



IMPORTANCE OF LOCAL NOONGAR ENGAGEMENT

Noongar Boodja

Bindjareb Boodja

Mandjoogoordap Boodja

Djirridjinap Boodja

Frank Nannup, Chairperson, Winjan Aboriginal Corporation

George Walley, Owner, Mandjoogoordap Dreaming



- ▶ The Bindjareb Territory and its boundaries are different to other territories.
- ▶ The western way (government / society) defines regions for the purpose of western systems. This helps the communities understand where they have government system boundaries that define whether they can work in that area or not.
- ▶ The Premier and the Minister for Health recently stated in public speeches that this territory is Waadjak Territory. That is wrong, they were misinformed. Waadjak is a large part of the Perth Metropolitan area. Bindjareb Territory is not Waadjak Territory. How does this make us feel – disrespected and frustrated.
- ▶ Who then is providing our State Government with misinformation which allows misconceptions to happen, to be used wrongly in public spaces?
- ▶ Every day we live with systems of engagement that is Perth based through departmental policies however cultural knowledge and geographical territories are different.
- ▶ The clear message is to respect what has been in place for thousands of years.

MISCONCEPTIONS



- ▶ The 14 Nyoongar territories were and are still independent in their own right, in terms of cultural knowledge, heritage value and the boundaries of that territory.
- ▶ We as a Nyoongar Nation have been also challenged with being placed into a collective of six baskets or six Indigenous Land Usage Agreements or ILUAs. This ILUA grouping identifies territories that historically have had little or nothing to do with each other, and we are supposed to work together.
- ▶ Gnaala Karla Boodja (Our Kaaleepga) is the ILUA grouping of Bindjareb, Wilman and Kaneang Territories. Is this workable? This has to work as a land use agreement template. It should not replace the local functioning of the local cultural knowledge holders and the ongoing relationship of working with the different levels of governments, departments and organisations.
- ▶ There is no room for Cultural Fraud People. It is a practice of deception, disrespect and who value money more than cultural knowledge. There are also legal implications for incorrect information provided in heritage surveys.
- ▶ A South West Land and Sea Council (SWALSC) worker stated that, *“once Native Title goes, work with the local people who are champions and assets”*. This statement in cultural terms means, the cultural knowledge holders who have been instrumental in working with local governments, departments and organisations should continue working and building positive relationships, working in a respectful way.
- ▶ For us mob here, it can get to a point of being stressful and frustrated when we know there is something wrong with heritage surveys where non Bindjareb cultural knowledge holders are able to come here and get paid. They show up because the SWALSC and GKB structure and mechanism allows it to happen.

CHALLENGES



We are working together (Nyoongar-Wedjular Dandjoo Koorliny) with:

- ▶ City of Mandurah – heritage surveys, consultancy, RAP, small grants
- ▶ Peel-Harvey Catchment Council – projects, partnership
- ▶ Department of Water and Environmental Regulation – *Bindjareb Gabi Wonga project with community Leaders, Elders with DEWAR staff*
- ▶ Education Centres – education packages development
- ▶ Heritage Surveys – anthropologists, archaeologists, developers, government projects
- ▶ Winjan Aboriginal Corporation
- ▶ Murray Districts Aboriginal Association and Murdoch University
- ▶ Bendigo Bank
- ▶ Mandjoogoordap Dreaming

ALREADY WALKING AND WORKING TOGETHER





**VOICE
TREATY
TRUTH** 07 - 14
JULY 2019
Lets work together for a shared future.

LET'S WORK TOGETHER FOR A SHARED FUTURE

- ▶ Cultural Knowledge
- ▶ Elders and Leaders
- ▶ Respectful ways of working together
- ▶ Reconciliation Action Plans
- ▶ Aboriginal Employment Strategies
- ▶ Visionary thinking people in governments, departments, organisations, community groups, Aboriginal Leadership and Eldership,
- ▶ Working together for a shared future
- ▶ Respect in all areas of our working together, learning from our past

THE MECHANISMS THAT BUILD OUR COMMUNITY



- ▶ Aboriginal Heritage Act (1972)
- ▶ Aboriginal Recognition Act (2015)
- ▶ Noongar Recognition Act (2016)
- ▶ Western Australian Noongar Native Title Settlement
- ▶ Aboriginal Procurement Policy
- ▶ Reconciliation Action Plans

ACTS, POLICIES AND PLANS



- ▶ Yaanga – thanks
- ▶ Yaanga – PHCC Shed Sharing

ANY QUESTIONS?

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