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Prime Minister Paul Keating’s Redfern speech addressed two key outcomes which the Mabo case established. The Mabo case challenged the notion of truth within Australia and caused the populace to question what they considered to be, ‘the,’ truth, particularly in relation to Indigenous people and their rights. In addition to this, Prime Minister Keating articulated how Mabo resulted in a basis for justice and therefore, how this led to a basis for reconciliation between Indigenous and Non-Indigenous people in Australia.

Mabo challenged the concept of *Terra Nullius* and addressed Indigenous Native Title in Australia. In 1770, Captain Cook declared Australia to be *Terra Nullius*, or unoccupied land. This declaration established what would become the basis for racial beliefs in Australia for the next two centuries. It resulted in an imperialist view of Indigenous people which degraded their humanity and rights to land and freedom. Native Title is the right Indigenous people have to land, which they have had an ongoing cultural or religious connection with. The Mabo case began in 1982 when Eddie Koiki Mabo and five others appealed to the High Court to acknowledge their rights to the, ‘use and enjoyment,’ of land on Murray Island, on the coast of Queensland. In 1992, the High Court decided in favour of Mabo and declared that the Mariem people had Native Title of the land of Murray Island.

The Mabo case not only established a fundamental truth, but challenged how the Australian population came to believe in such truths. Ultimately, the Mabo judgement addressed the mindset of Australia as a nation. As stated in Keating’s speech, Mabo achieved this through, “doing away with this bizarre conceit that this continent had no owners prior to the settlement of Europeans...” In saying this, Keating demonstrated the influence of the law on what a population believes. The assumption is often made that the law is the ‘right’, thing to do or believe. However, through examining the concept of *Terra Nullius* and cases such as Mabo, it is evident that this is not true. The law, particularly common law, reflects the values a society hols. Therefore, as a society and their values, the Mabo case led to a change in the way the Australian population considered Indigenous people and their rights. Not only did Mabo do away with the concept of *Terra Nullius,* it acknowledged that the Indigenous people of Australia occupied the land prior to European settlers and therefore, had a right to continue living feely within Australia. In establishing this truth and causing a shift in the mindset of the Australian populace, Mabo led to the beginning of justice and reconciliation.

It is interesting to note that Prime Minister Keating stated that Mabo formed the, “basis,” for justice, yet it did not wholly achieve justice. The concept of justice relates to having a level of equality, fairness and to an extent, liberty for both an individual and a population. Although Mabo established justice specifically in relation to the Murray Islanders, it laid the foundation for justice for the Indigenous population of Australia. It seems that the Mabo case laid the basis for justice in two forms. Initially, by acknowledging the Native Title which Aboriginal people had, it acknowledged their humanity and their right snot only as humans, but as the first citizens of Australia. It must be noted that Indigenous people were considered by the constitution to be part of the native fauna, until the 1967 referendum which did away with this claim and allowed Aboriginal people to be counted in the census. As stated by Judge Sir Gerard Brennan, *Terra Nullius*, and the mindset of Non-Indigenous Australians, “made the indigenous inhabitants intruders in their own homes,” (Thompson, 2012). For this reason, “such a law is unjust...” as it presented a level of inequity and degraded the freedom of Aboriginal people within their own nation. Secondly, the Mabo case established a sense of accountability amongst Non-Indigenous people for both their actions and the actions of their ancestors. This accountability and recognition established a path for further actions which would result in justice for the Aboriginal populace of Australia. For instance, the Native Title Act (1993) and the Wik Decision (1996) represented further acknowledgment of Aboriginal land rights and the significance of the land to Aboriginal life and culture. In addition, it cemented the fundamental truth established in Mabo and demonstrated further action to ensure justice and equity for Indigenous Australians. Prime Minister Kevin Rudd’s apology to the stolen generation in 2008 also confirmed the continuing aim of achieving justice for Indigenous people.

In conclusion, through Prime Minister Keating saying that Mabo, ‘establishes a fundamental truth and lays the basis for justice...’he recognised that by acknowledging the land rights of Indigenous Australians, Mabo changed the colonial mindset of Australia and challenged modern Australians to strive for justice for Aboriginal people. The Mabo case confirmed that Australia had moved away from its past beliefs of Paternalism and assimilation and acknowledged the need for reconciliation with the Indigenous people of Australia. Mabo put forward the fundamental ideas of freedom for all races and the importance of having a sense of place, both of which lie at the heart of historical and contemporary Australia.

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