. The Marra have a rich cultural history here, one that includes many songlines, dreamtime stories and important sacred sites. The marine park provides the Marra and the Northern Territory government the opportunity to safeguard the unique cultural, conservation and fishing lifestyle values of this iconic region.

The creation of this park should improve management and protection of the marine environment while supporting Aboriginal economic development and fishing, boosting nature-based tourism, and safeguarding the area's unique marine wildlife. It also puts a stop to proposed seabed mining within the park, which could have decimated marine life, polluted waters and threatened recreational fishing.

The Limmen Bight Marine Park extends out into the Gulf to the point where it joins up with the Federal Limmen Marine Park, which was finalized in 2018—creating an overall area of marine protection of 2,283 square kilometres (881 square miles).

The Pew Charitable Trusts and local partners, through the [Keep Top End Coasts Healthy alliance](#), has worked with local communities, stakeholders and the Northern Territory government to help make this marine park a reality.

https://www.pewtrusts.org/en/research-and-analysis/articles/2020/08/05/new-marine-park-in-australias-northern-territory-protects-a-flourishing-ecosystem?fbclid=IwAR3fL9v7A2H6XnYsHyOp-J2eXii3kYMJtS2xZvrhWy_5OpUECXdGIk_sNGU



Dauan Island in the Torres Strait. Low-lying islands such as Masig and Boigu are likely to be at the forefront of forced displacement. Photograph: Lloyd Jones/AAP

Australia asks UN to dismiss Torres Strait Islanders' claim climate change affects their human rights

Katherine Murphy, The Guardian, 14th August, 2020

Complaint argues Morrison government has failed to take adequate action on emissions or adaptation measures

The Morrison government has asked the human rights committee of the United Nations to dismiss a landmark claim by a group of Torres Strait Islanders from low-lying islands off the northern coast of Australia that climate change is having an impact on their human rights, according to lawyers for the complainants.

The complaint, [lodged just over 12 months ago](#), argued the Morrison government had failed to take adequate action to reduce emissions or pursue proper adaptation measures on the islands and, as a consequence, had failed [fundamental human rights obligations](#) to Torres Strait Islander people.

But the lead lawyer for the case, Sophie Marjanac, says the [Coalition](#) has rejected arguments from the islanders, telling the UN the case should be dismissed “because it concerns future risks, rather than impacts being felt now, and is therefore inadmissible”.

Marjanac said lawyers for the commonwealth had told the committee because Australia is not the main or only contributor to global warming, climate change

action is not its legal responsibility under human rights law.

“The government’s lawyers also rejected arguments that climate impacts were being felt today, and that effects constituting a human rights violation are yet to be suffered”.

A spokesman for the attorney general, Christian Porter, said submissions to the human rights committee were not publicly available. He said once made, the UN transmits the government’s submission to the complainants. “It is now for the committee to consider the submissions and reach a decision,” the spokesman said.

The UN Human Rights Committee is a body of 18 legal experts that sits in Geneva. The committee monitors compliance with the International Covenant on Civil and Political Rights. Guardian Australia has not seen the commonwealth’s submission, because that would be a breach of UN processes.

Read More:

https://www.theguardian.com/australia-news/2020/aug/14/australia-asks-un-to-dismiss-torres-strait-islanders-claim-climate-change-affects-their-human-rights?utm_term=afc4ef265e7d7d677330cddc178dc7bc&utm_campaign=GuardianToDayAUS&utm_source=esp&utm_medium=Email&CMP=GTAU_email

REFLECTIONS



Mercy, Hope So Painfully Sought

Refugees confined, imprisoned,
seeking solace, hope, and comfort.
Separated from others in ways that destroy body, spirit and self.

Confined to structures which imprison,
in ways that create darkness of mind, and unsteadiness of heart,
behind closed walls and windows.

Felt pain - deep, dark and persistent,
denying mercy, hope and signs of belongingness.
All painfully sought.

Jude Butcher July 23, 2020. Reflecting upon the pain within the seven years of
off shore detention policy for refugees seeking asylum in Australia.

Br Jude Butcher cfc AM PhD



Aurora Levins Morales

Pace e Bene Nonviolence Service
Daily Inspiration for your nonviolent journey

Wednesday August 12, 2020

*"Say these words when you lie down
and when you rise up,
when you go out and when you return.
In times of mourning
and in times of joy.
Inscribe them on your doorposts,
embroider them on your garments,
tattoo them on your shoulders,
teach them to your children, your neighbors, your enemies,
recite them in your sleep,
here in the cruel shadow of empire:
Another World Is Possible"*

—Aurora Levins Morales

*I must ask myself this:
Until I am peace,
what peace
can I bring to anyone else?*

*I must tell myself this:
Peace is the ability
to hear the other,
to reach out to the other,
to become the other.*

*Peace is about becoming
more than myself alone.*

Joan Chittister osb

We acknowledge the Aboriginal and Torres Strait Islander Peoples of Australia as the traditional owners and custodians of the land. We commit ourselves to actively work alongside them for reconciliation and justice. We pay our respects to the Elders; past, present and future. As we take our next step we remember the first footsteps taken on this sacred land.

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