

Indigenous Exchange Forum: Transitions in mine closure



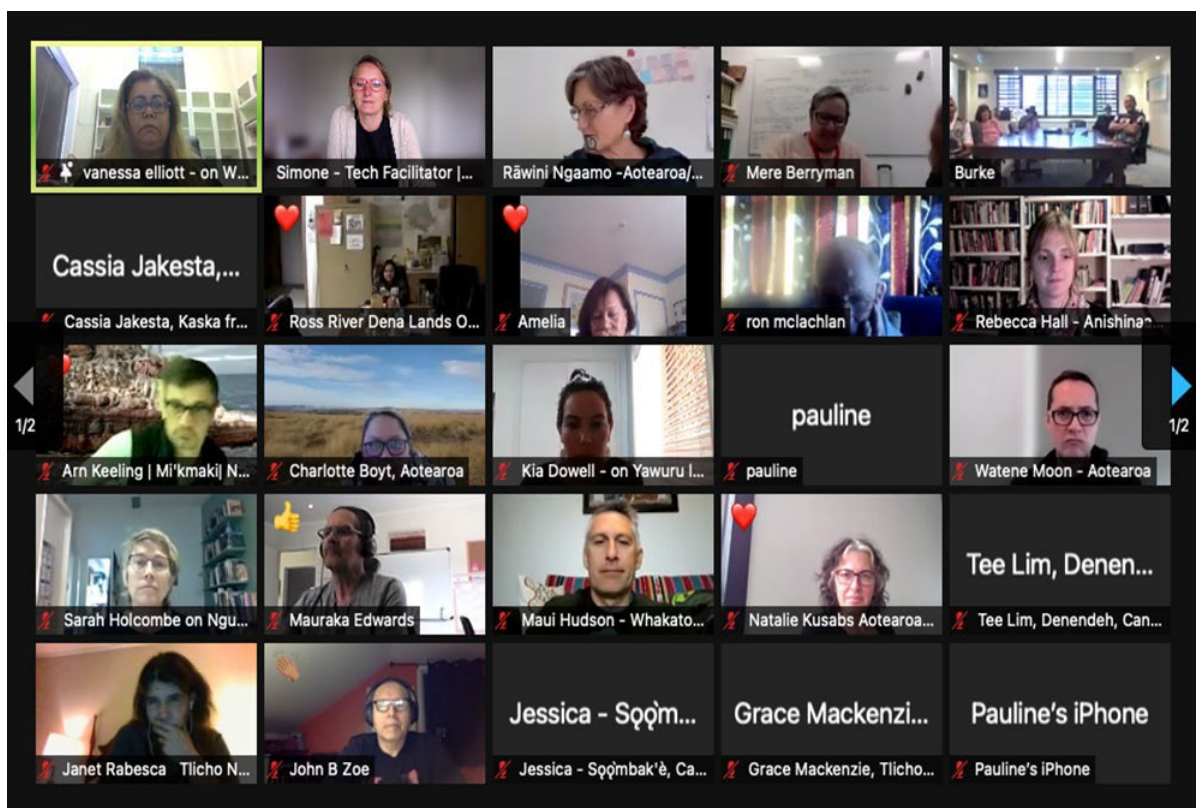
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A snapshot of more than 40 people in more than 20 locations committed to Indigenous innovation and collective impact in mine closure at the Zoom Virtual Forum, held 2–3 November 2021.

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Acknowledgements

Firstly, we acknowledge the Indigenous input at every level and stage of this research project. To the best of our knowledge, this is the first internationally-focused research project on mine closure by Indigenous peoples for Indigenous peoples. This is only possible by the evolving relationships of trust and respect at the local level, connecting with academia in three countries, and committing to one shared experience.

Secondly, we acknowledge the support of The University of Queensland (UQ), Memorial University, The University of Waikato, and Queen's University and their commitment to Indigenous people, communities, and leadership. Working together, we, as First Nations and settlers, honor the often-unheard experience and voice of community as cultural navigators supporting the integrity of the experience of our Indigenous participants.

Thirdly, we acknowledge that this project and subsequent report is part of a broader initiative; the Social Aspects of Mine Closure Research Consortium. Established in 2019, by the Centre for Social Responsibility in Mining (CSRMI) at UQ's Sustainable Minerals Institute. The Consortium is a multi-party, industry-university research collaboration challenging accepted industry norms and practices around mine closure and demanding new approaches while placing people at the center of closure. The initiative falls under the SMI's Transforming Mine Lifecycles cross-cutting program.

Industry partners in the Consortium include Anglo American, BHP, Newcrest, Newmont, MMG, OceanaGold and Rio Tinto, with the industry's total contribution matched by UQ. OceanaGold also provided additional resourcing and on the ground support for the Aotearoa New Zealand research collaborations.

Finally, Canada-based participation was additionally supported by funding from the National Sciences and Engineering Council network "Towards Environmentally Responsible Resource Extraction" (TERRE-NET) and the Social Sciences and Humanities Research Council "MinErAL" Partnership.

We all have a vital role in courageous conversations and must remain committed to playing our part in leaving a positive legacy that will outlive us for future generations.

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The University of Queensland

Ranked in the world's top 50¹, The University of Queensland (UQ) is one of Australia's leading research and teaching institutions. UQ strives for excellence through the creation, preservation, transfer, and application of knowledge. For more than a century, we have educated and worked with outstanding people to deliver knowledge leadership for a better world.

Sustainable Minerals Institute

The Sustainable Minerals Institute (SMI) is a world-leading research institute² committed to developing knowledge-based solutions to the sustainability challenges of the global resource industry and to training the next generation of industry and community leaders. The Institute is transdisciplinary, and our work is impartial and rigorous. Our research integrates the expertise of production, environmental, and social science specialists to deliver responsible resource development.

Centre for Social Responsibility in Mining

The Centre for Social Responsibility in Mining focuses on the social, cultural, economic and political challenges that occur when change is introduced by resource extraction. The Centre supports industry improvement through independent research, teaching, and by convening and participating in multi-stakeholder dialogue processes. The team consists of anthropologists, sociologists, political scientists, economists, engineers and development and natural resource specialists.

CSRM is on a learning journey with First Nations peoples, increasing opportunities for Indigenous voices, history, and insights on how we can contribute to community, government, and industry change. Project co-lead Vanessa Elliott is a valued member of the CSRM Advisory Board.

¹ QS World University Rankings and Performance Ranking of Scientific Papers for World Universities, 2018.

² The University of Queensland ranks first in the world for mining and mineral engineering, 2018 Shanghai Rankings by subject.

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The Voice of First Nations

The following is a small extract of the First Nations voices, which feature more extensively in Section 6. In keeping with the cultural security that frames this project, it's integral that First Nations voices remain foremost to our process and this subsequent report.

Aotearoa First Nations

*Iwi [tribes] need to be the beginning, middle, and the end of the cycle of mining, rehabilitation, and working in collaboration. This heals a space that is shared by us all. The dance of engagement is a journey of transformation, a creation of restoration, in evolution, beyond the bounds into a space of contextual shift from being organized around being satisfied, to an experience of being satisfied. That alters the very nature of what's possible and I think that that's a critical bit to engagement. And when I think about that in mining, in Waihi, it's what alters the very nature of what's possible there. It's not just the resource consents that they can get through the jumps, it has to be far more. I think that's the challenge. **Pauline from Waihi***

*To feel good about a space like that, you can't ignore it, you need to give back. How are you even going to start to give back to the mauri [life force] of the place? It's in our awa [river]. Our maunga [mountain] are up there. **Suzu and Brendan from Kāti Huirapa Runaka ki Puketeraki***

*We have a right to protect it, to claim the resources locked in that land. **Amelia from Waihi***

*But again, it's balancing, we've had a lot of our whānau [family] go through there that have been able to buy houses, have employment, keep their kids in school. We understand there has been some positive benefits, but it's been for the minority of our people. It hasn't been the norm. **Justin from Puketeraki***

Australia's First Nations

*I was trying to stop the mine, but we couldn't...We went and did a sit-in there [protest at the mine site], Murrandoo [Yanner] was involved..." **Henry Aplin (Waanyi First Nation – New Century mine)***

*Because of the rush of the mine – the native title claim was rushed. It was pushed by the government...There wasn't even going to be negotiations, I believe, cause we didn't have native title then, we had to go ahead negotiating or the mine would go ahead without us. We got them to negotiate through Murrandoo Yanner – I call him brother through my stepfather. We went and staged a protest at Lawnhill gorge to get the government's attention. **Rhonda Jacobs/Evans (Waanyi First Nation – new Century mine)***

The first agreement or the first attempt at an agreement was a result of huge tensions between Traditional Owners and the mining company. At that time, it was CRA and they established an agreement, called the Good Neighbour Agreement and, obviously, even the title itself shows that the intent was that the mining company would be a good neighbour to the communities that surrounded the mine. And there's five communities of varying sizes where different Traditional Owners live. That the Good Neighbour

*Agreement specifically dealt with the “community” is itself not necessarily reflective of traditional ideas [of customary rights and interests] and what we’re finding now is that we are dealing with the ongoing consequences of that very early agreement. **Kia Dowell (Gija First Nation – Argyle mine)***

Canada’s First Nations

*When that mine came... We moved out, they chased all the game away. Just start taking over the whole place. Before that I was just a young fella about 14 years old, I worked for Al Kulan – he was taken down that way before, with Dene Cho, showed those guys where that ore was... and I was out there working doing soil sampling for them. Not knowing I’m, you know, giving my land away. **Willie Atkinson (Ross River Dene – Faro mine)***

*I think the biggest impact I saw in my lifetime was the displacement of people that used to be there. **Norman Sterriah (Ross River Dene – Faro mine)***

*After 25 years of world class diamond mines, we don’t have one Tłıchǫ citizen who is an engineer. The diamond mines failed. And not one of us was a mine manager. So that’s the legacy that they promised and is the legacy that we are left with. From 400,000 heads of caribou to now: 6,000. And that’s the real legacy. **Tłı chǫ First Nation (diamond mines)***

*The town of Faro itself is an impact on us... I think the impacts when we look at it are huge culturally. **Chief Jack Caesar (Ross River Dene – Faro mine)***

Executive Summary

Background and purpose

“The Indigenous Exchange Forum: transitions in mine closure” was held on 2–3 November 2021 over Zoom, hosted by the Centre for Social Responsibility in Mining (CSRSM) in the Sustainable Minerals Institute (SMI), at The University of Queensland.

The Forum aimed to affirm, connect, and elevate the voices of First Nations leaders and interested community members impacted by mining and mine closure. In doing so, we hoped to begin to build an international network across these Indigenous communities, to enable the sharing of experiences, struggles, and sentiments in relation to mine site transition and mine-related impacts on their lands.

The intent was to recognise each other’s unique cultural position and the impact of mining and mine closure through lessons learned: first with each other and then with industry.

The Forum had a strong foundation of reciprocity. The objective was:

- To provide an independent and culturally safe space to facilitate the connection between First Nations peoples, whose customary lands have been impacted by mining.
- To position First Nations voices individually and collectively in a shared learning journey full of experiences and lessons learned through online network exchange.
- To facilitate knowledge exchange and elevate the connectivity between Canadian, Australian, and Aotearoa (New Zealand) First Nations regarding impacts, issues, and innovative ideas and practices in response to mine site transitions and mine closure.

Participants

The project and associated Forum hosted more than 40 participating First Nations individuals and affiliated researchers from Aotearoa (New Zealand), Australia, and Canada. The First Nations groups include:

- Multiple Māori iwi (customary land-holding family groups) in Aotearoa, New Zealand, who have rights and interests over three OceanaGold mines: Macraes and Reefton mines (South Island), and Waihi mine (North Island).
- Two groups in Australia. These are the Gija group, in relation to the Argyle diamond mine (Kimberley region of Western Australia), and the Waanyi, in relation to the Century lead, zinc, and silver mine (Gulf of Carpentaria, QLD), as well as our facilitator based in Perth, Western Australia.
- Multiple groups in northern Canada. These include the Inuit, in relation to the Raglan nickel mine (Nunavik, Northern Quebec), the Ross River Dene, in relation to the legacy Faro lead-zinc mine (Yukon), and Tłıchǫ groups, in relation to the Diavik, Ekati, and Gahcho Kue diamond mines (Northwest Territories).

Methods and format

From March to October preceding the Forum, the agenda and collaborative intent was established through monthly Zoom meetings with the research team (led by Dr. Sarah Holcombe and Vanessa Elliott from Australia, three researchers from Canada, and five from Aotearoa). During this time, researchers engaged with partner communities using a range of multi-modal methods, including videography, photography, digital recording, and note-taking in relation to each of the mine sites. The Forum itself was a two-day virtual event hosted by CSRM within the Sustainable Minerals Institute. The Forum was a mix of:

- Live and formal presentations (using PowerPoint).
- Informal presentations (unscripted speaking).
- Live Zoom engagement and dialogue in break-out rooms.

Vanessa Elliott facilitated the Forum, with support from Sarah Holcombe and Simone Mauss (technical support).

The formal presentations comprised:

- Jean-Marc Séguin (representing Makivik Corporation), in relation to The Raglan Mine Closure Plan Subcommittee.
- John B. Zoe (Tłı chų elder), in relation to the Northwest Territories, the Tłı chų history, and the three diamond mines in this Territory.
- Marie Adele (Dene elder) video on mine closure, and The Ross River Dene Story of Faro Mine.
- Kia Dowell (Gija Chairperson of the Gelganyem Trust) presented a Traditional Owner perspective of the Argyle mine history and the move toward closure.
- Murradoo Yanner (Gangalidda – Century mine) discussed the history of the Century Mine negotiations and the newly emerging Waanyi ranger group.

Courage and complexity

All First Nation participants have major mines on their lands and, in the majority of cases, the arrival of mining was not consented to (no free prior and informed consent was provided). By sharing stories, experiences, and the journey they have been on, the participants reaffirm the need for intergenerational healing – or possibilities for healing. The commonality of experiences also increased the courage, reciprocity, and respect within the shared knowledge community.

We use the terms First Nations and Indigenous peoples interchangeably as a reflection on how the participants view themselves. “Indigenous” is the identity label academia and the state use to define this people group, some of which accept and operate within that term. Others accept the term “First Nations” and self-identify as such. In the Canadian context, Inuit do not consider themselves First Nations peoples and prefer Indigenous. However, both terms are explicitly associated with self-determination and forms of sovereignty.

Themes, shared experiences, and insights

In interviews (virtual and on-Country), participants shared powerful insights about their experiences with the mines in the context of frontier battles, settler colonialism, and mine closure. This included connection to Country, experiences of past mine closure, and concerns, expectations, and aspirations about forthcoming closure.

Respect for Indigenous knowledges has been demonstrated through recognising and retaining participant perspectives as largely verbatim. The voices referenced in the major section of the report are followed by a brief synthesis of the themes that emerged from them (Section 7).

Some of the common themes that emerged were:

- The mines as an expression of settler colonialism, representing historical injustice.
- Inequitable power relationships.
- Importance of culturally relevant governance and interface structures with industry (and the state).
- The Promise of Jobs and post-mining employment strategies.
- The need for an exit-plan.
- Opportunities that closure and reclamation offer Indigenous people and their businesses.
- Holistic interrelationship between environmental, social, cultural, economic, and health impacts.
- Mine closure, healing, and reparations.
- Neglect and Abandonment, when “closure” is not closure (for the Indigenous landowners).

Outcomes, benefits, and next steps

As a collective, the participants have affirmed their willingness and commitment to continue to share, culturally connect, and realise a way forward that is informed by intergenerational First Nation impacts. As the Forum was the first time many of the participants were meeting each other, it was first and for-most a connection building exercise.

Sharing an ethic of care on a learning journey requires trust, reciprocity, and cultural security. All participants expressed a willingness to move forward from the Forum, continue the exchange, and progress three intersecting paths:

- *Supporting connections*: The connections made between the groups was a powerful element of the overall project – as this culminated in meeting virtually at the Forum. There was a consensus by the participants that the energy from the group was

positive and that we should seek to maintain and grow these connections with further meetings.

- *Knowledge sharing:* A possibility for developing future joint projects could be to further explore mine closure governance processes for each group, sharing good and emerging practice. Such practices also speak to intercultural interactions and the fundamental need to enable self-determination in intergenerational terms to manage for ongoing closure processes.
- *Informing mine closure governance:* Many of the issues raised, such as inequitable power relationships, life of mine planning, harnessing the opportunities that closure can offer First Nations landowners, and inserting culturally and socially relevant approaches to rehabilitation and reclamation, all hinge on effective consultation and consent processes. Transforming an industrial site into future land use also requires ongoing First Nations connection to Country. Culturally-informed and driven objectives are crucial to ensuring equitable and successful closure.

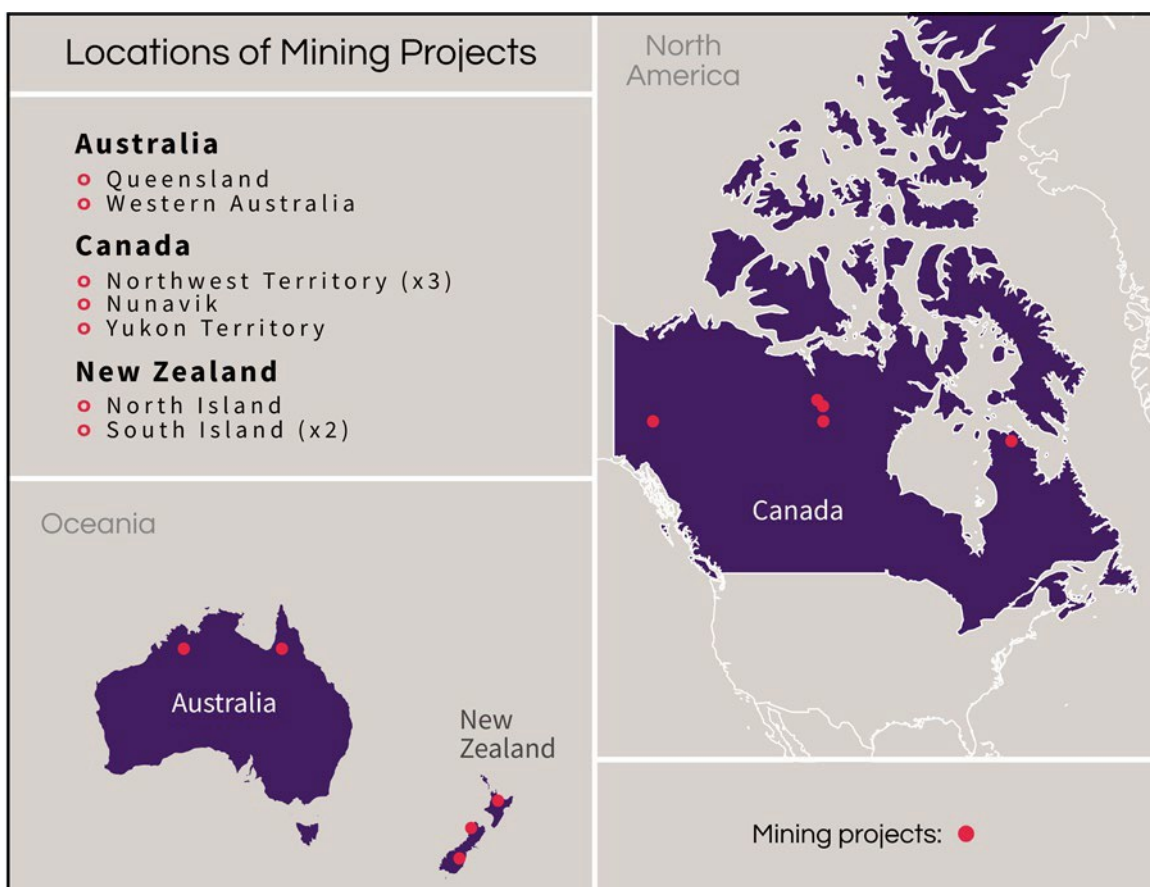


Image 1 – Locations of mining projects

Thanks to Jill Harris (CSRM, UQ) for this map of approximate mine site locations, as referred to in this report.

1. Introduction and background

The idea for this Indigenous Exchange Forum emerged from the Social Aspects of Mine Closure Consortium (SAMCC) hosted by the Centre for Social Responsibility in Mining (CSRSM) in the Sustainable Minerals Institute (SMI), at The University of Queensland.³ During the November 2019 SAMCC industry working group (IWG) meeting there was a focused discussion about how best to gain Indigenous perspectives about mine closure and a recognition of the need to establish a platform for Indigenous voices. This was in some respects prompted by guest presenter, Prof. Ciaran O’Faircheallaigh’s presentation “Mine Closure and the Aboriginal Estate”. This presentation at the IWG meeting strongly articulated the lack of visibility of Indigenous rights and interests in closure planning and discussions.⁴

The subsequent Indigenous Exchange Forum was born out of the willingness of Australian First Nations groups to connect internationally and share their experiences of local impact in a global context. The project was planned and facilitated with First Nations groups to ensure that it was a horizontal experience, where notions of hierarchy were irrelevant, as the focus was on the collective impact.

The calibre and capability of First Nations inputs speaks for itself. All participants held a leadership platform, as they honoured Elders and Ancestors, for not just guiding the way but also holding the ground through major change brought by mining. Having Elders and emerging leaders together was itself a powerful experience. Our First Nations contributors were personal, professional, and profound. The goal was belonging, where historically First Nations and Indigenous voices had been rendered silent and invisible.

The narrative is shifting to include self-determination in knowledge governance, whereby we create the space at our own pace, and with the purpose, and the process to decolonise the research with and between First Nations. It was an empowering cultural experience for the participants at all steps of the project, including from a technology adaptability and access point of view. Many had to travel to be in wi-fi range and adopt technology practices to increase their inclusion in the project and planning process.

At each of the on-Country locations – across Australia, Aotearoa New Zealand, and Canada – local discussions and interviews with First Nations peoples were held with the researchers, that then evolved into the Forum and finally consolidated and represented in this report.

The core aim of the Forum was to first affirm the unique cultural, historic, environmental, and economic position of First Nations impacted by mining and mine closure, then to facilitate a process to connect as equals who recognise each other’s unique cultural position. Though widely dispersed geographically, stories and experiences created a foundational network of First Nations via common threads of interest in the complexities of managing mine site transition as unquantifiable change.

All the feedback received after the Forum (held on 2–3 November 2021) indicates that we achieved this and that these connections should be further nurtured and supported.

³ The Social Aspects of Mine Closure Research Consortium was established in 2019 as a multi-party, industry-university research collaboration. The core aim is to challenge accepted industry norms and practices around mine closure and demand new approaches that place people at the centre of closure. Industry partners in the consortium include: Anglo American, BHP, MMG, Newcrest, Newmont, Oceana Gold, and Rio Tinto. The initiative falls under the SMI’s Transforming Mine Lifecycles cross-cutting program.

⁴ The O’Faircheallaigh and Lawrence paper was circulated to the Industry Working Group: ‘Mine Closure and the Aboriginal Estate’, in the *Journal of Aboriginal Studies* 2019/1, pp. 65–81.

It is time for First Nations to rise in community, industry, government, and research areas where we continue to be underrepresented. Effective inclusion requires a rethink of the power dynamic, notions of privilege and value: of how things have always been.

2. International participants

The research focused on the three settler nations of Aotearoa New Zealand, Australia, and Canada, as the Indigenous groups share a common history of colonisation; are recognised by the State as First Nations or Indigenous peoples; have some similar practices of agreement-making and various forms of negotiation with industry.

The First Nations groups include:

- Multiple Māori iwi (customary land-holding family groups) in Aotearoa that have rights and interests over three OceanaGold mines: Macraes and Reefton mines (South Island), and Waihi mine (North Island).
- Two groups in Australia. These are the Gija group, in relation to the Argyle diamond mine (Kimberley region of Western Australia), and the Waanyi, in relation to the Century lead, zinc, and silver mine (Gulf of Carpentaria, QLD).
- Multiple groups in northern Canada. These include the Nunavik Inuit, in relation to the Raglan nickel mine (Nunavik, Northern Quebec), the Ross River Dene, in relation to the legacy Faro lead-zinc mine (Kaska Dene Territory, Yukon), and Tłı chų groups, in relation to the Diavik, Ekati, and Gahcho Kue diamond mines (Northwest Territories).

All First Nations groups were supported by the researchers from universities in Canada, Aotearoa New Zealand, and Australia. In Canada, Prof. Arn Keeling and Caitlynn Becket from Memorial University of Newfoundland and Asst. Prof. Rebecca Hall (settler scholars) from Queen's University had pre-existing research relationships on the topics of mining and mine closure with the Ross River Dene and the Tłı chų respectively.

For the mine sites in Aotearoa New Zealand, the Māori research team established these collaborations through the project and on this topic. The collaborations were led by Prof. Mere Berryman and Maui Hudson from the University of Waikato with a research team comprising Raewyn Ngaamo, Watene Moon, and Natalie Kusabs. For Australia, the project was initiated and led by Dr Sarah Holcombe through CSRSM who reached out to a First Nations group where she had pre-existing contacts, while Vanessa Elliott (CSRSM Industry Fellow and Board Member) facilitated the second site. Vanessa Elliott is a Jaru First Nations woman and was our lead facilitator for the two-day Forum.

The participants and co-researcher's perspectives and voices we listened to during the on-Country and in-community discussions and at the Forum include:

Australia	<p>Waanyi and Gangalidda: Henry Aplin, Murrandoo Yanner (presenter), Alec Doomadgee, Rhonda Jacobs, (Old) Peter O'Keefe, Kathleen O'Keefe, Kingston Brown, David Escott, Len Cubby, Kyle Jacobs, Barry Dick, Florence Escott, Allan Bell.</p> <p>Gija: Kia Dowell (presenter) and the Gelganyem Trust.</p>
Canada	<p>Ross River Dene: Elder John Atkinson, Elder Louie Tommie, Elder Minnie Besner, Elder John Acklack, Robbie Dick, Cassia Jakesta, Stephanie John, Roberta Dick.</p> <p>Inuit: Jean-Marc Séguin (representing Makivik Corporation).</p> <p>Tłı ɬq̓: John B-Zoe (presenter), Janet Rabesca, Tee Lim, Tyanna Steinwand, Grace Mackenzie, Violet Camsell Blondin, Giselle Marion, Jessica Pacanayan.</p>
Aotearoa	<p>Pauline Clarkin, Amelia Williams, Mauraka Edwards, Charlotte Boyt, Ron MacLachlan, Trevor McGlinchey, David Higgins, Tama Samuel, Mauriri Kimura-McGlinchey, Justin Tipa, Kauri Tipa, Lyn Carter, John Youngston, Suzi Flack, Brendan Flack, Buddy Mikaere.</p>

3. Intentions and vision

There were four intersecting intentions for the project and Forum, these were:

- To provide an independent and culturally safe space to facilitate the connection between First Nations peoples, whose customary lands have been impacted by mining.
- To position First Nations voices individually and collectively, in a shared learning journey full of experiences and lessons learned through online network exchange.
- To facilitate knowledge exchange and elevate the connectivity between Canadian, Australian, and Aotearoa (New Zealand) First Nations regarding impacts, issues, and innovative ideas and practices in response to mine site transitions and mine closure.
- To amplify these voices and bring them into a shared research framework, to then learn from each other what constitutes leading First Nations practice in mining and mine closure.

4. Methods

Once the collaborating researchers were confirmed via bilateral discussions, monthly Zoom meetings occurred with the group of researchers: the three from Canada; the five from Aotearoa New Zealand, and the two from Australia. The aim of these meetings was to build the shared research agenda and vision and to keep the momentum going. We were operating across seven different time zones, the most extreme being Perth in Western Australia at 6am and at the other end of the spectrum, St John's in Newfoundland at 8.30pm. Managing everyone's availability in these time zones was logistically challenging.

There were three major stages to the project over the year, these comprised:

- Stage 1 (March – October 2021): Building upon existing research relationships, university and local researchers gained free prior and informed consent from First Nations participants for collaboration in the project. The First Nations participants were interviewed using a range of multi-modal methods, including videography, digital recording, and note-taking in relation to each of the mine sites. In some cases, this was on-Country, in other cases in communities and towns. In relation to the Canadian groups, First Nations leadership and staff directed the research process through pre-existing research processes and practices.
- Stage 2 (November 2021): The two-day virtual Forum was convened and hosted by CSRM/SMI.
- Stage 3 (November 2021 – January 2022): Developing a collaborative report of the outcomes, sharing some of the voices, and determining next steps.

COVID-19 impacted the project in multiple ways. The on-Country and in-community engagement in most locations had to be rescheduled several times (or cancelled in one instance) due to mandatory regional lockdowns and travel restrictions. As most of the participating groups live in small and remote communities and are particularly vulnerable to COVID-19, extra precautions had to be taken. Likewise, we held the Forum entirely online, as border closures within Australia restricted travel.

The most fundamental element of the project was establishing the ethical framework at the outset. The UQ ethics approval process was recently updated (as it has been Australia-wide) to incorporate the revised AIATSIS Code of Ethics for Aboriginal and Torres Strait Islander Research (2020). This new Code emphasizes self-determination in research and pro-actively implementing relevant sections of the United Nations Declaration on the Rights of Indigenous Peoples. Because we were collaborating across several universities and with different groups of First Nations peoples, each group of university researchers had to undertake their own ethical due diligence and follow their own university code of ethics.

To accommodate these different university ethics approval processes, we established an Indigenous Data Governance Protocol. This Protocol (see Appendix 4) began from the principle of subsidiarity, whereby each of the international sites have their own data protocols that were appended to, or elements of them inserted into, the overall project protocol. However, the Protocol was developed for the Australian groups initially, to ensure that the knowledge produced and shared at the sites, and at the Forum, was managed in accordance with local expectations.

5. The Virtual Forum: First Nations-led agenda and content

The original concept was to convene a hybrid forum: comprising a mixture of in-person and virtual participation via Zoom at the Sustainable Minerals Institute (St Lucia, UQ campus in Brisbane). However, as indicated, COVID-19 forced a shift in approach.

The Forum was a mix of:

- Live and formal presentations (using PowerPoint).
- Informal presentations (unscripted speaking).
- Live Zoom engagement and dialogue in break-out rooms.

The Overall Purpose of the Forum was Indigenous knowledge exchange and networking. As there were more than 40 participants, this first exchange was focused on building connections between groups and individuals.

Though the Forum was carefully coordinated (via a detailed run-sheet), ensuring that there was scope for reflexive and performative elements of knowledge-sharing. We were alert to the idea that stories unfold, not through direct questioning but through trust-building, cultural reciprocity, sharing, and affirming experiences.

Vanessa Elliott was the Forum facilitator (photos below), supported by Sarah Holcombe and Simone Mauss (technical support).

The formal presentations comprised:

- Jean-Marc Séguin (representing Makivik Corporation), in relation to The Raglan Mine Closure Plan subcommittee.
- John B. Zoe (Tłıchǫ Elder), in relation to the Northwest Territories, the Tłıchǫ history, and the three diamond mines in this Territory.
- Marie Adele (Dene Elder), video on mine closure and The Ross River Dene's Story of Faro Mine.
- Kia Dowell (Gija Chairperson of the Gelganyem Trust – Argle mine) presented a Traditional Owner perspective of the Argyle mine history and the move toward closure.
- Murrandoo Yanner (Gangalidda – Century mine) discussed the history of the Century Mine negotiations and the newly emerging Waanyi ranger group.

The breakout rooms on the first day were noted as a highlight for many of the participants, and we had planned more for the second day but had to curtail them as the presentations generated deep discussion.

There were powerful moments, strong feelings, and some intense sharing during the Forum, as participants felt safe to open-up about their feelings of loss and anguish over the damage to their land, their relationships to it, and within families and community.

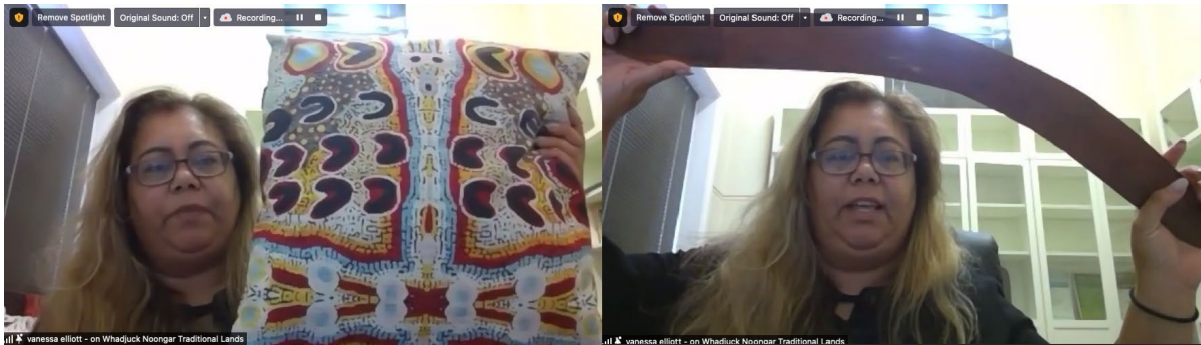


Image 2 – Forum facilitator, First Nations leader, Vanessa Elliott.

Photos used with permission

5.1 First Nations-led Facilitation

Facilitation is the process by which momentum is built, connectivity is formed, relationships emerge, and collective impact is established. At the centre of facilitation is culture. Without culture, there is no trust, respect, reciprocity, or responsiveness.

As a First Nations leader, Vanessa Elliott ensured the iconography, sequence, and artefacts of belonging were shared, exchanged, and received.

This included – metaphorically – holding the online Forum in three Australian Aboriginal coolamons (traditional wooden carrying dishes). The first was small and used on-Country to collect resources, bush fruit, herbs, and bouquets. The second was a wider and flatter coolamon used to grind spices and seeds to make a damper and food flavours. The third was a coolamon that holds a newborn baby.

The coolamon were metaphors of who we are and what we hold, including the meaning-making patterns we nurture – wherein who you are is just as important as what you share. Belonging was intrinsic to the experience and was the facilitators' primary objective.

Each coolamon was the representation of our shared forum space, as each held what was important to us. As each coolamon was emblematic of time and custodianship transcending individual modes of data collection, they held an intergenerational collective impact offering wisdom for the next generation. For instance, mining has shown us that mining agreements are primarily legal and regulatory documents that continue to outlive their signatories. So, with that in mind, who we are, and what we represent, become intergenerational opportunities to form a legacy for future generations.

It is the intent that this report captures the collection of the first coolamon. As trust builds, and impacts are shared, the systemic and structural strongholds that have, at times, diminished the voice, visibility, and representation of First Nations will dissolve, not evolve. This can only take place if we stay ready and remind all parties of our human rights, sovereignty, and the astute comprehension of the aspiration of tangible mutual benefits.

5.2 Cultural security protocol

For the Forum, we established a Cultural Safety Protocol, which was subsequently included in the agenda. The philosophy underpinning this Protocol was informed by our monthly

online gatherings and learnings. The cultural parameters that we needed to establish for the Forum evolved as the exchanges developed over the year.

The Protocol is as follows:

To ensure that the Forum is a decolonising experience, we will not engage in haste or reduce the process to an outcome. The process of coming together and being mindful of what each individual brings to the moment, is itself an important outcome. Though our synchronous sharing may be limited due to the time zones – we will ensure that the integrity of the sharing that occurs is not diminished by the strictures of timing or format. We will ensure that each participant comes away from the Forum not only wiser from sharing experience and expertise, but also empowered from enabling the truth of Indigenous methodologies. We each have a responsibility to the knowledge holders who have shared their knowledge with us as we “Walk backwards to the future with our eyes on the past” (Māori expression).

6. Visibility and voice

In this section, we share the perspectives and experiences of the First Nations participants during the on-Country and in-community interviews and discussions, as well as some of the insights provided by participants at the Forum.

6.1. Aotearoa Voices and Themes

6.1.1 Voices from Aotearoa

Pre-colonial, Indigenous tāngata whenua (people of the land) or Māori iwi (tribal groups) in Aotearoa New Zealand understand that their creation emerged from their connections to Ranginui the Sky-Father, Papatūānuku the Earth-Mother, and to all of their children. This Māori body of knowledge, much of which still exists to this day, links the land, people, plants, animals, and gods together and acknowledges their relationships to one another, as well as to their interdependence over place and time (Marsden, 2003; Walker, 1990). This view of the world and these concepts of creation show strong parallels to Indigenous peoples across the globe. In Aotearoa, they provide foundational understandings for how relationships with mining have been understood from the past and will continue to be understood into the future.



Image 3 – Map of Aotearoa, New Zealand

Map and mine site images used with permission from OceanaGold.



Image 4 – Waihi mine



Image 5 – Macraes mine



Image 6 – Reefton mine

6.1.2 A Māori worldview

In terms of a Māori worldview, what the voices across the two mine sites told us was very consistent. At Waihi they said:

*Waihi is the name of our tūpuna (ancestor), of my great grandparent 12 generations ago through whakapapa (genealogy). Whakapapa and identity are two different things because they come from two conceptual planets. Our identity in terms of all of those things Western are absolutely vital and crucial in terms of our relationship with OceanaGold. But above that is our whakapapa, our DNA connectedness to the land, the sky, Te Taiao (the natural world). We cannot lose that connectedness, which is why it is so important to form relationships and partnerships with OceanaGold because of the legacy of our tūpuna. We see the economic benefits of mining, but we know and as an iwi we have had experiences of the detriment of mining. Our mum has a beautiful kōrero (story). We know the detriment and we live with the carcinomas that afflict many of our whānau (families), they turn 50 and they die. **Amelia from Waihi***

“Probably more spiritual issues than anything. It’s like any mine, you’re digging into the earth, poor old Mother Earth’s getting her skin affected. Poor old Mother Earth, it’s a bit of an insult. Bit of a boil going on over there. Be good to see it healed over, patched up best they can.”

–Ron from Puketeraki

At Macraes they said:

*The mine is an abomination on Papatūānuku. **Mauraka from Puketeraki** To feel good about a space like that you can’t ignore it, you need to give back. How are you even going to start to give back to the mauri (life force) of the place? It’s in our awa (river). Our maunga (mountain) are up there. **Suzy and Brendan from Kāti Huirapa Runaka ki Puketeraki***

*There’s the spiritual connection to the place as well. I don’t have any spiritual connection up there because the mauri isn’t up there anymore, so I don’t go there. I just think that that needs to have some space as well, because you know, it’s Papatūānuku... it’s hideous actually. **Suzy and Brendan from Kāti Huirapa Runaka ki Puketeraki***

From this worldview there is a clear responsibility to look after the land:

There were three maunga (mountains) in Waihi; one was Pukewa that has disappeared, another is Motomanawa, and then the site returning to us is Motokehu. Once upon a time there were three sisters who spurned the advances of Rapatiotio, our taniwha, so he turned them into the three maunga. He lived in the awa (river) that circled around these maunga and through these maunga claiming them forever.

*These maunga are in the centre of Waihi township. Over the last 18 months or so we have been attempting to form a partnership agreement, because while mining was detrimental to our iwi, the maunga is also our whakapapa (genealogy). We have a right to protect it, to claim the resources locked in that land. **Amelia from Waihi***

6.1.3 Relationships to the land

Many Māori exemplify their historical and contemporary ways of knowing and being with the land, the resources that the land has provided them with, and how the land connects them with other iwi. Today these relationships extend to others who have moved onto the lands over which they have kaitiakitanga (guardianship) responsibility. We learned that:

*A pathway through to other mahinga kai (food gathering place) and resource sites, particularly in that area around Macrae's Nasenby, was used as an ara tawhito (ancient pathway). Eventually, the pathways would extend on through to the lakes area and across to the greenstone trails and so the whole area was really part of that network of trails that people used at certain times of the year when they were going to collect a particular resource. **Lynn and John from Kāti Huirapa Runaka ki Puketeraki***

*The creek to the north of the mine is part of our boundaries between us and Puketeraki which is the runanga (iwi council) that sits to the south. So, we would see that Puketeraki would have the primary relationship with Macraes. To a certain degree, we would see the mine itself not sitting directly within our traditional area of authority. It's a bit south of us. **Trevor from Moeraki***

*As far as pounamu (greenstone) is concerned we still gather our pounamu when we wish to have some for different occasions. The Arahura river belongs to the Mawhera incorporation and that is solely their territory but that doesn't mean that we can't as Kai Tahu whanui (the wider tribe of Kai Tahu) gather whatever pounamu we like and in fact you too can go and gather from there, as long as you can carry the pounamu out in your own hands. **David from Moeraki***

*It's always been important because along the way there would be campsites that they used every year and within those campsites there would be particular resources, particular plants and things, water, fresh water and it was all part of that whole network that the two awa, the Tairi River and the Waikouaiti river so all the waterways and water courses all around Macrae's mine flow into one or the other. **Lynn and John from Kāti Huirapa Runaka ki Puketeraki***

*So, the use of the koha (gift) that was given by Papatūānuku is born by our relationship. Like all things 'Ko au taku maunga, ko te maunga ko au' (I am the mountain and the mountain is me) and that includes minerals and kōhatu (rocks). And then there is an ancient conversation between the relationships of the gifts of the earth and the tāngata of the earth and as tāngata Māori we are the younger of that relationship. So, we talk about as Pūtoto the atua (god) of magma moves through the crust to seek the surface and leaves behind a deposit a mineral, a koha, and we have an obligation to use that koha but we have to give back. If we take the koha of Papatūānuku then we have a reciprocity to give back to Papatūānuku the same value which we've taken out so in the mining industry it's about time we had that conversation. **Pauline from Waihi***

6.1.4 Relationships to the people

All the voices we listened to wanted rights in defining roles and responsibilities related to any decisions that people were making about their land. This was historical and it included mining:

*You really have to understand our Ngāi Tahu identity and when our chief [David Higgins] and all the oldies were working on settling the claim, mahinga kai was one of the nine tall trees. There were nine aspects to our claim, eight of them were the land purchases, one was mahinga kai. The biggest thing for us is the impact on mahinga kai values. If [mining] operations restrict access to any of our mahinga kai or not and what impacts they have further downstream. It's not just as simple as saying mahinga kai or food gathering traditions and values because I think a lot of it gets lost when you talk about that at a national level. **Justin from Puketeraki***

*Iwi need to be the beginning, middle and the end of the cycle of mining, rehabilitation and working in collaboration. This heals a space that is shared by us all. The dance of engagement is a journey of transformation, a creation of restoration, in evolution, beyond the bounds into a space of contextual shift from being organized around being satisfied, to an experience of being satisfied. That alters the very nature of what's possible and I think that that's a critical bit to engagement. And when I think about that in mining, in Waihi, it's what alters the very nature of what's possible there. It's not just the resource consents that they can get through the jumps, it has to be far more. I think that's the challenge. **Pauline from Waihi***

Resource consents needed to be a tribally led process:

*Each of the runanga have their own entities to deal with resource consents and the like. The southern runanga have Te Ao Marama, we have Otakou, Moeraki and Pukenui and ourselves, Kahura. Aukaha, an independent body that supports Ngāi Tahu, screens all the resource consents and other consents, mining permits etc. All the consents come into Aukaha and they then do a cultural assessment, make a draft decision, and send them out to each runanga to comment on. We either agree with it or we don't. **Lynn and John from Kāti Huirapa Runaka ki Puketeraki***

*We have a marine cultural health index that we look at as tangata tiaki (guardians) – much broader research than perhaps a company coming from the city would have. They may do more than what they are required to by law, but I don't really know if all that information that they gather is useful to us. It's certainly not given to us. We occasionally get reports. I think some more particularly on tuna habitat and tuna populations would be good. I bet there's some information there that would be really useful if they did some stuff 30 years ago. I'd really like to see a comparison now with that information from 30 years ago. **Suzy and Brendan from Kāti Huirapa Runaka ki Puketeraki***

*I feel that mana whenua (people who hold territorial rights to the land) should be leading some of the monitoring rather than shipping it out to Ryders Consulting. Quite frankly that's some of our dealings with Mahinga Kai – 'scientists for hire'. They don't necessarily look at what we are interested in. It's very difficult to get that information. We haven't really bothered to get that information because we have our tangata tiaki and our own monitoring systems in place. **Suzy and Brendan from Kāti Huirapa Runaka ki Puketeraki***

"They came up with all these "we can do this we can pay for it" But we sort of said we actually need an MOU to establish what the partnership is going to achieve and what you've said are aspirations and maybe work plans, but, we need it higher."

– Lynn and John from Kāti Huirapa Runaka ki Puketeraki

This is an issue. Someone else has organised, who's just recently come in and certain people that you've mentioned have sided towards that contract rather than OceanaGold so it's going to be interesting to see what happens and that relates to planting some land that was converted from Ngai Tahu to forest which was Ngai Tahu forestry brought some sheep farms up in the local region and put in. They just decimated the land basically and part of that, I suppose, getting that right was that we would take all the pine trees out of the swamp land and we would plant lots of native plants.

Having a person working at the interface between the mine and the tribe was a definite advantage, but this needed to be the "right" person:

*In the Tui project they brought two iwi liaison officers in before we brought the right person. I don't envy the iwi liaison officer because you've got to have a bit of power in the project because normally the iwi liaison officers are just running the message of the company. So, I think that's a critical part in terms of good engagement to have the right liaison person. **Pauline from Waihi***

*They're just very very lucky that they have Charlotte who's one of ours because if she wasn't they wouldn't be having the access and the... Yeah, they wouldn't have the access they do just through by default of being whānau. Because they haven't bothered to come through the front door and they've been here a long time. But again, it's balancing, we've had a lot of our whānau go through there that have been able to buy houses, have employment, keep their kids in school. We understand there has been some positive benefits but it's been for the minority of our people. It hasn't been the norm. **Justin from Puketeraki***

6.1.5 Relationships to mining

At both Macraes and Waihi, mana whenua understood that mining had provided employment for their people:

*Fundamentally I'm probably opposed to the industry, the intensification and the impact it has on the environment but we're also pretty practical people down here and realise that we're not going to stop a lot of these things. So, we've got to make the best of a bad situation. So, you see here we've got some whānau members who have been involved and have had a long association with mining. **Justin from Puketeraki***

*The company was quite prepared to employ local people whether they be Māori or Pākehā or whatever and they did have a local recruitment programme from what I can remember. In fact, it was preferred that they recruit locally for obvious reasons. The company provides for the community by allowing staff to be available to be on the local fire brigade and all those sorts of things. So, there are some benefits to it and I am pretty sure the economy of the town is linked pretty closely to the mining activity. **Buddy from Waihi***

However, employment opportunities were outweighed by their concerns related to the links between environmental remediation/rehabilitation and social remediation:

There were questions about the use of cyanide in the process of removing the gold from the rest of the tailings and how long, if at all, [the levels of cyanide] would increase in the Waihemo river. We as a conservation board were very concerned about that. We had advice from the mining company at the time that they thought that if there was any

*leakage down the hill and into the Waihemo river it would be over a very long period, they were talking 10-15 years...It took about three years and the cyanide was in the river. They have managed that much better now than they had in the past and it was only about five years ago that Waihemo river received the highest award for the cleanest river in NZ. So, they have done something up at the mine that has decreased the seepage, the leakage. **David from Moeraki***

*We were very opposed to that mahi (work) going on in that way but our legislative and regulatory regime enabled it to happen. That's not principally Macrae's fault as such but I feel if they had a greater relationship and a better understanding of those issues, they could make different investment choices that reduce those issues. **Trevor from Moeraki***

Mana Whenua believed that they had tried to establish better understandings about how to engage with them and what their bottom lines were:

*We put together a book and it's a way for mining companies to know how to engage with hapū (sub-tribe) and Kāti Huirapa. The book was created by Kati Huirapa and Otakou so we've presented that book to everybody, but, the important thing about it is that it is not only just about how to engage with us but, it also put our bottom lines – it's like these things we will not negotiate on and we will not compromise on so there was certain things around our land and waterways that we are not prepared to compromise on in terms of any kind of mining. **Lynn and John from Kāti Huirapa Runaka ki Puketeraki***

Relationships to mining included the importance of future relationships and in order to support this happening Mana Whenua provided two main pieces of advice:

6.1.6 Learn how to have a relationship with us

*Start by coming through the front door. I guess Oceana, not being a crown agency, they're not a Treaty partner, they're not compelled to be in that Treaty space outside of compliance. At what point do you take responsibility as one of the biggest landholders in the country, one of the biggest operations in the country just for being by default, an Aotearoa, New Zealand business. Yes, I know they're global and they're international but there's a responsibility here to engage and invest in the communities in which you operate. And I think there's got to be a level of maturity around where Te Tiriti o Waitangi sits and what are their responsibilities. It's not about bashing people around the head with the Treaty, don't take it the wrong way. I think there's a level of responsibility inherent to big players like Oceana to actually examine what are our responsibilities and how do we work in this space. We don't expect them to be fluent in te reo, we don't expect them to be tohunga (expert) but we do expect them to say our names. Know who we are and be able to have a relationship with us. I understand that people don't want to offend or they don't want to get things wrong but as a result of not doing anything it compounds the problems. Rather than just picking up a phone or sending an email saying hey. But also understanding that if you don't get a response the first time don't give up and say, "we tried to contact these bloody maaris and they didn't want to talk to us". But it's understanding we still work on a largely volunteer base system. We've got one person in the office trying to manage everything. **Justin from Puketeraki***

"I think we've just got to be the voice of guidance, that's about it and as we become aware of it, convey it to them. And our mana or whatever... yeah just gotta tell them what we're thinking. Don't know how much they're going to go about it but they are listening."

– Ron from Puketeraki

*If they want it, if they see it as important, they need to give it to someone to drive it. **Lynn and John from Kāti Huirapa Runaka ki Puketeraki***

*What are the opportunities to engage at a governance level? Ultimately for us it's about rangatiratanga (chieftainship). Our tribes going through a wider process of devolution of assets and our regional tribal councils, our runanga, are only going to get more powerful and have more say and more resources. So how do we have these relationships in a meaningful way that benefits the whole community? **Justin from Puketeraki***

*I think that's what's critical for Māori engagement. If you don't know, somebody needs to teach you their rhythm, their steps, because they don't dance the same way we do. We don't need them to learn how to do the haka, we just need them to understand what it is. Just like I don't need to know how to do ballroom dancing. It is a dance that we can play around engagement and consultation that is respectful. That requires dance partners (and us as iwi) who are prepared to hear their rhythm, hear their tune and we create a new dance together. **Pauline from Waihi***

6.1.7 Understand our interests / our point of view

*The economic benefits are minimal, it's more about arriving at co-governance, co-management. We want our iwi lens on mining. How do we do this? We want to know what your operation looks like? How do we benefit from that operation? Right across the board? All our iwi, from the very beginning of mining, were employed in the mines. **Amelia from Waihi***

*There remains a whole ethical and moral question about extracting industries. So how do we get by without them is an interesting whakaaro (idea). How do we move beyond extraction to rehabilitation? I think that particularly huge, open cast mining effort with masses of tailings, one can't really picture a rehabilitation process there. It's a difficult one. We always end up in this place where we're saying how do we mitigate the damage? So, I would be supportive of our cousins at Puketeraki and the initiatives that they may wish to take. Which would be looking forward to... how do we mitigate the impact of the activity on our whenua? Koina te mamae nui (That is the biggest hurt). **Trevor from Moeraki***

*One of the biggest challenges for our people here is good, solid, steady employment. There's a whole lot of other challenges, housing costs and everything else but that's one of the big challenges we face. Getting people home, if we can have an opportunity for that, absolutely. The more Māori in there the better. It's not without its challenges. We want people home but then do we want them being away from home for 14hrs a day when they're here? It's a bit of cart and horse, good and bad. We absolutely want the advantages and the opportunities to be involved but we've also got to examine the costs and the impacts on that. **Justin from Puketeraki***

So, they had all these aspirations but they (OceanaGold) hadn't really spoken to us about what ours were. That's what John is saying that the MOU will bring those together and hopefully there will be some commonalities there. If the price of gold drops, then where is OceanaGold going to be? Are they going to be here because there's been years that the mine's going to be closed in two years, one year, and now at 10 years, I think it is because of the price of gold but, if it doesn't then it becomes uneconomical, well what are they going to do? Charlotte is going to be organising a hui between us and the Waihi hapū and iwi because we have this OceanaGold company in common and so I guess it's where we can strategise, or find out how they are handling things, what we

*could do better, what they could do better, that kind of thing, so we are looking forward to that. **Lynn and John from Kāti Huirapa Runaka ki Puketeraki***

*Most of our (mana whenua) relationships with government agencies are based on co-design, not co-management because that can mean all sorts of airy-fairy things. But being able to co-design something means you are in there, boots and all, right at the coalface. That's so important because I want these guys to be involved in the co-design process so that when the mining company comes up with their next five- or ten-year plan, our guys and girls can be involved in that process and it not be piecemeal, they need to be right upfront. **David from Moeraki***

Part of the interests and bottom lines identified at the Waihi Mine reflected deep cultural transgressions that had occurred:

*Mining has been in Waihi for 180 years. They can't just rock up and say I'm OceanaGold and we just got here two years ago. We don't wear that. We are saying you are miners, your industry has been here for 180 years, a hundred and eighty or so years on and you want to give a couple of iwi members a job. Nah. They decimated our tūpuna maunga, urupā (burial site). There was a Ngāti Koi urupā on the edges of Martha Mine. In 1989 our Uncles and Dad stood at the conveyor belt sorting, sifting the bones of our tupuna. Five bags of bones of our tūpuna, whakapapa, obliteration of a maunga for jobs for iwi. Do you think we're gonna sit here and accept some low-level agreement? No way! We can't because it's like we're attached to those bones, because blood is attached to those bones, mokopuna (grandchildren) are attached to those bones. We want something concrete. We want to know the key points of engagement. Who else is involved in engagement? What's the long-term plan? Because you come and you go but we stay, we stay forever. We just want to make it better for our kids – our mokopuna. **Amelia from Waihi***

6.1.8 Relationships for the future

For many Māori the direct relationship and responsibility to the land and to the native fauna and flora that live on that land, is one of guardianship or kaitiakitanga. We were told how this responsibility drives what Māori will do, especially when they have the agency to contribute. This is the space where we heard ideas about remediation, rehabilitation, and the future vision for these sites. In regard to their responsibility to the future we were told:

One of the things that we have all agreed on is they are doing a lot of restoration planting up there with natives that were from that area and we've been pretty sure we've got the contract for producing the natives. We've got a little native plant nursery. When I've been on a site visit up there, we've looked at some of the restoration planting they've already done and it is actually really, really good. And they're coming on so they're recreating if you like what was there. The tussock lands and the types of plants that were thriving amongst the tussock. We have a number of species of gecko up there that have had to be relocated and they've done that very sensitively; with our help and also with the help of the herpetologists from the University who have come in and advised. DoC (Department of Conservation) and ourselves have worked together to do that.

They also have the freshwater ponds there and I think they've got trout in one and they release them every year and they get all the community to "take a kid fishing" for trout and stuff. They have been really good. They've restored a huge wetland area at Macrae's and that's ongoing work. They're thinking around restoration as they go, they're

actually doing quite well. And I think so anyway when I've been up there on-site visit and that's certainly positive things that they're putting together.

Our main philosophy is the mine is there, it's been there for a very long time, it's a very big hole in the ground, and they're about to do another one and so the chance of stopping it's gone way, way back in the past. We need to help work with this and try and find some kind of positive agreements and relationships with them to make sure from now on we are fully involved and fully part of their decision-making process on our flora.
Lynn and John from Kāti Huirapa Runaka ki Puketeraki

Since 1875, they've been mining in Ohinemuri despite its benefits to the economy and the opportunities for the pioneers, Māori have had limited benefit from mining in our rohe (region). Out of Pukewā itself, one-million ounces of gold has come out of Pukewā. That is billions of dollars of our resource, for which we have not received anything. More importantly as they continue to mine Pukewā, they leave nothing for tomorrow, there is no hope, there is nothing being left behind for the future generations. I mean, mining doesn't work like that, you take everything, you strip it, and then you leave.

*When I talk about mining, or creating cultural balance, we must leave some for tomorrow. What they leave behind for us is tailing dams in perpetuity. The tailings dams that we have in Waihi and there are two of them, we will always have to take care of and we have another tailing dam up the coast so we have three tailings dams that are significant, they are roto (lakes). **Pauline from Waihi***

The third OceanaGold mine site in Aotearoa is Reefton. Reefton township is on the West Coast of New Zealand's South Island near to Victoria Forest Park in which the former Globe Progress Mine was located. In 2007, OceanaGold took over commercial operations of this open pit operation, producing 610,000 ounces of gold over its lifetime. The mine transitioned from operations to closure and rehabilitation in 2016 and is now known as the Reefton Restoration Project and has included:

- Removal of process plant and infrastructure.
- Water treatment.
- Waste rock reshaping and landscaping.
- Spreading topsoil and planting trees.
- Pest and weed control.

Although we made connections through our kaumatua (Elder), through informal networks, and through OceanaGold employers, we found that the local connections did not choose to engage with us.⁵

⁵ Marsden, M. (2003). *The Woven Universe. Selected Writings of Rev. Māori Marsden*. Masterton, New Zealand: The estate of Rev. Māori Marsden.
Walker, R. (1990). *Ka whawhai tonu matou struggle without end*. Auckland, New Zealand: Penguin Books.

6.2 Australian voices and themes

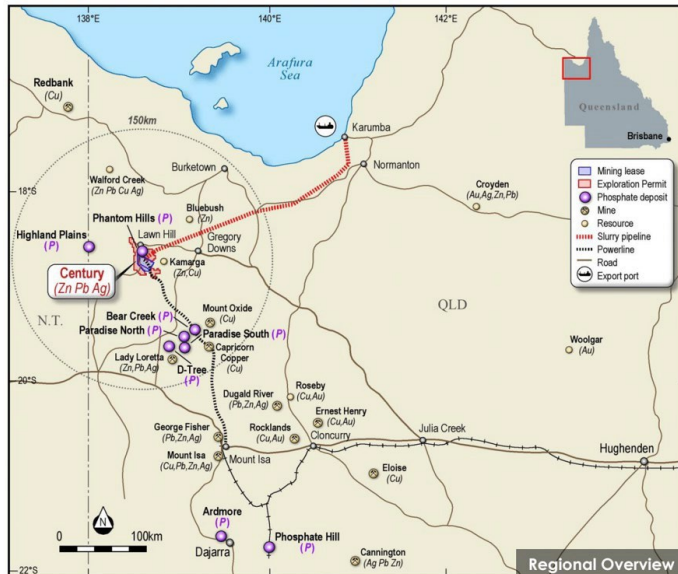


Image 8 – New Century Mine

Image 7 – Gulf of Carpentaria Region in Queensland

Map and mine site image used with permission from New Century Resources.

6.2.1 Early days / history of negotiation and dispute

Both Argyle and Century mines were established prior to the *Native Title Act 1993* (Cth) in Australia. At this time, there was no legislative base to voice opposition and only fledgling Indigenous representative bodies to assist.

Argyle was the world's largest supplier of coloured diamonds, including the rare Argyle pink and red diamonds. The mine began operating in 1983 and ceased operations in late 2020. While Century mine began production in 1997 (after years of contestation with Traditional Owners) and was the largest zinc and lead mine in Australia.⁶ The mine is now owned by New Century, a company that initially bought the site from MMG to re-mine the tailings. Sarah Holcombe visited Doomadgee and Burketown to collaborate with Waanyi Traditional Owners. The quotes below, in relation to New Century, are drawn from a film made with them, with the expertise of Ngarluma First Nations videographer Tyson Mowarin.⁷ The quotes, in relation to the Argyle mine, the map and the mine site photo, were drawn from Kia Dowel's presentation at the Forum. The quotes have undergone subsequent revision.

I was trying to stop the mine, but we couldn't...We went and did a sit-in in there [protest at the mine site], Murrandoo [Yanner] was involved..." Henry Aplin (Waanyi First Nation – New Century mine)

⁶ Everingham, J, Trigger, D. and Keenan, J. 2021. "The State's stakes at Century Mine, 1992-2012". In [eds] N. Bainton and E. Skrzpec *The Absent Presence of the State in Large Scale Resource Extraction projects*. ANU Press <http://press-files.anu.edu.au/downloads/press/n8574/pdf/ch09.pdf> .

⁷ See the Waanyi film here <https://csmr.uq.edu.au/publications/the-indigenous-exchange-forum-transitions-in-mine-closure>

*I remember in the early days in 96/97 when it was starting there was no consultation with our mob and that sparked an uproar from all of our mob and protests. One thing about the Gulf country, we're Gulf warriors up here, don't push us too much or we'll stand up, we don't muck around. **Alec Doomadgee (Waanyi First Nation – New Century mine)***

*Because of the rush of the mine – the native title claim was rushed. It was pushed by the government.... There wasn't even going to be negotiations I believe cause we didn't have native title then, we had to go ahead negotiating or the mine would go ahead without us. We got them to negotiate through Murrandoo Yanner – I call him brother through my stepfather. We went and staged a protest at Lawnhill gorge to get the government's attention. **Rhonda Jacobs/Evans (Waanyi First Nation – new Century mine)***

*Had a lot of concerns about the mine and didn't want it initially, so held them up for 8 years. Waanyi didn't want it – but they won some people over with their bribes, threats. So, in the agreement we started talking about things such as protecting cultural heritage, protecting the environment, not leaving any mess, minimising any social impacts – including us being marginalised. Was the first agreement under the Native Title Act...held a social media campaign, held them up in court – repealed the EIA and SIA – dragged it on for years. **Murrandoo Yanner (Gangalidda First Nation – New Century mine)***

*The first agreement or the first attempt at an agreement was a result of huge tensions between Traditional Owners and the mining company. At that time, it was CRA and they established an agreement, called the good neighbour agreement and, obviously, even the title itself shows that the intent was that the mining company would be a good neighbour to the communities that surrounded the mine. And there's five communities of varying sizes where different Traditional Owners live. That the Good Neighbour Agreement specifically dealt with the "community" is itself not necessarily reflective of traditional ideas [of customary rights and interests] and what we're finding now is that we are dealing with the ongoing consequences of that very early agreement. **Kia Dowell (Gija First Nation – Argyle mine)***

6.2.2 The local negotiated Agreement

*It's caused a lot of conflict between Waanyi people. We had some people who were very greedy for money and there was compensation paid out and only a few benefitted and that still goes on. There are only a few who get to sign at the bank and that was going on for a long time – until we got a PBC [prescribed body corporate organisation as a result of the successful native title claim] – and that does a lot now – with helping out with funerals and stuff. But still the compensation comes through and still it doesn't help..." **Rhonda Jacobs/Evans (Waanyi First Nation – New Century mine)***

One of the aspects of the agreement was the Aboriginal benefits trust which put \$20Mill, as we had no businesses in the lower Gulf at that stage, to a committee of Aboriginal leaders to allow them to establish or purchase businesses. So, we went from owning no businesses, to some on Mornington Island, here, at Burketown, Doomadgee, Normanton, now owned by the mob. We obviously have to go through a teething and gain experience to be good at that, but they seem to be going along well. The fact that we even got our leg in the door and have broken this apartheid model from the previous

decades is a good start. **Murrandoo Yanner (Gangalidda First Nation – New Century mine)**

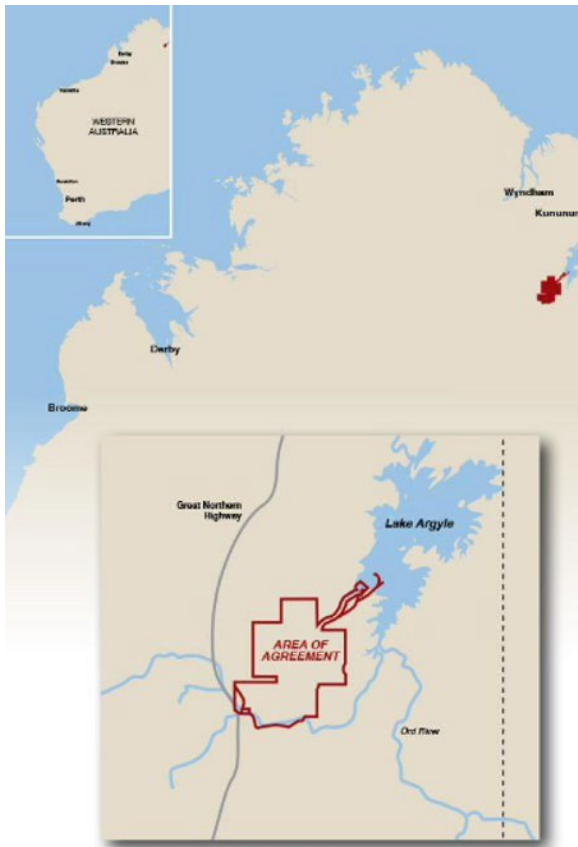


Image 9 – Argyle Mine

Image 10 – Kimberley Region

*Nowhere in the Good Neighbor Agreement or the current, Argyle Participation Agreement was the acknowledgement of the direct destruction of the women's site [Barramundi Dreaming] and that story, and there is nowhere in written history about why that occurred or was allowed to occur – not by CRA, Rio Tinto, the WA State Government, or the Kimberley Land Council. **Kia Dowell (Gija First Nation – Gelganyem Trust Chairperson Argyle mine)***

6.2.3 Country and spirit

We're seven dawang (family estate groups) connected to the barramundi dreaming site – which is a site of significance for women, both the open pit and now the underground mine. In 2008, the open pit mine was intended to close, but the managing director at the time undertook a feasibility study and subsequently extended the life of mine by going underground. I know that that was an extremely distressing process, because that story for the women, is where the heart of the barramundi ancestral woman is, she fell into the water as they tried to catch the barramundi, trying to trap the barramundi. And we know from recent experiences and past experiences from non-Aboriginal people that they have

*had spiritual encounters underground – there's about 16 kilometres of underground tunnels, now that is there. **Kia Dowell (Gija First Nation Argyle mine)***

*I still think today the mine has done damage to our country. I still can't go past there without feeling hurt. Before you used to see the lovely hills and now the dirt – you can see it from both sides of the road from Lawn Hills to Gregory [pastoral leases]. **Rhonda Jacob/Evans (Waanyi First Nation – New Century mine)***

*There's two main Dreaming's for the mine site area; the dingo is one of the main stories – the Bajangu dog [Warrgi in the Waanyi language] and you rarely see dingos around there anymore. And the other one up in the Constance ranges is the big Goanna dreaming – the Wanjurla [Jumburuna in the Waanyi language] dreaming. And we hardly see goannas around there anymore. We used to go out there all the time to a place called Muswellbrook and there were goannas everywhere when I was a kid, everywhere! It's obvious that the country is sick cause you rarely find goannas around there anymore. **Alec Doomadgee (Waanyi First Nation – New Century mine)***

6.2.4 Relationship with the company and governance structures

*The structure and the way that Rio Tinto and Traditional Owners [TOs] have been interacting is through a forum, called the relationship committee which is made up of representatives from across the seven families and also Rio Tinto. The whole reason it was called the relationship committee is because at that time tensions were really high, there was no trust or very little trust between the mining company and Traditional Owners so the focus was very much on resetting the relationship...What we know now is that we need a new way for decisions to be made, a model for decision making that is more culturally appropriate and one that puts our Elders and senior people in positions of cultural authority rather than simply being a box for the mining company to tick. **Kia Dowell (Gija First Nation – Gelganyem Trust Chairperson Argyle mine)***

*At the initiative of Gelganyem, we have insisted that an interim model that more appropriately involves Traditional Owners during Mine Closure and through that leadership, through the courage of our Board and all Traditional Owners who have been involved, we've been able to demand that Rio Tinto listen to what we're saying in terms of the cultural governance model and I'm really proud to say that in 2017 that was one of the very first things that I was able to achieve is to establish culturally appropriate forums for things like the Women's Underground Advisory Group, Cultural Heritage Advisory Group – forums where gender based decision-making was necessary without negatively impacting on the ability to influence, challenge, or resolve issues. Making sure that the right people who had the right level of cultural authority had the appropriate forum to be able to exercise their rights as TOs. And so, we've been working on this interim cultural governance model, our goal is to have something permanent in place within the next 6–9 months so the power shifts can take place. **Kia Dowell (Gija First Nation – Gelganyem Trust Chairperson Argyle mine)***

6.2.5 Employment and business opportunities

We brought Downer in [as a Joint venture partner] as they have the capability in the mining space. We've now rolled into just Waanyi as Downer unfortunately have sold up their mining business. So, we've now had to rejig how we operate. We've brought in a new company called Epic who is a more environmentally friendly company who does a

*lot of rehab stuff, which is really good for us.... We're looking at ways to improve our business nous with people who have the capability to show us how to manage the environment. A lot of Aboriginal people are not educated by the formal system and we are also away from the old ways and we are trying to bring that back through business – so one way to do this is to partner up with really good people. **Alec Doomadgee (Waanyi First Nation – New Century mine)***

One of those success stories, although it does feel very much too little, too late, is around Traditional Owner [TO] businesses. In the last three years we have been fighting so hard for Rio to actually do what it is required to do anyway, through the agreement. 100% of our TO businesses are now engaged in delivering contracts related to closure. And in that space – just to give you an idea of the quantum and talking about it might sound like a lot of money, but I'll give you a comparison. So, in two years we've been able to secure \$65 million worth of contracts for Traditional Owner businesses, but the closure budget right now is about half a billion dollars – \$500 million.

*It's a start, but it's a bit late and the mine has been operating since the 80s. As a result of the lack of compliance by the company itself it has also meant that there was push for Traditional Owner businesses to essentially fight over scraps because we were, like everything to date, an afterthought. We acknowledge that the intention when the Agreement was signed was to develop and grow successful Aboriginal businesses but the reality and intention are worlds apart. **Kia Dowell (Gija First Nation – Gelganyem Trust Chairperson Argyle mine)***

Is it possible to co-exist?

“Until there is power equity the answer is no. Mining companies typically interact, good intentions aside, from a position of extreme power, influence and resourcing. Agreements often benefit governments more than Aboriginal people, via GST, subsidies, infrastructure investment, etc.”

– Kia Dowell (Gija Argyle mine)

6.2.6 Mine closure and rehabilitation

*When the mine started to close up, they just sent everybody back home, paying people off ... should have been a Waanyi ranger station there. **David Escott (Waanyi First Nation – New Century mine)***

*Everybody just forgot about the Country, thinking about money, then you have these organisations coming up, not one, all these different, different organisations so the money just goes [gesturing] – we made an agreement – but we've got nothing – mine will be closed down and we get nothing. **Kingston Brown (Waanyi First Nation – New Century mine)***

*Let's be honest – there's a massive hole in the ground, it will never be fully rehabilitated to its original glory. There's no way you're going to bring back the 10-mile waterhole, the Jaminy ground, which is a ceremony men's ground – that's been destroyed. There's no way you're going to bring back all the red ochre they've dug out of the pit, that's been dug up and put somewhere else. There's no way you are going to bring back Discovery Hill or No Name Hill which were two massive hills that were sacred sites that got destroyed. **Alec Doomadgee (Waanyi First Nation – New Century mine)***

HA – They never talked to anybody, they just paid everybody off and that was the end of it.

SH – Have you ever seen a mine closure plan?

HA – No I never seen one. **Henry Aplin (Waanyi First Nation – New Century mine)**

*In the plan they are supposed to rehabilitate the land – but that didn't happen – you sign this paper, you sign that paper and they say that we'll come back to you about it, but they never come back. **David Escott (Waanyi First Nation – New Century mine)***

By and large I'm very happy that the mine is closing because there has been a level of dependency created and it's really impacted on our ability to exercise our voices in the way that our old people and Elders intended. The very fact that Native Title was never pursued but was intended to leave many questions in my mind and has meant that Gelganyem has been forced to act in a quasi PBC (Prescribed Body Corporate) way.

*That in itself creates a very complex set of expectations and makes it really difficult for the Board to know where to focus our attention, so in the past three years we have been putting out fires and cleaning up in preparation to support the Native Title process in the most respectful way we can. The unintended consequence of Native Title not being determined yet is that there is a very real sense of unease and discomfort from a cultural point of view because many people feel and know that they cannot talk for someone else's country but the Agreement has forced all seven family groups to take an "all or nothing" approach. This has created division in recent times and no-one is prepared to be transparent about how it came to this back when the Agreement was executed. **Kia Dowell (Gija First Nation – Gelganyem Trust Chairperson Argyle mine)***

*MMG wanted to go away and put the obligation onto this other little company and one of their obligations is to mine closure. I don't think anyone's got any intention of doing mine closure. I don't reckon they're going to fulfil their obligation under the Gulf Communities Agreement or anything in relation to closing that mine down. They just want to wash their hands of it and walk away from it. There's big money in mine closure – that could really be the industry for Aboriginal mob – if it's tapped into and resourced properly. There is millions of dollars in the bond money – you'd think it was also in the interest of the state government to facilitate that – yeah! **Alec Doomadgee (Waanyi First Nation – New Century mine)***

*The mine closure plan was not discussed publicly or openly with Traditional Owners as a whole until 2017/2018. We are constantly pushing Rio Tinto to uphold and deliver obligations within the Argyle Participation Agreement. Though the mine closure plan has been submitted to the state government, no feedback has been formally shared with TO's. We will continue to push the State and the mining company to come to the table, it's not a matter of if but when from our point of view. **Kia Dowell (Gija First Nation – Gelganyem Trust Chairperson Argyle mine)***

6.2.7 The future

In terms of what we dream of... we really dream of having our country back. In a way, that is as close as possible to pristine. The reality is that we are very far from that. There's a tailings dam there, we know there is infrastructure that is in situ underground which the women have never consented to... And the open pit is essentially going to become a huge lake. Which is what we think about: some of the challenges and

opportunities...The payments committed to within the Argyle Participation Agreement have stopped...but we feel that it's going to be in the best interest of Traditional Owners, because it has created a really unhealthy dependency.

*We're trying to now support and enable Traditional Owner families and communities to look at different ways of benefiting from the mine rather than going and getting what we call "sit down" money, where you go you sit down at a meeting you get paid because you show up but you're not actually exercising your voice. Because protocol has dictated in the last 20 years that you don't need to. This has been a three-year process but for many families it feels like this took place overnight, all we can do is try but we know that we are not going to get it exactly right and that there will be people who will feel as though we didn't do enough. **Kia Dowell (Gija First Nation – Gelganyem Trust Chairperson Argyle mine)***

6.3 Canadian voices and themes

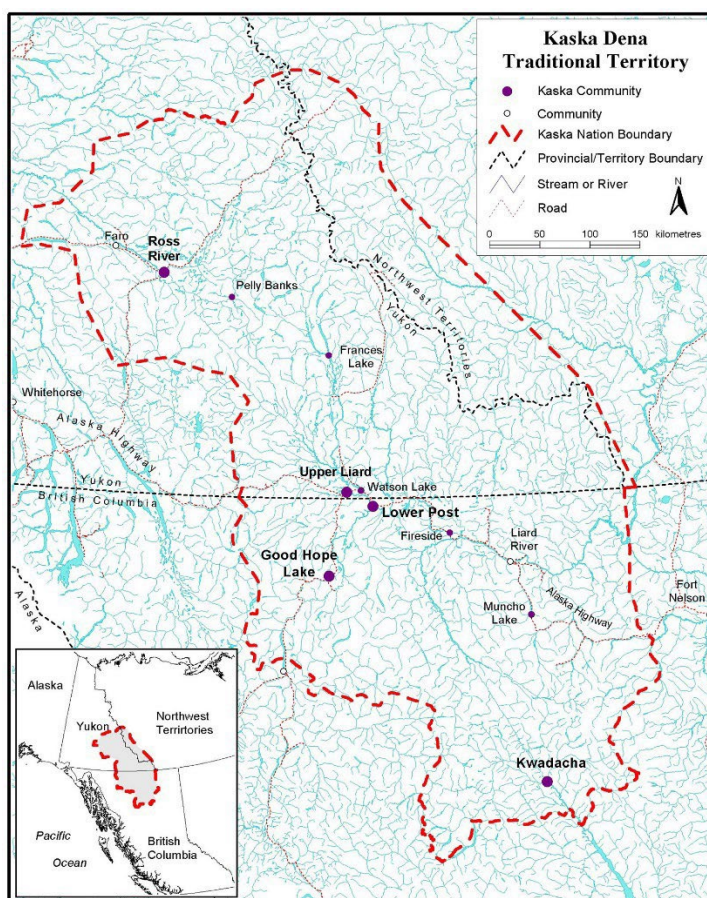


Image 11 – Kaska Dena Territory in the Yukon.



Image 12 – Faro mine, in the northwest of the map.

6.3.1 Ross River Kaska Dena (Yukon) – Faro Mine and Remediation Project

The co-research between Memorial University and Ross River Dena Council on the Faro Mine and Remediation Project was conducted for the Indigenous Exchange Forum on Mine Closure through the research agreement between the Ross River Dena Council and Caitlynn

Beckett for her PhD research, which includes community-directed research outcomes.⁸ This project's objective is to centre the Ross River Dena story of the Faro Mine in future and ongoing remediation discussions. In preparation for the Forum, Beckett, the Ross River Lands Office (Stephanie John and Roberta Dick), and the Faro Secretariat (Kathlene Suza) reviewed interview questions, contacted Elders, and completed interviews throughout October 2021. All interview data from Ross River Dena members is owned by Ross River Dene Council and used with their permission.

The Faro Mine (or the Cyprus Anvil Mine) is an abandoned lead-zinc mine on Ross River Dene territory in Yukon, Canada. The mine site is located in the Tse Zul mountain valley within the K'asba zela' region of Ross River Dena's territory in south-eastern Yukon. Ross River is a village at the confluence of the Ross and Pelly Rivers and has been a meeting point of many Dene groups and families over countless generations. The Faro Mine was developed illegally on unceded Ross River Dena territory in 1969 and closed in 1999 due to the bankruptcy of the company that owned it at the time. It is now a government liability, and the Faro Remediation Project is led by the Canadian Government.

The Faro Remediation Project is of paramount importance to the Ross River Dena Council (RRDC) and Ross River Dena members since the Faro mine was the first mine development on their territory and had many negative legacies. The Faro Remediation Project is an important mechanism for ensuring that some of these injustices are confronted and providing benefits and healing opportunities for Ross River Dena in the Faro area.

6.3.2 Tłıchų Dene knowledge to action research network: diamond mines region

The co-research with the Tłı chų in relation to the diamond mines was conducted as part of the Indigenous Exchange Forum on Mine Closure through the research network, "We Will Not Be Banned From Our Land". This is a Dedats'eetsaa Tłı chų Dene knowledge to action research network, which brings together Tłı chų Elders, youth, community leaders, and academics, in which Rebecca Hall (Queen's University) is a stream co-lead. In preparation for the Forum, the Tłı cho/Queen's team interviewed community members about their experience of the diamond mines and their expectations, aspirations, and concerns regarding forthcoming mine closure. Because of COVID-19, these interviews were conducted over Zoom. Some participants preferred to remain anonymous; as such, we do not include the names of Tłı chų participants here.

6.3.3 Early days

In many of the settler histories of mining in the Yukon and across Northern Canada, settler or newcomer men are celebrated as the "discoverers" of mineral wealth. For many Ross River Dena Elders, a part of mine closure and remediation means disrupting these "discovery" narratives and centring their own stories of their land and the injustices of land theft through mineral staking and development.

Al Kulan [one of the men who "discovered" the Faro mine] was really poor in those days – he would sleep in the corner of the tent. Mom would patch him up and give him moccasins and everything – he never turned around and looked at us or gave us anything. He built his own house down there – if I knew how to do these things, it would have been my house, I would have done it. You can't trust anybody. Al Kulan teaches all

⁸ Note that there are two spellings of Dene and Dena. The Kaska River Dena spell this language name as "Dena", while other groups in the Northwest Territories spell the language name as "Dene". This reflects, in part, pronunciation differences between groups.

*the people not to trust. There are so many stories – I could write a book. **Grady Sterriah (Ross River Dena – Faro mine)***

*When that mine came... We moved out; they chased all the game away. Just start taking over the whole place. Before that I was just a young fella about 14 years old, I worked for Al Kulan he was taken down that way before, with Dena Cho, showed those guys were that ore was... and I was out there working doing soil sampling for them. Not knowing I'm, you know, giving my land away. **Willie Atkinson (Ross River Dena – Faro mine)***

*We all worked in prospecting – my grandparents – we all told them where all the rock is. Us young generation worked with Al Kulan – stayed in Van Gorda [one of the mine areas] – stayed where the mine is now... where the tailings pond is was tent city. This [remediation] will go for years and years and I would like our people here to get a job and the work done on the tailings pond so that young people can come in and do their job. **John Acklack (Ross River Dena – Faro mine)***

6.3.2 Living with the mine

The quotations from the Tj̄ ch̄q̄ about living with the mine are not included at length, since mine closure is our focus, but many people spoke at length about living with the mines, comparing the benefits with the social impacts. By far, the most common experience of social impacts was the long periods spent away from home and community. Mine workers spoke of loneliness and isolation, while their family members spoke of increased household and community labours as a result of mine workers absent from home. The social dislocation will shape the ways in which the community approaches mine closure.

***Tj̄ ch̄q̄ First Nation (Diamond mines) Mine recruitment for Indigenous youth:** They just help you get your [high school] diploma and get your 100 credits and you're done, and then right away, people pushed into the mine.*

***Tj̄ ch̄q̄ First Nation (Diamond mines) Toll on households:** I think for families is the amount of time the leaders of the household are away like dads, they're all always going away for work all the time. It be tough on families. I know a lot of Family that split up because they're away and parents are away all the time. One of the big things, I think...A lot of people don't know what it's like up there. They think it's, we get it so easy being away and we don't have to do our own cooking and cleaning and all that type of stuff. But it's not, it's not easy being away from home. Sure, we get all that stuff, but still, you're away from home and you don't get to see your family members for so long.*

For the Ross River Dena, the Faro Mine and the associated townsite caused ongoing displacement from an area that was once a breadbasket. Ross River Elders emphasise a lack of opportunity for their community, not only because of prejudice in hiring processes, but because of pollution on their territory and inequity in services offered to the community of Ross River.

*We lost a lot... we've been chased out of there by the Faro people... Not a very good experience with Faro Mine. I even tried to get a job there and I was turned away from the very place where I was born. **Minnie Besner (Ross River Dena – Faro mine)***

*Faro... was almost like a different continent altogether. Because you come here, and everybody says: "you don't have the services like Faro had?" You know, we still don't. And Faro benefited in a big way. **Nora Ladue (Ross River Dena – Faro mine)***

*The town of Faro itself is an impact on us... I think the impacts when we look at it are huge culturally. **Chief Jack Caesar (Ross River Dena – Faro mine)***

6.3.4 Impacts of the mine

Land, traditional activities, and food sources:

*Yeah, it does affect part of your hunting... My grandfather would travel there [mine lands] with dogsled, my uncles too. They were culturally into hunting and trapping. And the caribou, they used to be migrating around here. They had been coming here for a long time. **Tłıchǫ First Nation (diamond mines)***

*And, you know, that [the mines and mine employment] comes with social impacts, right?... And the continuation from the residential school fallout. That's one piece. Another piece is the impact on our sustenance, our main traditional food source: the caribou.... And that was, since time immemorial, that was our home state. That was how we put food on our table. And what was promised to us was, "we're going to introduce you into the wage economy, and you'll no longer need that type of sustenance". And today, that might be the major impact for the Tłıchǫ. The real legacy that's left behind. And when we talk about legacy from diamond mines, the talk was that there would be educated Tłıchǫ, but really what we have, we don't have a single professional Tłıchǫ engineer. After 25 years of world-class diamond mines, we don't have one Tłıchǫ citizen who is an engineer. The diamond mines failed. And not one of us was a mine manager. So that's the legacy that they promised and is the legacy that we are left with. From 400,000 heads of caribou to now: 6,000. And that's the real legacy. **Tłıchǫ First Nation (diamond mines)***



Image 13 – Northwest Territories and the Tłıchǫ Dene



Image 14 – Diavik mine

*The caribou are going further east because of the mines. They are not going through my town anymore. It's hard for us to get to the caribou now. We have to go further out...It's not good for the caribou because I live on caribou and fish. It's my livelihood. **Tłjchq First Nation Elder (diamond mines)***

6.3.5 Mine closure

The three themes of adaptation, loss of employment, and remediation and repair focused the mine closure discussions.

For the Ross River Dena, the closure of the Faro Mine had few direct impacts on employment, since very few community members ever received a job at the mine and the Dena Council received no benefits from the mine. As had been expressed many times throughout the operation of the Faro Mine, Ross River community members' top concern was how their land would be protected from further damage and how to ensure that animals and plants would be safe. The mine has been in remediation planning for over 20 years now, and many of these questions remain unaddressed.

*I think the biggest impact I saw in my lifetime was the displacement of people that used to be there. **Norman Sterriah (Ross River Dena – Faro mine)***

*Can never make it look as same as again, but water is going to be... 100 years from now they will still be cleaning that water. And you can see, they want to put more mines in. If they do that everywhere they go, imagine, 100 years down the line... this used to be a good hunting spot here one time. **Willie Atkinson (Ross River Dena – Faro mine)***

Tłjchq experience of mine closure:

*In the north, people learn to cope, learn to adapt. For centuries, now, anybody, our people have been learning to live. Adapting to new tools, adapting to new work. It's not easy learning English. It's not easy learning to adapt to the new technologies today. Especially in the mining areas...And there are so many people who rely on mining systems, so it's going to be difficult. Having to hustle, relearn, take a different trade, learning to live without an income. How do you buy, even your traditional tools? Having to move back to the simple life that once our people lived is not so simple anymore. **Tłjchq First Nation (diamond mines)***

Tłjchq First Nation on incorporating traditional knowledge into mine closure plans and remediation:

Take our knowledge of how we know this land operates and embed it into how you remediate and reclaim this land that you've destroyed. You've already taken our food base away, and you think we should be buying food from the northern store? No. That needs to change. That mentality. Do I believe in traditional knowledge being part of the plan for remediation and reclamation? Yes. And that needs to come from our Elders. And they will tell you how it should be.

If the mine closes you need to have another plan, another job you can look to. So, for mine closure, it is going to lose part of you, because some of the guys have been working there for years, so they are going to lose a part of them when the mine closes.

A lot of families rely on it. I wouldn't have worked there if I didn't need it financially. Like, I have a house. I have things I need to take care of that my son needs.

*There are several hundred Tjchq people working right now, within the mining industry. That means that, you know, for every one family or every one employee, there's often a number of families that are getting some support through that person working. So...in the non-Tjchq societies, it's, you know, one person works, that family is fine. But it's broader than that, in most communities. People are supporting a number of people and helping and all that. **(Tjchq Government Employee, non-Indigenous)***

Reclamation as Sovereignty

"I want a repatriation [or rematriation] plan – a sovereignty plan... What is the definition of reclamation anyway?... Well clean it up and give it back, that's what we want – clean it up and then we want it back."

–Norman Sterriah (Ross River Dena: Faro Mine)

Remediation and repair:

*Our Elders at the time said, regardless of what they say, we've lived here. Our Elders have been here since time immemorial and anytime you have any sort of destruction of the land, and at the heart of a migratory route, there will be change. But our traditional knowledge was overwritten by western science. **Tjchq First Nation (diamond mines)***

*The tailings pond. I want to know why they aren't covering it up or protecting it from animals. What about birds and that accessing it? **Willie Atkinson (Ross River Dena – Faro Mine)***

*We really want fencing around that area... keep the animals out. We brought this up to the government a few times – but they have "taken it under advisory". **Gordon Peter (Ross River Dena – Faro Mine)***

*They brought all that bad stuff here and that stuff stayed, and it hasn't gone away... and there's nobody to help to put money to a social program... I think that mining company should have some sort of treatment [facility] in our area. **Clifford McLeod (Ross River Dena – Faro Mine)***

*They were talking about planting different plants and trees and whatever – Ross River people can do that – keep them at their word to do this. **Gordon Peter (Ross River Dena – Faro mine)***

In reference to the mine road through Blind Creek: *They destroyed our gravesite... And they never bothered to try to fix it or anything. **Clifford McLeod (Ross River Dena – Faro mine)***

Contract Tł̨ ch̨ businesses and workers for diamond mine closure:

I think our people need to do it...They are throwing crumbs of business opportunity at our people.

If the mines close, it will be good. Because there will be jobs in mine cleanup. And then everything can go back to the way it was...Maybe then we'll get the caribou to come back again.

“The mining companies call it closure but I don’t think our people would call it closure at all. We would still see what is left behind, the changes to the landscape and the people, and years of monitoring to continue, so I wouldn’t call it closure, it would be beginning of something, maybe “it’s our time to rejuvenate...”

– Grace Mackenzie,
Tł̨ ch̨ Government,
Canada

6.3.6 The future

Ross River Dena community members emphasise the importance of a future at Faro that does not forget or cover up the past. Elders envision a space that is safe for animals and plants to thrive and where water will be clean again, but they caution that Tse Zul can never be the same again. Another key aspect of the Faro story is the displacement from the townsite and the reclaiming of community space for camps and gatherings. Central to this is discussions about compensation for the injustices of the development of the Faro mine on unceded Ross River Dena territory.

*I sure wouldn’t mind seeing some fresh water and beautiful beautiful beautiful you know, groves coming from that place... if they had houses that would be even better for whoever goes down there... okay could even change to one big place for camping **(Ross River Dena Elder – Faro mine)***

*We're talking about compensation. **Willie Atkinson (Ross River Dena – Faro mine)***

Tł̨ ch̨ post-mining futures:

*Well, really, our future, in the long term, is our land base...Our land is going to be our future and we just have to do it right. **Tł̨ ch̨ First Nation (diamond mines)***

*Maybe there will be positive impacts, like people would go out more in the bush more and people will start practicing their culture and people going out on the land. Maybe I’ll push people in that direction. That we go in a different direction than what we grew up with. When we grew up, we were always told, go work in the mines. Maybe now we’ll grow up with new directions, like go be a doctor or be a counsellor or mechanic. There are other jobs out there but not many of us were given that opportunity...And then thinking about them [the mines] being gone, maybe it will be a positive impact for Indigenous youth. But at the same time, I’m thinking, what would happen? Will the town still be okay? Will there be more unemployed people? Will alcohol and drugs go up, will crime go up?” **Tł̨ ch̨ First Nation (diamond mines)***

*I love practicing my culture. The school's chief Jimmy Bruneau regional school and the chief had a saying, "be strong like two people". That was the saying we always had growing up. The modern way and the traditional way and learning how to balance the two. **Tłı chq First Nation (Diamond mines)***



Image 15 – Nunavik Territory



Image 16 – Raglan mine infrastructure

6.3.7 Nunavik Inuit and Raglan Mine: New approaches to closure

Although direct participation in the Forum by community members was limited due to COVID-related restrictions on travel and limited internet connectivity, the Raglan Mine Closure Plan Subcommittee was represented at the Forum by Jean-Marc Séguin, representing Makivik Corporation, an organisation that represents the Inuit of Makivik, and the quotes below are his.

Makivik is one of the signatories of the Impacts and Benefits Agreement with the mine, called the Raglan Agreement. Through this agreement, there are provisions for Inuit royalties, Inuit employment, and environmental monitoring, as well as the right of first refusal for equipment and infrastructure remaining after the closure of the mine. When the parties renegotiated their agreement in 2016 as part of an expansion of the mine, the Inuit parties raised concerns about the long-term management of the mine tailings facility.

“So, part of the result of this discussion was to create a subcommittee specific to the mine closure plan, where Inuit could sit at the table and share their knowledge, share their input, and be part of the review of the mine closure plan.”

Although the Raglan Mine is expected to remain operational for at least another 20 years, the Closure Plan Subcommittee was launched in March 2018 to establish and maintain a dialogue with the mine’s Inuit partners about mine closure and integrate the traditional knowledge of the communities. This is a novel approach to mine closure, which benefits from being multi-stakeholder, organised far in advance of closure, and made up of members who are willing and committed to achieving the goals that have been set. The objective is “to integrate the traditional knowledge of the communities, but also to exchange the scientific knowledge of the technical experts and the mine”.

The Subcommittee includes representatives from the communities of Salluit and Kangiqsujuaq, Makivik Corporation, Glencore Raglan Mine, and social and technical mine closure and remediation experts/researchers.

The main goals of the Subcommittee are:

- Develop the expertise of Subcommittee members
- Keep the communities well-informed
- Establish clear Subcommittee governance
- Review the full Mine Closure Plan

In the last year, progress towards these goals has been challenged by the COVID-19 pandemic, but key Subcommittee accomplishments included: reviewing research on mine closure by students working in collaboration with the group; developing a mine reclamation “microprogram” through Université du Québec en Abitibi-Témiscamingue that will help build the capacity of the Subcommittee and, in future, community members; creation of a 3D model of the Raglan Mine tailings facility; input into the hiring a Closure Plan contractor. The Subcommittee has also assisted Inuit partners in addressing the legacy environmental effects of a nearby abandoned mine, the Asbestos Hill mine, by meeting with government representatives to discuss plans for the remediation of this contaminated site.

7. Shared experiences and insights

There were many shared themes and experiences amongst the participants and their interactions with the mine/s on their lands. Below is a brief summary of what was shared.

Mines as an expression of settler colonialism:

The mine as an expression of the continuity of settler colonialism was a consistent theme for most of the groups. For instance, European settlement in the Canadian north was initially a result of extractive ventures; indeed, in the Northwest Territories as forms of “development” on First Nations lands has occurred since settlement and so the diamond mines are in a line of extractive activities, which are, themselves, part of a larger process of settler imposition. As a result, the participants tended not to speak about mines as discrete developments. Participants thus took a long view of the interaction of the mine and associated infrastructure as part of cumulative impacts on their lands. This long view also shaped discussions of mine closure, as a relational process of mitigation and healing, not as a discrete event or “impact”.

A subset of this ongoing colonialism is the disregard for the pre-existing values, tangible and intangible, that the land holds for First Nations peoples. This was raised through the still active memories of the destruction of places or sites of significance in the construction of the mine and associated infrastructure. While, in other comments, the mine was closely associated with the loss of control over territory/Country: the marginalisation of the original First Nations inhabitants in remembering when they were not welcome in the new mining towns, in terms of resettlement and subsequent alienation from homelands. This displacement prevails as a living memory and lived experience.

Inequitable power relationships:

Mining companies typically interact from positions of power, influence, and monetary wealth. In some instances, mining companies directly influence regulatory change and government decision making with major new infrastructure or expanded project sites. In Australia, this

can include rushed native title outcomes which increase legal marginalisation of peoples and contestation between groups. The tight negotiation window of six months under the *Australian Native Title Act 1993* (Cth) can have a multi-generational impact on First Nation Families.

This is a fundamental structural issue, as one of the participants noted, “these multinational companies have more money than many governments, they can beat governments into submission” (Murrandoo Yanner). Likewise, the question of who the agreements are most benefitting was raised. Also, in the Australian context it was observed that local agreements often benefit governments more than Aboriginal people, via taxation, increased jobs, subsidies, infrastructure investment, and so on.

Many of these mines were developed in the 1970s and 1980s and the local benefit-sharing agreements were only developed between the Company and the First Nations landowners when disputation was holding up the project. In the Australian Waanyi recollections of the history of the mine there was a consistent theme of resistance, disputation and subsequent political, legal and social action. The key message at that time being that, if the Traditional Owners hadn’t been assertive and compelled the state and the company to consider their interests, they would have been left without any benefit.

The emergence of negotiated agreements and land claims have helped to redress this imbalance in some cases. However, these agreements vary widely within and across jurisdictions, and very few reference mine closure and closure planning in any detail. These agreements may or may not be honoured as part of an ongoing relationship and dialogue.

Importance of culturally relevant governance and interface structures with the company:

The Canadian example of the *Raglan Mine Closure Plan Subcommittee* led the Forum as a good practice. Although the mine is expected to remain operational for at least another 20 years, the Closure Plan Subcommittee was established in 2018 to develop and maintain a dialogue with the mine’s Inuit partners about mine closure and integrate the traditional knowledge of the communities. This was facilitated by the existence of strong negotiated agreements.

In other cases, it was stressed that it was important to re-establish Indigenous governance processes, which are not represented within the agreements. In the case of the Argyle mine, this meant developing a separate women’s and men’s group to ensure that the gendered customary responsibilities were followed in relation to site protection.

The importance of trust and relationship building was emphasised strongly, in comparison with purely transactional relationships. The idea that “if we have a good relationship then the business can be discussed”, for the Māori crystallises in the concept of *kanohi kitea* or the “seen face”. This expression emphasises that trust is built through the visual – through meeting face-to-face, rather than remotely, via phone, email etc.

Post-mining employment strategies and the need for an exit plan:

In considering opportunities for those First Nations peoples who have been trained and employed in the mines post-closure, it was noted for the Tłı̨ ch̨ that the concerted drive by mining companies to recruit Indigenous youth also had a problematic side because, for many participants, they don’t see an exit plan.

In interviews, participants spoke about both the burden of adapting to mines (and their social and ecological pressures), and the ways in which mining now weaves through Tłı chq livelihoods, at individual, social, and community levels. More immediately, the Tłı chq perspectives provided speak to a concern raised by a number of participants regarding loss of employment and the need to retrain mine workers.

Similarly, in the Australian examples the issue of closure for the highly-skilled workforce was raised – where do these workers go post-closure? How are they to re-integrate back into the community? One of the participants suggested that the mining companies should look at how the army does it: “where they are left with all these skills and nowhere to apply them or they go and push some other mob out of the community – there needs to be a re-direction of those well-earned skills.”

The case of the Faro mine is an exception to this, as it has been closed for decades and Ross River community members never saw benefits such as training or jobs when it was operating. The Faro case shows that issues of exclusion, and “extraction” of value from Indigenous lands happens in many forms that extend beyond the “moment” of closure.

Opportunities that closure and reclamation offer Indigenous people and their businesses:

In some cases, there are now more opportunities for Indigenous businesses post-mining than during operations, where mine closure presents as a new business opportunity. In the Australian case of Century mine: “that could really be the industry for Aboriginal mob – if it’s tapped into and resourced properly. There’s millions of dollars in the bond money – you’d think it was also in the interest of the state government to facilitate that” (Murrandoo Yanner). Likewise, at the Argyle mine Traditional Owner businesses are now engaged in delivering contracts related to closure.

The importance of rehabilitation and reclamation work is a strong theme across all of the contexts: whether it’s the engagement with Indigenous rangers and the skill-set that is already established in caring for Country (Australia), or with the opportunity of intergenerational knowledge transfer in the reclamation and regeneration of the Faro abandoned mine, providing the opportunity to repair the land is vital.

An important element in the Raglan Mine Closure Subcommittee discussions is ensuring employment training and capacity building to ensure that Inuit people and businesses can benefit financially from the closure and reclamation process, through procurement and contracts as well as long-term monitoring. The repurposing of mine-related infrastructure (buildings, roads, energy installations, shipping facilities, etc.) should be included in closure plans, rather than being allowed to run down or be scrapped.

Indistinguishability between environmental, economic, social, cultural, and health impacts:

Across all the Tłı chq (diamond mines) interviews, when participants discussed the impacts of the mines, they talked about them in relation to the land and the disruption and depletion of caribou herds. This speaks to the indistinguishability of ecological, economic, social, cultural, and health impacts, as caribou are the primary traditional food source for the Tłı chq.

The interrelated impacts of the mines on land, animals, food source, and wellbeing shaped most discussions of mine closure. Indigenous communities are focused on closure outcomes

that protect and enhance land-based activities over the long-term. However, these priorities are not typically reflected in formal closure regulations or plans.

The impact on the customary economy due to the restrictions on land access and the reality that animals rarely occupy those industrialised lands and surrounding spaces is a very real one. How should the dilution of this cultural identity and practice be recognised, responded to, and remediated?

The possibility of mine closure leading to healing:

The possibility that mine closure and the associated reclamation and rehabilitation can lead to healing relationships with the land and greater space for Indigenous self-determination was a consistent theme across all the mines in transition to closure. That the ceasing of production – of mining the ore body – can lead to a new beginning was a hopeful element in many of the perspectives.

When is “closure” not closure:

Mine closure has very different meanings for the First Nations landowners than it does for the company. New sorts of issues emerge for First Nations peoples who remain attached to the land and who hold customary obligations and responsibilities toward reclaiming the landscape that will long outlive mining developments.

As Grace Mackenzie (Tjilchj Government) stated on the final day of the Forum: “the mining companies call it closure but I don’t think our people would call it closure at all. We would still see what is left behind, the changes to the landscape and the people, and years of monitoring to continue, so I wouldn’t call it closure, it would be the beginning of something, maybe it’s our time to rejuvenate...”.

8. Outcomes and benefits

All these groups have major mines on their lands and, in the majority of cases, consultation, engagement, and consent processes were sub-optimal or absent. By sharing stories, experiences, and the journey that they have been on the participants reaffirm their need for intergenerational healing – or possibilities for healing. This shared prioritisation for personal and collective cultural, social, and emotional wellbeing, as expressed through attachment to Country/territory, is a much-needed form of trauma recovery.

Mining, and inevitable mine closure, is for many First Nations a traumatic experience of seeing their traditional lands transformed into industrial sites, where the wealth extracted is not transmitted locally. Mine closure is viewed in this context as a wound, a scar on the Country and on the identity and belonging of First Nations peoples.

The inter-relationship between ecological trauma and socio-cultural trauma was stressed: as the land is healed, so too are the peoples attached to it. This reality was shared by many and it opened up the potential for learning and building from one another’s knowledge and expertise. As one of the participants noted, they are looking for answers about how to empower themselves by learning through others’ experiences.

Connections have been made from across the seas and across the continents. As forum organisers, we recognised the importance of bringing participants together, not just through their commonalities, but through a respect for the distinct and divergent experiences of the

groups. Participants were able to ask one another detailed questions about their unique context. At the same time, participants expressed the power of learning about groups facing similar situations – and sometimes operating with familiar extractive companies – on the other side of the world.

There were many intense moments, as expressed by this seminal comment from the Forum’s online chatroom:

From Amelia Williams (Aotearoa) to Everyone [Zoom chat]: *The issues are so intermeshed they are one. This Zui (sic: Zoom meeting) has been so intense, it has captured the views, emotions, heart a conference room could not.*⁹

9. Next steps

As we move forward from the Forum, we see three intersecting paths, which we outline below:

- Supporting connections
- Sharing knowledge
- Informing mine closure governance

The connections made between the groups was a powerful element of the overall project – as this culminated in meeting virtually at the Forum. There was a general consensus by the participants that the energy from the group was really positive and that we should seek to maintain and grow these connections with further meetings (see the quotes below). A central theme that emerged throughout the Forum discussions was the relationship with the company and the state, both historical and current. Whether a form of consent to a mine development was provided at the outset and an agreement was negotiated, or there was subsequent consultation after the mine was developed, how these engagements between industry, the state and Indigenous customary landowners evolve during life of mine is telling for mine closure.

Many of the issues raised, such as inequitable power relationships, harnessing the opportunities that closure can offer First Nations landowners, and inserting culturally and socially relevant approaches to rehabilitation and reclamation, all hinge on effective consultation, reciprocal engagement, and consent processes.

Mining agreement making and mine closure are the book ends of a mine life. This is where First Nation interface with the company primarily occurs. There is rarely steady or consistent engagement in life of mine planning and impact management between First Nations, the company, and the regulator. This creates a lull in the middle where mining relationships with First Nations are not undergirded or optimised.

There continues to be a lack of governance that includes agreed, resourced, and maintained lines of communication, delegated authority, relationship building, decision-making, and conflict resolution that define and reinforce productive and healthy working relationships. How to establish such networked governance is a key issue.

⁹ Zui is a combination of “Zoom” and “hui”. Hui is the Māori word for meeting so zui is a colloquial term, recently invented.

A possibility for developing future joint projects could be to further explore mine closure governance processes for each group, as they speak to intercultural interactions and the fundamental need to enable self-determination in intergenerational terms to manage for ongoing closure processes. Sharing experiences with what sorts of structures (i.e., committees, organisations) and processes work at this interface, and within the community, is an important element in achieving self-determination through nurturing good practice and good relationships.

Recognising that for the Indigenous landowners, mine “closure” has a different set of meanings than it does for the company would underpin such good practices. Culturally informed and driven objectives are crucial to ensuring equitable and successful closure. Acknowledging these relations and values is key to reconciling different interests and developing mutually beneficial outcomes, rather than just simply meeting externally defined closure regulations and standards.

Indigenous participants were keen to continue to lead and participate in conversations around reimagining closure, as illustrated in these quotes provided at the end of the Forum in the Chat:

From Kia Dowell – on Yawuru land in Australia:

1. International standards regarding closure so there is consistency, underpinned by UNDRIP.
2. Another forum of this kind in six months.
3. A specific session at the next AEMEE conference for Miners, Govt, etc. to hear from First Nations people, not a breakout session but a panel.
4. Online platform for sharing – is there one?

From Maui Hudson – Whakatohe – Aotearoa NZ to Everyone: “Space for sharing strategies based on practical examples...need a playbook for negotiating better outcomes...And a playbook for regenerating culture.”

From Ross River Dena Lands Office, Kaska Territory, Yukon, Canada to Everyone:

“Next steps: it would be useful to have more follow up discussions on specific topics that were emphasised over the past two days – especially strategies for ensuring community benefits. We would also love to meet everyone in person 😊”.

From Pauline Clark (iPhone) to Everyone: “Nga mihi. Would be great to dialogue more around cultural outcomes and agree on practical examples. Thank you for the opportunity to participate and hear the vibrations of the voices of the land. Mauri tu mauri ora”.

From Charlotte Boyt, Aotearoa to Everyone: “Kā mihi whanau, it would be awesome to continue discussions, keep connected and support each other through the changing times ahead (climate change and future land use). Thank you everyone for all that has been shared. Aroha Manawanui 🇳🇿”.

From Amelia Williams, Aotearoa to Everyone: “More of this please. But a face-to-face would be wonderful”.

Appendix 1. COVID-19 as a metaphor for Racism

Vanessa Elliott's (Forum facilitator and project co-lead) personal reflection.

During the planning and discussions for this Forum I would often reflect on how COVID-19 has been both a hindrance and a help. COVID-19 has given me, and all of us, a tangible experience of exclusion beyond our sphere of influence and personal control. COVID-19 has become my metaphor for racism. It is the first time I have been able to explain the prolific impact of racism to everyone. In a way that is personally and professionally received by everyone.

That is; before COVID-19 racism was cited as personalised – how you feel you are being treated. What we know from a global perspective is that racism is real and more often than not it is colonial and intentional. Racism is structural, systemic, personal, traceable, and transmitted across generations. It locks out the “other” and this is replicated in notions of community norms, opportunities, and regulatory and industry focus, purpose, and practice. The momentum of racism is so profound that its origins are no longer the focus point, like COVID-19 we should all be checking in our attitudes, behaviours, assumptions, and contacts to future proof our society.

Racism has always had an economic and socially isolating impact on First Nations. It has always evoked fear, removal, restraint, social and emotional wellbeing impacts, and at time recourse.

This report is not about racism. The report is about how the origins of mining predetermine the culture of mining and the closure terms of mining. Mining in its entirety has historical origins in frontier battles and settler conflict. Mining stems from colonial strongholds that breed racism, and this has been replicated in many nations.

The perspectives shared in this Forum reveal how systems and structures were designed and maintained to proliferate exclusion and reverence for those who are included.

That is why the visibility and voice of the “other” is critical to change.

Academia, industry, government and community, including families, have had to have a deep recalibration due to COVID-19. As the facilitator of this process, I invite the reader to extend their recalibration to how they see us, receive us, and work with us as First Nations in all aspects of professional and personal interface.

In the context and purpose of this project, I encourage you to include First Nations in the whole life span of mining, and all that you do on Country to us, for us, and about us. The time and cost of building relationships should be built into the business bottom line because it's worth it.

This report is our way of bringing us all together to recalibrate and redefine the terms of our future working relationships.

Appendix 2. Glossary of terms

Māori glossary of terms

Ara tawhito	Ancient pathway
Atua	God
Awa	River
Haka	Dance
Hapū	Sub-tribe
Iwi	Tribe
Kaitiakitanga	Guardianship
Koha	Gift
Kōhatu	Rock
Kōrero	Talk, story
Mahinga kai	Food gathering place
Mahi	Work
Mana whenua	People who hold territorial rights
Maunga	Mountain
Mauri	Life force
Mokopuna	Grandchildren
Papatūānuku	Earth Mother
Pounamu	Greenstone
Ranginui	Sky Father
Roto	Lake
Runanga/ Runaka	Iwi council
Tangata tiaki	Guardian
Tāngata whenua	People of the land
Te Taiao	The Natural World
Tūpuna	Ancestors
Whakaaro	Idea
Whakapapa	Genealogical connections
Whānau	Family

General glossary of terms

Caribou (reindeer)	Canadian mammal widely used by First Nations peoples as part of their customary food
Ganggalida	Language and First Nations group in NW QLD
Waanyi	Language and First Nations group in NW QLD
Gija	Language and First Nations group in the Kimberley region of WA
Jaru	Language and First Nations group in eastern WA.
Ngarluma	Language and First Nations group in the Pilbara region of WA
QLD	Queensland
WA	Western Australia

Appendix 3. Indigenous Exchange Forum Agenda

Indigenous Exchange Forum: Transitions in Mine Closure

Notes and Agenda 1– 2 November (Canada) 2–3 November (Australia & Aotearoa)

Overall Purpose: Indigenous Knowledge Exchange and Networking

This Forum will be step 1: Building Connections

Intentions:

- To provide an independent and culturally safe platform to facilitate the connection between First Nations peoples, whose customary lands have been impacted by mining.
- To empower First Nations voices individually and collectively and engage their experiences and lessons learnt through online network exchange.
- To facilitate the network exchange between Canadian, Australian and New Zealand First Nation impacts, issues, and innovative ideas in response to mine site transitions and mine closure.

Reciprocity:

- To recognise the unique position of First Nation leaders – both within their nation state (ie. across NZ) and between states – as underserved voices in the research of mine site transitions.
- To build a network for future sharing, grounded in agreed First Nations ways of working.
- To belong to an Indigenous knowledge exchange that is seeking a First Nations-led research practice in mining transitions and post-extractive futures at different scales.

Forum Protocol:

To ensure that the Forum is a decolonising experience we will not engage in haste or reduce the process to an outcome. The process of coming together and being mindful of what each individual brings to the moment, is itself an important outcome. Though our synchronous sharing may be complex due to the time zones – we will ensure that the integrity of the sharing that occurs is not diminished by the strictures of timing or format. We will ensure that each participant comes away from the Forum not only wiser from sharing experience and expertise, but also empowered from enabling the truth of Indigenous methodologies. We each have a responsibility to the knowledge holders who have shared their knowledge with us, as we “Walk backwards to the future with our eyes on the past” (Māori expression).

The Forum window times for each day are:

- Perth / Broome: 7am – 10.15 am on Tuesday and Wednesday
- Brisbane / Burketown: 9am – 12.15pm on Tuesday and Wednesday
- Melbourne / Canberra: 10am – 1.15pm on Tuesday and Wednesday
- Auckland / Tauranga: 12pm – 3.15pm on Tuesday and Wednesday
- Whitehorse: 4pm – 7.15pm Monday and Tuesday
- Yellowknife: 5pm – 8.15 pm Monday and Tuesday.
- Montreal / Kingston: 7pm -10.15pm on Monday and Tuesday
- St Johns: 8.30pm – 11.45pm on Monday and Tuesday

Zoom cultural protocol

This Forum will be delivered fully online via Zoom Video Conferencing, please see links below.

Some groups will also meet in person and join us from the same room.

It is vital for us to help each other to have the best visual and auditable outcome for the conference to enable maximum opportunity for participation.

We have engaged a Technical Facilitator, Simone Maus, based in Melbourne, Australia, who will be available at the Forum to answer any technical questions and to help out with any technical issues.

You can email her on: simone@collectiveinsight.com.au between now and during the Forum if you have any technical questions.

When in Zoom:

- Change name to Name – Country
 - (You can change your name by clicking on the three buttons on the top left of your picture).
- All cameras on, if possible and connection speed allows.
- Microphone on silent (Mute) when not speaking.
- Select Gallery view or Speaker view so you can see the group or who is speaking.
- Post questions in the chat.
- Use headphones for better sound quality.
- If you call in via phone – tell us who you are.
- If you need to leave early, leave a goodbye message in the chat.

The Zoom meeting room will open 15 minutes before the start time. Please come early to allow for getting settled with your sound and video. You will be able to meet and mingle with others in one of our campfire or balcony break-out rooms.

Zoom Links

Join from PC, Mac, Linux, iOS or Android: <https://uqz.zoom.us/j/82746791833>

Or iPhone one-tap (Australia Toll): +61280152088,82746791833#

Or Telephone:

Dial: +61 2 8015 2088

Meeting ID: 827 4679 1833

International numbers available: <https://uqz.zoom.us/j/kclx40Jgz3>

Agenda Day 1: 1 Nov. Canada, 2 Nov. Australia/Aotearoa

Part 1: Welcome to Country / introductions and cultural performance

<p>6.45 am WA 8.45 am QLD 11.45 am NZ 3.45 pm Whitehorse 4.45 pm Yellowknife 6.45 pm Montreal / Kingston 8.15 pm St John's</p>	<p>Zoom Room Opens:</p> <p>Please come early to check your tech and you can informally catch up with your colleagues in one of our break-out rooms.</p>
<p>7am WA 9am QLD 12pm NZ 4pm Whitehorse 5pm Yellowknife 7pm Montreal / Kingston 8.30pm St John's</p>	<p>Introductions:</p> <ul style="list-style-type: none"> • Formalities – Vanessa Elliot / Sarah Holcombe • PVCIE Prof. Bronwyn Fredericks welcome to UQ and Country • Prof. Neville Plint (SMI Director) welcomes all participants to UQ / SMI • Prof. Deanna Kemp (CSRM Director) welcome <p>Cultural performance – Ancestress (Teila Watson)</p> <p>Online Sharing Process:</p> <ul style="list-style-type: none"> • Forum Zoom Protocols – Simone Maus (technical facilitator) • Background and Vision - co-facilitators Vanessa Elliot and Sarah Holcombe • Our aspirations, vulnerabilities, victories and voices - what we hope to achieve and our shared research journey • Confirm the Indigenous knowledge protocol <p>1 min Silence – To acknowledge the voices that go before us, the voices that were lost in translation and the voices that are yet to be heard.</p> <p>Individual introductions: Country, Kinship and Role today</p> <p>Collective Starting Point: The Northern Hemisphere, our Canadian brothers and sisters, where the sun is already setting today.</p>
	<p>Canada Sharing Time: Part 1: Raglan Inuit mine closure subcommittee representative as the 1st presentation, lead off discussion with their experiences.</p> <p>Honouring the Wisdom from Nunavik: Whole group sharing – First Nations Feedback and Affirmed Learnings.</p>

<p>8.30 am WA 10.30 am QLD 1.30 pm NZ 5.30 pm Whitehorse 6.30 pm Yellowknife 8.30 pm Montreal / Kingston 10.00 pm St John's</p>	<p>Tea Break - 15 Minutes</p> <p>Music Videos from Host Countries will be played in the break.</p>
<p>Part 2: Reconvene after tea break</p>	
<p>8.45 am WA 10.45 am QLD 1.45 pm NZ 5.45 pm Whitehorse 6.45 pm Yellowknife 8.45 pm Montreal / Kingston 10.15 am St John's</p>	<p>Come together and discuss what's next</p> <p>Potential group discussion in break out rooms where participants mix from different places and share around the following questions:</p> <p>Discuss 2 questions in small groups</p> <ol style="list-style-type: none"> 1. What would you like to learn more about from the other participants? 2. What are your major concerns about the mine on your land? <p>Followed by reconvening at the virtual campfire Come together to share and discuss how to proceed tomorrow Cultural performance to finish.</p>
<p>10.15 am WA 12.15 pm QLD 3.15 pm NZ 7.15 pm Whitehorse 8.15 pm Yellowknife 10.15 pm Montreal / Kingston 11.15 pm St John's</p>	<p>Day 1 Ends</p>

Agenda Day 2: 1 Nov. Canada, 2 Nov. Australia / Aotearoa

Part 1: Welcome to Country / introductions and cultural performance

<p>6.45 am WA 8.45 am QLD 11.45 am NZ 3.45 pm Whitehorse 4.45 pm Yellowknife 6.45 pm Montreal / Kingston 8.15 pm St John's</p>	<p>Zoom Room Opens:</p> <p>Please come early to check your tech and you can informally catch up with your colleagues in one of our break-out rooms.</p>
<p>7am WA 9amQLD 12pm NZ 4pm Whitehorse 5pm Yellowknife 7pm Montreal / Kingston 8.30pm St John's</p>	<p>Cultural performance / Welcome to begin</p> <p>Recap on yesterday – Closing remarks from Canada and then back to the collective campsite.</p> <p>Individual Sharing Round: Your name and what you learnt from yesterday.</p> <p>Sharing Time: Part 2 Canada: John B. Zoe – Tlicho' – Northwest Territories diamond mines.</p> <p>Australia and New Zealand</p> <p>Honouring the Wisdom from Australia and Aotearoa: Whole group sharing – First Nations feedback and affirmed learnings.</p> <p>Preparation for Part 2.</p> <p>Add to chat which room where you like to go to (1 room per computer):</p> <ol style="list-style-type: none"> 1) Healing our Country 2) Sharing our knowledge 3) Caring for future generations
<p>8.30 am WA 10.30 am QLD 1.30 pm NZ 5.30 pm Whitehorse 6.30 pm Yellowknife 8.30 pm Montreal / Kingston 10.00 pm St John's</p>	<p>Tea Break - 15 Minutes</p> <p>Music Videos from Host Countries will be played in the break.</p>
<p>Part 2: Reconvene after tea break</p>	

<p>8.45 am WA 10.45 am QLD 1.45 pm NZ 5.45 pm Whitehorse 6.45 pm Yellowknife 8.45 pm Montreal / Kingston 10.15 pm St John's</p>	<p>Come together to prepare to go to the rooms. Three Break out rooms; 4) Healing our Country 5) Sharing our knowledge 6) Caring for future generations Regroup to share discussions. To wrap up - where to next? What outcomes would the group like to see from this gathering? And potentially further collaborations. Cultural performance to finish.</p>
<p>10.15 am WA 12.15 pm QLD 3.15 pm NZ 7.15 pm Whitehorse 8.15 pm Yellowknife 10.15pm Montreal / Kingston 11.15 pm St John's</p>	<p>Day 2 Ends. Forum Ends</p>

Background Information for participants:

Mine transition stages of mines on the lands of the First Nations participants: Canada

- Faro mine: Dene groups on Yukon Territory – legacy issues / abandoned and being reclaimed.
- Ekati (Artic Canadian diamond company) and Gahcho Kue (De Beers) mines: the Northwest Territories of Tlcho groups – mine life uncertain could extend.
- Diavik diamond mine (Rio Tinto): Tlcho groups – approaching closure.
- Raglan (Glencore) nickel & copper mine: in Nunavik, Inuit groups – long life mine; another 20 years.

Aotearoa / New Zealand

- Reefton gold mine (OceanaGold) recently closed (South Island).
- Waihi gold mine (OceanaGold) – possible expansion.
- Macreas gold mine (OceanaGold) – due to close in 2028.

Australia

- Argyle diamond mine (Rio Tinto) Gija group in the Kimberley region of Western Australia – recently closed.
- Century (New Century) mine lead, zinc & silver mine – Gulf region of Queensland – Waanyi group. Recently re-opened via a junior company and possible mine expansion.

Appendix 4. Indigenous Knowledge Governance Protocol

Indigenous Exchange Forum: Transitions in Mine Closure

Indigenous Data Governance Protocol (V.5 November 2021)

This data governance protocol has grown as the project has grown and was an active working document until the lead up to the Forum. It was developed in ongoing discussions between the university researchers and the Indigenous groups participating in this project who have customary rights and interests in the lands on which the (nine) mine sites are located. The project extends from January 2021 – January 2022.

The First Nations groups include:

- Two groups in Australia. These are the Gija in relation to the Argyle mine (WA) and the Waanyi in relation to the Century mine (QLD).
- Multiple groups in northern Canada. These include the Nunavik Inuit in relation to the Raglan mine (Northern Quebec), the Ross River Dene in relation to the Faro mine (Yukon) and Tłı̨chǫ groups in relation to the Diavik, Gahcho Kue and Ekati mines (Northwest Territories).
- In Aotearoa New Zealand there are multiple Māori iwi that have rights and interests over 3 OceanaGold mines: Macraes and Reefton mines (South Island), and Waihi mine (North Island).

We are operating on the principle of subsidiarity, whereby each of the international sites have their own data protocols that will be appended to, or elements of them inserted into, this overall project protocol. However, this is the only protocol for the Australian groups.

In Australia the CARE principles – Collective Benefit, Authority to control, Responsibility and Ethics apply. The recently revised Australian Institute for Aboriginal and Torres Strait Islander Studies (AIATSIS, 2020) ethics guidelines outlines these principles and how to apply them.¹⁰ The University of Queensland (UQ) also has an Aboriginal and Torres Strait Islander Innovation Research Strategy, that outlines core principles for Indigenous IP management.¹¹ The two Australian university researchers are:

- Dr Sarah Holcombe (project lead) – Centre for Social Responsibility in Mining (CSRSM) at the Sustainable Minerals Institute (SMI), collaborating with Waanyi.
- Vanessa Elliot (CSRSM Visiting Fellow) – collaborating with Gija, strategic oversight of decolonial methodologies and Forum co-facilitator.

The Canadian First Nations groups operate under the OCAP standards (Ownership, Control, Access and Possession).¹²

¹⁰ See <https://aiatsis.gov.au/research/ethical-research/code-ethics>

¹¹ See

<https://research.uq.edu.au/files/39775/20210223%20UQ%20Aboriginal%20and%20Torres%20Strait%20Islander%20Research%20and%20Innovation%20Strategy%202021-2025.pdf>

¹² See the First Nations Information Governance Centre: <https://fnigc.ca/ocap-training/>

The Canadian researchers are:

- Prof Arn Keeling – Memorial University and Canadian group lead. Collaborating with Inuit.
- Caitlynn Becket – Memorial University, PhD student with Keeling. Collaborating with Dene.
- Asst. Prof. Rebecca Hall – Queen’s University. Collaborating with Tłı ǵo.

In Aotearoa the Te Ara Tika Guidelines for Māori Research Ethics (2010) is the key resource referred to.¹³ The Aotearoa Māori research team from Waikato University are:

- Prof Mere Berryman – with strategic oversight over the project.
- Maui Hudson, Watene Moon, Raewyn Ngaamo and Natalie Kusabs.

All of the ethics principles and guidelines from these three settler–colonial states have in common the need to ensure and maintain First Nations self-determination during the research and over the subsequent data; culminating in Indigenous data sovereignty.

As this data management protocol also includes the local protocols from Canada and Aotearoa, so to the IP and the interviews (digital files, videos) from each group will remain within the remit of their local Protocol, including data storage.

At the end of this project there will be three (3) sets of data, comprising¹⁴:

- 1) Local interviews with First Nations customary landowners (digital files, videos, field notes).
- 2) The material (stories, expertise, experiences) that is shared at the Forum (digital files, photographs, notes).
- 3) The final report that emerges from synthesising and curating the interviews and the discussions at the Forum.

To some extent, each of these three sets of data requires different management and storage strategies and they will each be addressed separately, while largely addressing the same set of criteria. The focus of this overarching protocol will be on the Australian data, as relevant to our ethics responsibilities.

1) Local interviews:

How and by whom the data will be stored and archived

Discussions have been held with Traditional Owner groups about the specifics of data management. In terms of fundamentals the Waanyi (represented by the Native Title Aboriginal Corporation, NTAC) with whom we are conducting community-based interviews, are interested in keeping copies of the materials locally. These materials will be the video recordings.

¹³ See

<https://www.massey.ac.nz/massey/fms/Human%20Ethics/Documents/Te%20Ara%20Tika%20Guidelines%20for%20Māori%20Research%20Ethics.pdf?45C8FE6C80F21417DF26C61E42ED14DF>

¹⁴ We had also planned a cultural exchange to Minjeribah (North Stradbroke Island), but this was cancelled for a range of reasons, including the shift to a purely online Forum.

The Waanyi NTAC have proposed to establish their own cultural centre in Doomadgee. However, this has yet to occur. Meanwhile, we have undertaken to provide copies of all of the videos taken to each of the groups or individuals interviewed. Initially this will be via an online platform as negotiated between the videographer (Tyson Mowarin) and the individuals and groups who were recorded. We have also undertaken to provide hard copies to those who do not have access to computers. So, communication is ongoing about providing copies of these materials.

Community visits were not undertaken with the Gija (represented by the Gelganyem Trust organisation). However, the Gelganyem Trust was represented at the Forum by Kia Dowel (Chair).

Copies of the interview data will also be held within CSRM. Any hard copy documents are held in locked filing cabinets in a secure place. The researcher who collected the data has the responsibility to ensure this. Access to the project folder will be on a password protected computer system restricted to authorised people only.

- Who can access the data and for what purpose?

Initially, the videography recordings will be used (in a curated form) at the Forum – so that the voices of those who cannot attend can be heard by other participants. The researchers (Holcombe and Elliot) will have access to these recordings. Traditional Owners (TOs) who provided the data (audio / visual recordings) will have access – as above.

The interviews will only be used again for future research if those who provided the data seek to continue to collaborate with us. Permission from those who provided it will be required for re-use, via the Waanyi NTAC and the Gelganyem Trust. Thus, further consents will be required for secondary data use. So, if The University of Queensland researchers seek to use this data again – for instance in publications or presentations (i.e. beyond the report to industry), the representative bodies and individuals will be contacted and discussions held. This approach is in line with our interest in ensuring that we maintain ongoing connections and collaborations.

- Data Ownership

The Waanyi NTRB and the Gelganyem Trust will maintain full ownership over the raw data, including but not limited to digital files, videos, and transcripts.

The Waanyi NTRB and the Gelganyem Trust will retain full ownership of all processed and semi-processed data (from interviews, video, workshops etc.) that pertains to their own knowledge.

- From whom the permission is to be sought to access or use the data and potential secondary use of the data in the future – an individual, group or organisation

Representatives from the Waanyi NTRB and the Gelganyem Trust will be identified either during the period of field research and/or during the Forum as the designated TOs to discuss the issue of secondary use of the data.

- Benefits to Indigenous partners or participants

The value of holding copies of the local material locally is so that TOs can themselves draw on the material. And in fact, when people pass away the oral history material often becomes far more culturally valuable and important. During the videography with the Waanyi groups it became clear that having an expert there – Tyson Mowarin – was a significant opportunity to record not only mining related experiences and perspectives, but also biographical oral histories. And as our focus

was on older Waanyi and those in positions of authority, elements of their life histories were inevitably woven into the interview.

This oral history element of the interview became an important component of it and is not of direct relevance to the project but became an important element in benefit sharing and for intergenerational knowledge transfer. As many of the 11 interviewees spoke of growing up in Doomadgee and the country of their parents and grandparents.

2) **The material (stories, expertise, experiences) that is shared at the Brisbane Forum and the Cultural Safety Protocol**

The cultural safety protocol for the Forum

The philosophy underpinning this Protocol has been informed by our monthly online gatherings and learnings. The cultural parameters that we need to establish for the Forum have evolved as the exchanges have evolved.

To ensure that the Forum is a decolonising experience we will not engage in haste, or reduce the process to an outcome. The process of coming together and being mindful of what each individual brings to the moment, is itself an important outcome. Though our synchronous sharing may be limited due to the time zones – we will ensure that the integrity of the sharing that occurs is not diminished by the strictures of timing or format. We will ensure that each participant comes away from the Forum not only wiser from sharing experience and expertise, but also empowered by enabling the truth of Indigenous methodologies. We each have a responsibility to the knowledge holders who have shared their knowledge with us. “Walking backwards to the future with your eyes on the past”. Māori expression

The type of data and data ownership

We are anticipating that the Forum event will be audio-recorded, that we will take photographs (screenshots) and handwritten notes. However, before we audio record or take photographs we will ask all participants if they are comfortable with this. And again, we will discuss and clarify the issues of data ownership.

The structure of the Forum is of both a curated set of video recordings and/or audio recordings that will be shown to the group. The group will comprise those attending in person and also those attending virtually (international participants). Each group will maintain ownership over their own contributed power-point presentations and recordings. Likewise, the discussions held and experiences shared at the Forum will remain the IP of the individual contributors.

- How and by whom the data will be stored and archived?

It is anticipated that the visual and audio recordings that are replayed at the Forum will be stored and archived by both the affiliated participating researchers who originally took the recordings and also the Indigenous organisations/representative bodies with whom they collaborated.

In the case of the Australian materials, affiliated researchers (Elliot and Holcombe) will store the replayed materials for the designated period of five years within the CSRM system. The new knowledge generated and shared at the Forum (recorded in notes and potentially audio) will also be stored for five years and only accessed by affiliated researchers.

- Who can access the data and for what purpose?

In the first instance, the new knowledge and associated material that is generated at the Forum will only be accessed for the purposes of the Report for industry (see 4 below), and thus accessed by affiliated researchers.

As with the other materials generated from the interviews, if secondary uses (such as publications and presentations) of the Forum materials are planned – then we will follow the same process of returning to the researchers and then they to the groups will apply, as above.

- From whom the permission is to be sought to access or use the data and potential secondary use of the data in the future – an individual, group, or organisation

Discussions will be held with the researchers (if not Australians) for potential re-use of the materials from the Forum. We note that they will all have data protocols with the groups that they are working with and these processes will be followed.

See Section 4 for the Report – that is a major tangible outcome of the project (other important outcomes are the networking and experience sharing between the First Nations groups, and between the First Nations groups and researchers).

3) The Report that emerges from the Forum and the interviews

The Report will be a publicly available document. It will be posted on the CSRM website and we will make it available for the participating researchers to also post on other relevant platforms.

The Report (as both synthesis and analysis of the project) will be written using a collaborative process and with multiple authors (all of the affiliated researchers), and including First Nations participants if this is appropriate/they are interested. At the minimum, we would seek to list all of the knowledge contributors in the attributions section in the front of the report.

We will ensure that First Nations participants have an opportunity to engage with and comment on the draft Report, providing several weeks for this process. This will include phone discussions and/or Zoom meetings. As a result, only material that the groups are happy to share will be in the report. In most instances, there is a general understanding that participants are providing sharable knowledge.

The Canadian protocols (three groups)

All research work will follow OCAP Principles (Ownership, Consent, Access, and Possession). These three protocols have been received from the three Canadian researchers.

Inuit (Raglan mine)

Memorial University (MUN) do not have a formal research agreement with the Inuit communities in Nunavik.

- We have commitments to work with the communities for final deposit of their data and for their review of its usage by students and in publications.
- We also have a semi-formal process of consultation with the Closure Subcommittee, which includes both company and community representatives, on any communications related to its activities, including research flowing from it.

- For the purposes of this event and reports, I think we can follow whatever collective IP protocols are proposed, so long as each participating site/community has control over its own data.

Ross River Dena Council (Faro mine)

- Ross River Dena Council (RRDC) will retain full ownership of all raw data that includes content from RRDC community members, including but not limited to: digital files, video, field notes, maps and transcripts.
- RRDC will retain full ownership of all processed and semi-processed data (from interviews, video, workshops etc.).
- For academic and professional purposes, the MUN study team has permission to access and use this data for their research (upon review by RRDC).
- For academic and professional purposes, the MUN study team has permission to present some of the findings resulting from their research work (upon review by RRDC).
- The MUN Study Team agrees that their use of material generated by this research will give due credit to RRDC as owners of that data.
- If the interviews/data will be used for additional projects in the future, specific permission will need to be granted by RRDC.
- We will work directly with the Faro Secretariat (Kathlene Suza) to ensure that this work aligns with other RRDC priorities for the Faro Remediation Project.
- All researchers, participants etc. associated with the MUN Study team will follow Ross River Kaska ethics and protocols while completing research and being on the land, as directed by Ross River Elders.

Tłıchų research and training Institute (Diavik, Ekati and Gahcho Kue diamond mines)

All research will follow Tłıchų data or research protocols, and Tlıcho ethics.

All research is undertaken in collaboration with the Tłıchų Research and Training Institute under the collaborative project, "We Will Not Be Banned From Our Land".

Tłıchų First Nation will retain full ownership of all raw data and all processed data (for example, raw interview footage and edited interviews).

For academic and professional purposes, the Post-Extractive Futures project (led by Rebecca Hall, Queen's University) has permission to access and use this data for their research (upon review by the Tłıchų Research and Training Institute).

Videos shared with the Indigenous Knowledge Forum will be accessed by participants in the Forum (including Indigenous groups and researchers from Canada, Aotearoa, and Australia). The Tłıchų Research and Training Institute will retain the ownership of the videos.

For academic and professional purposes, the Post-Extractive Futures project has permission to present some findings based on this data, in written or oral form (in collaboration with, or upon review and with credit to, the Tū chō Research and Training Institute).

If the Post-Extractive Futures Project, or Indigenous Knowledge Forum, would like to use the data in any other way, the Tū chō Research and Training Institute must grant their permission.

The Aotearoa Protocols (multiple iwi)

In Aotearoa Māori Data Sovereignty principles articulated by Te Mana Raraunga Māori Data Sovereignty Network apply. The Māori Data Sovereignty principles are Rangatiratanga/Authority, Whakapapa/Relationships, Whanaungatanga/Obligations, Kotahitanga/Collective Benefit, Manaakitanga/Reciprocity, and Kaitiakitanga/Guardianship. We also support the CARE principles and OCAP standards.

Our approach to data management is to actively recognise the principles of Indigenous data sovereignty. There will be no secondary use of the data without the consent of the knowledge holders.

We will ensure that copies of the interviews are made available for local iwi archiving.

Copies of the interview data will be held within Poutama Pounamu, University of Waikato. Any hard copy documents or field notes will be held in locked filing cabinets in a secure place, the researcher who collected the data has the responsibility to ensure this. Any digital interviews will be stored in a password protected computer restricted to authorised people only.

The collected data – interviews and Forum discussions (not recorded) – will only be used again for future research if those who provided the data seek to continue to collaborate and permission of those who provided it will be required for re-use. Thus, further consents will be required for re-using this data.

Only the identified researchers will have access to the materials, however, the broader research team and forum participants will see outputs from the interviews. Copies of the data will be kept by the research team and in local iwi archives.

Ongoing communication channels with each participant and iwi representative body will be developed to allow open discussions regarding future collaboration regarding the collected data and to consolidate networks with affiliated researchers. Any future use of the data will require consent from iwi.

In Aotearoa:

- the participants and iwi representative bodies will maintain full ownership over the raw data, including but not limited to digital files, videos, and transcripts.
- the participants and iwi representative bodies that hold the archived materials will be contacted regarding any future secondary use of the data.

It is anticipated that, due to COVID-19 restrictions, participants will meet in a New Zealand based companion forum event to share perspectives with other iwi as well as attending the Brisbane Forum virtually. Some elements of the Forum discussions will be audio recorded, that we will take

photographs and hand-written notes. However, before we audio record or take photographs we will ask all participants if they are comfortable with this.

The structure of the virtual Forum will include a curated set of audio recordings that will be shared to the group. Each group will maintain ownership over their own contributed recordings. Likewise, the discussions held and experiences shared at the Forum will remain the IP of the individual contributors.

Any recordings replayed at the Forum will be stored and archived by the research team and the iwi representative bodies. The identified researchers will store the replayed materials for a period of five years within Poutama Pounamu archives. The new knowledge generated and shared at the Forum will also be stored for five years and only accessed by affiliated researchers.

In Aotearoa the knowledge shared and information generated at the Forum will only be accessed for the purposes of the Report for industry and therefore accessed by affiliated researchers. Any secondary uses (such as publications or presentations) for the materials generated during the project will require the consent of the participants and iwi representative bodies.

The collected data – interviews and Forum discussions – will only be used again for future research if those who provided the data seek to continue to collaborate and permission of those participants and iwi representative bodies who provided it will be required for re-use. Further consents will be required for re-using this data.

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