

THE NORTHERN TERRITORY OF AUSTRALIA

**STATUTORY DECLARATION**

*OATHS, AFFIDAVITS AND DECLARATIONS ACT 2010*

I, Carey Joy of an address known to the NT Coroners Court, do solemnly and sincerely declare that:

1. The purpose of this statement is as a result of my dealings with the NTPFES Coronial team, ICAC, Inquest Lawyers and my background as a police officer, I have been asked to provide relevant information in relation to alleged racism and other inquest related information.
2. Currently I am a Company director in the technical trades / building industry in the NT and SA. Between 2000 and 2016 I was a serving police officer; I joined the Northern Territory Police Force (NTPF) in June 2000. In 2005, having passed the assessment process in 2004 I joined the NTPF Tactical Response Group (TRG). My role within the team was that of a tactical operator and a Senior bomb technician. In May 2007, I left the NTPF TRG and took up a tactical role within the Australian Federal Police (AFP), Operational Response Group (ORG), Tactical Response Team (TRT) as a Federal Agent Tactical Operator.
3. In July 2008 I returned to NTPF TRG where I remained until late 2009 when I transferred out of the TRG for family reasons and took up my new role becoming a General Duties Shift Sergeant in Alice Springs, as part of that role I was still attached to the TRG as a bomb technician in the southern region.
4. I therefore retained contact with the TRG and its members attending training and assisting on operations when required. I am not sure of the exact dates or durations of my visits between this timeframe however from memory I took part in training events and visits to the TRG various times between 2010 and late 2012. However, a core group of the TRG members were close friends and would be in regular contact throughout both my employment and non-employment periods with the NTPF. Majority of which, out of personal fear, reduced contact post 2022, due to my work with some media outlets regarding NTPF executive failures, incompetence and unethical behaviours in order to assist my previous colleagues in dealing with poor leadership.
5. Between 2013 until 2016, I took long service leave and a career break from the NTPF. In May 2016 I resigned from NTPF due to immediate family issues coupled with the

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psychological impact of duties I undertook whilst serving. Particularly incidents involving child abuse, rape and domestic violence, I was plagued with the feeling that nothing that we did as a police service seemed to make a difference any longer. The allegations of racist behaviours within the NTPFES were not factors in my decision process to leave the organisation.

6. I have come forward to make this statutory declaration following a public statement made by the Commissioner of the Northern Territory Independent Commission Against Corruption (ICAC (NT)). He requested persons to come forward with information relevant to the matters under investigation within Operation Beaufort.
7. I have also been advised that at times throughout this statement I should not use names of individuals in certain examples which I may offer unless I am compelled by the coroner.

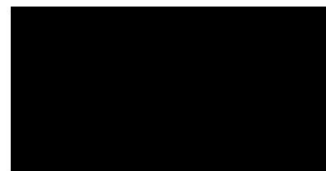
### General Observations

8. During 16 years of law enforcement working majority of which within the NTPF and the TRG I feel I have never worked with or known a genuine racist within the ranks. I have no doubt heard and taken part in sharing offensive, racist, homophobic and other dark humour jokes and comments, in poor taste throughout my career and my life. In general, I feel offensive commentary would now be more common to most people with exposure to social media jokes and commentary. My comments about never working with a genuine racist police officer are based on what I feel would be an obvious fact. That a genuine racist towards indigenous Australians would never choose to work in the Northern Territory, where I would estimate 90% of your life as an NT Police Officer would involve living with, protecting, and helping indigenous people and their remote communities.
9. The TRG, in my time, was a very professional unit working in very difficult and often dangerous conditions, it was close knit, and it was important to have trust and a close bond within the team. I am aware of the evidence provided by Constable Zachary ROLFE concerning alleged offensive and racist behaviours in the TRG, I will detail later, occasions when TRG Colleagues and I have behaved inappropriately and in ways that are, in my view, perceived as offensive and racist. However, this also is known to have occurred involving the majority of other NTPF officers of all ranks. Again, I do not believe that the majority of NTPF officers or any of the TRG are actual

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racists. I do, however feel that there are racist/offensive behaviours throughout the entire NTPF, the NTG and the entire Northern Territory.

10. We also need to be very aware of the facts that NTPF officers / TRG operators frequently throughout their career are sadly faced with staggering volumes of the most horrific scenes / injuries and trauma that most people could not truly understand until they had worked within the NTPF. Again, sadly the vast majority of these incidents would involve indigenous Territorians as victims and offenders. In my opinion largely due to their living environments, substance abuse, social and educational difficulties. I do not offer this insight as an excuse to poor behaviour at all, but consideration needs to be given to an individuals need to cope with these frequent horrors, their subsequent needs to vent, share their emotional trauma, use dark humour as a coping mechanism, their needs to constantly desensitise themselves and process incredibly horrific exposures.
11. In line with this, I have made a numerous comments in the media regarding these matters, particularly in the NT Independent newspaper, Rebel news and Sky News interviews. I have done this because I think it is important that the true facts are made public and that better awareness will provide better assistance to indigenous Territorians and our police members.

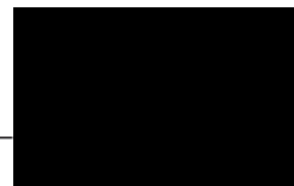
### **TRG Awards**

12. In respect of the offensive awards from within the TRG I can confirm these awards do exist and have since approx. 2007 I believe. The commentary around the award being 'the coon of the year award' is not entirely accurate. The award description was awarded for 'the most coon like behaviour' and the name of the award was the 'Noogadah', where this actual word came from, I don't know. The award may also feature commentary such as 'the person who had displayed their Aboriginality the most this year'. The award concept came during a search which TRG was deployed to and ran at a location called Willowra. Some GD's staff from Alice Springs were also deployed to assist in this search. During the extended operation, staff were living in swags, around campfires etc and one of the TRG staff (Sgt Kevin PAICE) did not shower for nearly two weeks, he therefore became smelly / dirty / unhygienic, and staff wouldn't allow him near food preparation stations. He was then referred to in an offensive humorous manner, as a 'white coon' and similarities were identified between him and our frequent dealings with unhygienic, messy, drunk individuals.

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13. I believe this was the catalyst for the awards conception but again where the actual word 'Noogada' came from I don't know.
14. When I joined the TRG in 2005, I was referred to along with the rest of the new recruits as 'new boys'. One of our jobs at the time as new boys was also to make award certificates, the senior staff, sergeants, senior sergeants would provide the list of all of the recipients of the awards, and we would make them on either police pcs or our personal laptops. I made some awards in 2005 and 2006, I believe with other staff but the awards at this time were simply called lack of excellence awards, they were along the same lines of humour e.g. highlighting staff members mistakes or stupid acts which deserved recognition. I would receive instructions, wording and the design which was entered for each award recipient.
15. I produced the certificates on my personal laptop computer, this was not in order to keep the material off police systems, but because due to my hobbies, I had editing software on my laptop. I also made various blooper videos and training videos for the section's records. Once the certificate had been designed on the laptop, I would have a senior operator proof the certificate and if they approved it I would email the certificates to the PMC recruit training college, this was because they had colour printers / laminators which were not available in the TRG offices at that time. As stated earlier I left the TRG in May 2007, so I believe the last certificate I had involvement in making was in 2006. I no longer have any images of the certificates available to me due to my laptop being accidentally dropped and destroyed in Canberra in 2008 (I have attached an image of the receipt as **Attachment A** as evidence of this). It is likely copies of those certificates would be held in a folder or on someone's police drive as records were always kept.
16. At the time that I produced the certificates, they related just to lack of excellence or policing mistakes made by team members, there was no racist or sexist content as far as I can recall. When I was in TRG prior to 2007, the awards that I recall were general lack of excellence awards with some specific ones, some of them were;
1. The 'Ayrton' Award, named after the racing driver Ayrton Senna, and this was awarded for humorous driving incidents.
  2. The 'Bismark' Award, named after the German warship, was presented to the person who had been in a humorous boating incident.
  3. The 'Sooty' Award, named following an incident when a TRG member, I believe had his face covered in soot when changing a wheel on a TRG

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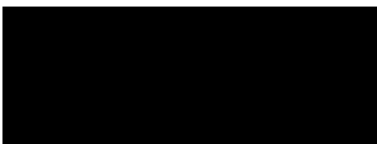


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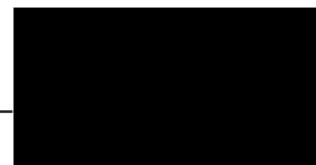
vehicle. I do not know who the person was that had the initial incident, I am sure that the term 'Sooty' was not racist. There is the obvious issue of someone's face being covered in black dust which could be taken as implying someone had dark skin, but I cannot confirm.

17. Sometimes another award would be made for a specific incident, for example I was awarded a 'Hard Man' award when during a search operation I was bitten on the neck when travelling through mangroves. I had a serious throat reaction after the bite, colleagues joked that I had been bitten by a Mud Skipper, so I was ironically called a hard man, and at the Christmas awards received an award with that name. **(Attachment B)**
18. The award gatherings as such would generally be towards the end of the year when minimal staff were on leave. There may be a shed maintenance day, prepping vehicles, touch football or other PT training exercises. We would then all get together at the cave (TRG Office) and have a BBQ / food and drinks together reminiscing the year prior. The award component would generally be the sgt's, OIC and superintendent of the section would read out what the award was for and the recipient. The recipient would then accept the award, have an photograph taken and make comment if they wished. These events were generally recorded on video and photographs were taken. Often other people attended if invited, members from drug squad, major crime and our non-sworn staff.
19. Generally, records of these events were kept on personal devices and copies retained on people's police drives.
20. When I returned to TRG in 2008 after my time in the AFP, the certificates and award ceremonies were still an annual event. I no longer had any role in making the awards from memory as now they were all made on the police pc system by the TRG Sgt's. I do recall during my time back in TRG sitting with staff looking at certificates / images on police pc's in the sgts area. I believe at this time some of the sgts were Neil MELLON and Meacham KING's. The 'Noogadah' award was at this time being awarded and had been since I left in 2007.
21. I am not sure of the date that the 'Noogadah club' became a part of the award presentation and ceremony but I do recall seeing the club. The details offered that this was a training device are simply ridiculous. The club had plaques on it with the names of the noogadah award recipients. The club was never utilised as a training device.

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22. Even after my career with the NTPF I recall having seen images of presentation ceremonies, people being given certificates, recipients holding the club and images of the club with multiple recipient name plaques on it.
23. Upon my return to TRG in 2008 I don't remember personally being at any award ceremonies. I may have been at these events but they were not a huge part of our working history, so it is not something that was remembered as being anything important and therefore retained. I had forgotten about these awards or events until I was reminded of these a year ago when speaking with other ex TRG staff.
24. During my time in TRG I may have made awards which may be deemed to be offensive to outside persons however I cannot recall all of the certificates and their imagery due to the timeframe. I do not believe any of the certificates that I made had the branding of Noogadah but again I cannot be 100% certain as I do not have access to those records from 15-18 years ago.
25. I am aware of Mr Bauwens, Mr [REDACTED] as being the recipients of the awards from the Coronial award disclosures however these occurred approx. 3-4 years after I left TRG. I recall Mr Conroy receiving one and King was a runner-up, but this was for dishonesty surrounding his misuse of stun grenades.
26. Further to my comments that the TRG operators are genuinely not racists, during my time in the TRG multiple operators, Sgts and junior staff in the section were married to indigenous partners, had indigenous family members and children. These officers would all attend the awards also and worked side by side with all staff in this tightly formed section. Again, reinforcing my statement that I do not believe anyone in the section was a genuine racist.
27. As these issues have now again come to light, I was surprised that anyone who was in TRG during these periods would deny their existence. Especially given there are so many individuals who have been present at these events, there would be images, video and documented records of these events having occurred. I would've hoped and expected all people involved especially people in management positions would be honest and accept the behaviour was poor but a long time ago and assist in the police community and our indigenous community moving forward together to accept previous wrongs and repair relationships. With officers in management positions denying these events this has now resulted in a huge public embarrassment and costly investigation throwing a shadow on a section of good operators who willingly risk their personal safety on the line every day at work for their community.

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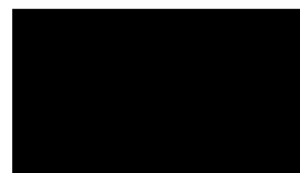
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28. As part of my time in TRG / NTPOL there were times in my younger years as a police officer that I made similar comments, engaged in similar behaviours and no doubt took part in these award ceremonies. I cannot absolve myself of this prior behaviour nor do I intend to, all I can do now is apologise to the community for any offence I may have caused anyone. I do not consider myself racist the same as I do not consider that my colleagues were racist at heart, given the work that we did protecting and caring for First Nations people and communities was paramount. Our police force and entire country have moved through generational change where behaviours such as these are now not acceptable, the same as we have changed things such as confectionery and brands of cheese which we would also have had in our TRG fridge at some stage.
29. As also stated, the awards which were disclosed in the recent Inquest were ones which were issued well after I had left the TRG, and I was not in the section when they were made and or presented. I was made aware of the existence of the awards last year as the conduct was being discussed amongst a lot of ex and current ntpol staff who were very unhappy with the treatment of ROLFE and the IRT team throughout the inquest.
30. As a result of this I made the decision to make contact with the new Commissioner Mr Murphy not long after his appointment to pass on my congratulations to him obtaining the job. I advised him that my work with media was never intended to create any issues with his position or tenure.
31. Shortly after this I met with the Commissioner and another person on the 31<sup>st</sup> of August 2023 to discuss some issues with him in person such as staff resentment in the coronial, information referring to an incident at a Chinese restaurant and the existence of the noogadah awards. The restaurant information had come to light as I had made comments on a police body worn recorded by King at my home residence Jan 2022. After the body worn was obtained, I received messages and calls from police who were laughing and repeating comments I had made on the body worn as I was very vocal and agitated. This made me aware that the content on the private recording was being discussed / shared with other officers and the risk of this information coming out was significant and I wanted the commissioner to know this was not as a result of my doing, I was trying to assist in protecting him from public issues.
32. This information did come to light also during ROLFE's testimony which prompted another ICAC investigation. I was not in the Northern Territory the day this occurred. The very next day when I return to Alice Springs 28<sup>th</sup> of Feb 2024, I attended the Inquest courthouse first thing in the morning and I spoke with Supt Morgan. I informed

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him that this issue had come from my comments on a body worn and that I did meet with the Commissioner in August and told him this may occur to try and assist in managing it. I then had to be interviewed by ICAC and I again informed them of the date of the meeting and the content.

33. Therefore prior to my operation Beaufort interview, both the police coronial team and ICAC were aware of the private meeting where I informed the Commissioner about the Chinese Restaurant issue and that people had been discussing the Noogadah awards on private messaging groups / social media and some pictures of certificates had been shared. I advised Mr Murphy that he should make contact with S/Sgt Gill to get the background and deal with the issue in case it was to be raised in the inquest. Mr Murphy queried what form the awards were, I clarified as laminated A4 certificates with NT TRG logos on them and one that I had seen was the actual aboriginal flag.
34. I also informed Mr Murphy that potentially 100 odd people may have certificate copies, pictures of them, video of the presentations, evidence of the Noogadah club etc, I was not aware of how many certificates had been shared as the message groups were on self-delete apps and the groups were deleted prior to our August 2023 meeting. I also had no idea if media or lawyers had copies of them but the issue should be addressed incase they were to surface.
35. I also raised this in the meeting as I did not want colleagues of the TRG to have theirs and the reputation of the section tarnished by previous offensive behaviours being aired publicly.
36. I therefore again had to confirm this information in this part of the investigation to ensure honesty and full disclosure on my part. I can only assume given the response to the award allegations that no background investigation or mitigation was carried out prior to this operation now.

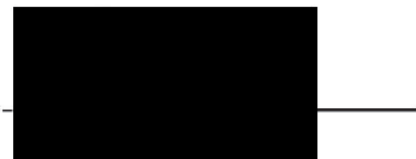
### **TRG Book / Cave**

37. Listening to some of the other disclosures made by ROLFE in the Walker Inquest I became aware a comment was made about a 'Pinata'. I received a phone call from an ex TRG member who was watching the live inquest feed, he rang me and said, 'that pinata comment was the one made by you in Katherine'. It was at this time I remembered that comment had been recorded in the book and I instantly felt embarrassed that this had come to light.

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38. The background to this comment was the TRG had been deployed out of Darwin and I believe we were driving to Alice or the Qld border. I can't recall the exact operation or date. At the time we were driving through Katherine I was in a TRG work vehicle with 2 or 3 other occupants. I am not 100% sure on all of the occupants but S/Sgt Gill was in the front of the vehicle and possibly Mr Hastie or Mellon were driving. As we travelled through Katherine, we observed there were large numbers of intoxicated people walking across the road, on the footpaths and everywhere. I am unsure if there was some event on or just a large concentration of intoxicated people. As we drove past a large group I made the comment, 'it looks like someone popped a pinata full of drunk...' (and I then believe I used a derogatory term to refer to aboriginals). I cannot confirm which word was used but either way it would've been very offensive, it was said in private however I can only apologise for the use of those terms. I remember after saying that the other occupants in the vehicle started laughing and the comment was then made by Gill, 'that's going in the book'.
39. To clarify 'the book' was a red hard bound A4 notebook which had a label on it which read 'the book of truths'. This book would stay in either the OIC or the Sgts office in TRG and it was used to record any silly, funny or offensive comments, events that were deemed humorous. The last I saw of this book was in the Sgts office which I believe at the time was occupied by King, Mellon and others.
40. The book would generally be brought out during group bbq's or drinking sessions, staff would read parts out and generally laugh about members stupidity over the section's history. That comment of mine was written in the book when we returned from the deployment. Clearly the comment was still in the book and the book still existed recently as some of the comments were clearly passed on to people involved in the Walker Inquest.
41. I have noted in statements to the coroner by TRG staff that the TRG office / base was always referred to as a cave as the TRG staff were described as knuckle draggers or neanderthals who lived in a cave. This is not true. The TRG headquarters were always referred to as "the cave" as TRG operators were nicknamed and known as bats. I was clearly not present when the section was created but the background was clearly explained to me this reference came from our night ops capability where we wore black clothing, we worked in the dark and being able to move at night theoretically unseen or unheard similarly to a bat. This is why the TRG emblem / insignia since the TRG was established has always been a bat, the bat is on all of our TRG staff member shirts, caps and anything where TRG insignia is utilised.

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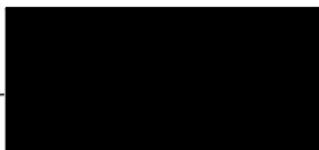
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42. Although I had never heard of the apparent name change until it was revealed in the Walker Inquest, the section in the past two years may have changed the name of the award to the Voldemort award but again this was after I left the police force.

**Animal Bar / Racist Names**

43. During my time as a police officer from 2000 until 2016, offensive terms, jokes were very frequent, I would estimate not a week would go by where I wouldn't hear what the general public would describe as racist, offensive or homophobic. As a junior constable in my first year, I heard a term which has always stuck in my mind from a senior member who said to a group of us get out there and 'if they are black they're in the back' referring to the fact that our shift had reports of intoxicated indigenous persons all through the CBD. This would indicate we needed to get out there and locate as many protective custody episodes and put them in the back of a police car to move them on.
44. Racist comments were commonly made by NTPF officers across the organisation and at all levels, this was true of the TRG, but it was no better or worse than in the rest of NTPF. Such comments were made within the organisation, in groups and environments that were away from the public, I have never heard racist language used by an NTPF officer in public towards or in the presence of an Aboriginal person that they were dealing with in the course of their duty.
45. Racist comments and behaviour within the organisation were seen as acceptable and a means of venting stress. I recall as a probationary constable being told by our supervisors, if I felt the need to say inappropriate things and vent it was to be done within the station or in private amongst colleagues and not in public. I recall times in the Drug Squad around 2002-3 I was in the office with colleagues that included peers who went on to very senior positions in NTPF, a former Police Commissioner and Deputy Commissioner who both regularly engaged in racist offensive commentary.
46. I am concerned that the current highlighted racist behaviours are only focussed upon the TRG. That in my view is unfair as the culture and allegations of offensive behaviour in the TRG is no different to that across the whole NTPF.
47. Some of the only senior officers who have ever offered guidance or cultural awareness to me on the job have come from within TRG such as Sgt Scott Rose. Sgt Rose had an extensive understanding and a well-respected working relationship with Northern indigenous communities and cultures. Similarly, within the Southern region general

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duties officers such as Trent Abbott, Lee Morgan, ACPO StClair and S/Sgt Hickey provided very valuable insights into the southern region's cultures. Other than this I only received one half day cultural awareness session in police recruit training in 2000.

48. These aforementioned offensive behaviours are also not confined to that only of Caucasian officers. In my career I have heard similar comments from ACPO officers and indigenous police officers. In dealing with various clients as a result of my duties I have been called a 'white cunt', 'casper', 'eminem' or a pig on an almost daily basis doing general duties. Indigenous contacts of mine in remote communities have also on occasion referred to what they called the embarrassing indigenous town drunks as 'town niggers'. Of note was only a short time prior to making this statement I had a female indigenous elder from Yuendumu whom I am close friends with call me about some advice regarding technical works, the conversation started with 'Ay you still owe me child support too you white prick', we both laughed and went on with the conversation with no issue.
49. I have heard officers use terms such as 'Ricenigger', 'Africoon and Sudicoon', these were particularly used by officers in general duties within Alice Springs. I have not heard those words used by TRG members at all.
50. I was asked by ICAC about my understanding of the word 'Scrote', my understanding is this would have been used to describe young drug users, crooks, generally caucasians.
51. I have also been asked about words such as 'dunecoon', 'sandnigger', my understanding of these words is they came from a movie called 'Three Kings'. These were not words used by NTPF staff whom I knew nor were they used by any TRG staff that I am aware of. These phrases and others such as 'what's up my nigger' / 'my nigga', were taken from movies such as 'Rush Hour' and the 'Chappelle show" were simply said as jokes or repeating things heard on these movies in a light-hearted manner. They were never used towards clients as such.
52. The reference to the 'Animal Bar' in Alice Springs is a well-known part of the town's history and an accurate set of details provided by ROLFE. As a junior constable in Alice Springs part of my induction was to be driven to and taken inside of the animal bar at the Todd Tavern. We would also use this term on the Police radio when attending the bar to provide the details of our location. The term animal bar and that it was a bar predominantly frequented by Indigenous persons is also well documented in a book called "Booze Territory" where the details of this are fully documented and proved by

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Author Anna Krien. The details of the animal bars are also documented in a report compiled by the respected Mr Russell Goldflam in August 2010 called 'Damming the Rivers of Grog'.

53. The bar changing its name away from the animal bar came by a request from the NT Liquor Commission itself is my understanding as the reference of 'Animal bar' was considered to be interpreted as being racist.

54. As junior police officers we were many years ago advised to stop making comments on the police radio system such as, 'animal bar', 'full blood', 'half cast' etc as these descriptive terms were also now considered to be racist / offensive even though they were only used as a descriptive term to described someone's skin tone or appearance provided to us by police communications and or public. These descriptions were even radioed to us by police communication's as these were not at that stage deemed offensive. We need to also realise the junior staff back when things like this were deemed acceptable they are now what forms our leadership / executive groups not the junior staff we appear to be targeting for racists behaviours.

**Examples of Observed Racist / Offensive Behaviours**

55. As part of the ICAC investigation, I have also been asked if I had ever seen or known any other executive officers who have displayed racist / offensive behaviours in my career.

56. As explained to ICAC investigators some of the most recent examples raised with me have come via other senior officers venting or passing information on after seeing the conduct of the attacks of manufactured racism against ROLFE and other officers involved in the Walker inquest.

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59. I think it is also right to say that whilst racist speech is wrong even in private, this behaviour does sit alongside other behaviour which members of the public may see as inappropriate but is part of policing culture, sometimes referred to as 'black (i.e. morbid) humour'. An example of this is that when I was a member of the Accident Investigation Unit, (AIU), a T shirt was produced with design of a car crashed into a tree and a corpse through windscreen with the words: "Our job starts when your life ends'. This I think gives some context to the use of inappropriate humour in policing as a stress release.

60. I also in my previous stat dec discussed an actual practice which I believe falls under being inherently racist which is the manner in which indigenous people are transported whilst in custody through remote areas. Now this practise is not one limited to only indigenous custodial episodes at all but I feel it is only allowed to continue as indigenous persons have become so accustomed to it that they don't raise this as being a dangerous practise.

61. When we transport indigenous people from remote communities into major centres for court or custody purposes they are placed in the back of a metal caged police vehicle like we use in the main towns. In main towns the caged vehicles are acceptable given they are short trips, the climate and other parameters. However, when we are travelling sometimes 300 - 600kms on dirt roads with now very young constables some with zero dirt road experience and some who have only had a manual drivers licences a very short time I feel this present a serious risk.

62. My comment regarding race here I believe revolves around if I was to say for example advise an educated Caucasian from another major city that I was placing them in the back of a 4wd vehicle, locked in a metal cage, with metal bench seats, no seatbelts, no airbags and I was going to travel with them in there at speeds of 100km an hour on rough non maintained dirt roads I could guarantee some form of legal challenge would occur as a result.

63. Our indigenous remote clients often travel in the back of their own utes and custodial episodes are so accustomed to being in the back of metal caged police vehicles that they don't ever raise this as an issue. However the day we have a police vehicle

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accident on one of these roads, the Caucasian police drivers get out without injury as they are in seatbelts surrounded by air bags yet the two indigenous persons in custody in the metal cage did not survive there will be an absolute outrage and serious questions to answer.

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Witness

I further declare that:

- (a) (i) I have attained the age of 18 years;
- (ii) ~~I have not attained the age of 18 years but have attained the age of \_\_\_\_\_;~~

AND

- (b) (i) I have read this statement before signing it;
- (ii) ~~I have had this statement read to me before signing it.~~  
~~\_\_\_\_\_ This statement was read to me because of the following reason/disability:~~  
\_\_\_\_\_

And I make this solemn declaration by virtue of the OATHS, AFFIDAVITS AND DECLARATIONS ACT, conscientiously believing the statements contained in this declaration to be true. I acknowledge that a person who wilfully makes a false statement in any material particular is guilty of a crime and liable to imprisonment for 3 years, (section 119, *Criminal Code Act*). Furthermore, a person who does anything to a Statutory Declaration that results in it becoming false or misleading, is liable to a penalty of a fine or imprisonment, or both (section 27, *Oaths, Affidavits and Declarations Act*).

Maximum penalty: 400 units or imprisonment for 4 years.

DECLARED AT Adebride THIS 20<sup>th</sup> DAY OF May 2024

\_\_\_\_\_  
Signature of person making statement

**BEFORE ME**

\_\_\_\_\_  
Signature of person witnessing

Signature of person witnessing

Leah Tomkins  
Full name of person witnessing

Full name of person witnessing

\_\_\_\_\_  
Telephone number of person witnessing

Telephone number of person witnessing

This is page 27 of the statutory declaration of

\_\_\_\_\_  
Declarant

Declarant

\_\_\_\_\_  
Witness

Witness