Acknowledgement of Country

I would like to show my respect and acknowledge the Traditional Custodians of this land, of Elders past, present, and emerging, on which we meet today.

I would like to acknowledge the past, present and future contributions by Traditional Custodians, in planning and managing our Country and thank you for the caring and sharing of Country that you provide for all of us each and every day.

Source: http://www.creativespirits.info/aboriginalculture/spirituality/welcome-to-country-acknowledgement-of-country#ixzz3p44OKMSX
Indigenous Planning
Experiences and Perspectives of Urban Planners
in South East Queensland, Australia

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Overview

• The Spirit of Planning
• Research Purpose
• Dark & Stormy: The Lingering Spirit of Colonialism
• Key Findings
• Recommendations
• Good News
• Our Challenge - Repairing Spirits
• Questions & Feedback
• Bibliography
The Spirit of Planning

• The process of making plans for something…in the future…to manage change or maintain the status quo…in essence the spirit of planning is about planning the hopes, dreams and aspirations of people and their environments.

• Individual spirit is to have self-worth, sense of belonging, hope and opportunity.

• To ‘break someone’s spirit’ is to destroy their self esteem, to take away their joy in life…take away their hopes and dreams…(Anon.)

• The act of colonisation has broken the Indigenous spirit and the spirit of Indigenous Planning.

• Caring for Country has strong spiritual links based on the cycle of life and responsibility to all living things and the natural environment…it repairs the spirit.
Research Purpose

Overarching Goals

1. To contribute to understanding the current context, and the evolution of Indigenous planning in Australia, and
2. To raise awareness and improve the education and professional development of planners regarding Indigenous Peoples, and planning and development in cities.
Dark & Stormy: The Lingering Spirit of Colonialism

Cracks in the Foundation

- **Ignorance** of the **real history and sovereignty** of Australia and Indigenous Peoples relationship with planning
- **Negative public perception** of Aboriginal and Torres Strait Islander Peoples
- Lack of **awareness, understanding and recognition** of Aboriginal and Torres Strait Islander People’s **landscape values in urban environments**
- Lack of **education and professional development** for planners on Indigenous planning
- **Weak legislative links and constant threat** of damage and destruction to Indigenous Cultural Heritage sites
- **RESULT** - Broken spirits!

How Big are the Cracks?

- Understanding of the concept?
- Experiences & perspectives?
- Depth of knowledge and awareness?
- Knowledge gaps?
- Care factor?
- Key challenges?
- Future possibilities?
Key Findings – Literature

- Definition is unclear
- Aim for planning ‘by’ Indigenous people for Indigenous people (Matunga 2013)
- **Community based** planning
- Distinctive
- Current planning processes are incompatible
- **Re-emerging** rather than emerging!
- **Legislation is weak** and fragmented
- NRM in regional areas is increasingly shared
- **Urban landscape values do exist!**
Population growth of Indigenous Australians is double the national average in cities.
Key Findings – Desktop Analysis

**SEQ Indigenous Planning**
- SEQTOA Cultural Resource Management Plan
- Indigenous Tourism Action Plan for South East Queensland – Yugambeh Museum
- Quandamooka Community Action Plan
- Indigenous Land Use Agreements (ILUAs)
- Aboriginal Corporations & Aboriginal Land Councils (ALCs)
- Cultural Heritage & Education Consultancies
- Some NRM programs in peri-urban areas
- Evolution of historic sites for contemporary meaning
- Recognition through street art, sculptures, parks and places

- Some organised Indigenous groups are planning for themselves
Key Findings – Interviews

Type of Knowledge

- Remote Communities
- Disadvantage
- Displacement & Disconnection
- Indigenous Art
- Cultural Heritage
- Connection to Country
- Regional Landscape Values
- Environmental issues
- Sustainability

Knowledge Sources

- Newspaper Articles
- Television News Media
- Professional Experience
- Journal Articles
- PIA Events
- Tertiary Education
- Childhood / School

- Indigenous Planning is planning ‘for’ remote communities
- Knowledge is based on media - not professional development, training or formal education
Key Findings – Interviews

➢ Planners’ perceived Indigenous planning should be planning ‘with’ Indigenous People & communities rather than ‘for’ or ‘by’
Key Findings – Interviews

Perceived Concept of Indigenous Planning

➢ Shared Knowledges!
➢ Could this mean equal partnerships in planning?
Recommendations!

• Planning industry bodies and decision makers need to recognise both traditional and contemporary planning knowledge and skills of Indigenous Australians

• Planning institutions may need to create equal partnerships with Traditional Owners and provide pathways for recognition as Indigenous Planners

• Planning and Tertiary institutions and workplaces need to provide opportunities for cultural awareness training to adequately skill Non-Indigenous planners

• Planning and Educational institutions and workplaces need to provide pathways for Indigenous students to become planners

• **Non-Indigenous planners need to take some responsibility for self awareness, cultural awareness and self-learning**
Good News!

• Planning Act 2016 section 5 (2)(d)—valuing, protecting and promoting Aboriginal and Torres Strait Islander knowledge, culture and tradition as part of advancing the purpose of the Act

• Tertiary institutions including Indigenous based core subjects in planning degrees

• PIA has released an Indigenous Policy

• PIA embraces the Uluru Statement from the Heart
Our Challenge—Repairing Spirits!

- Educate ourselves – read
- Participate in Indigenous cultural awareness training
- Get involved with a local PIA branch & organise an event on this topic
- Raise awareness & open our ‘eyes’ in our towns/cities
- Engage in meaningful discussion and research with Indigenous community leaders.
- How might section 5 (2)(d) of the Planning Act 2016 be implemented that makes a real difference?
- How is strategic and land use planning relevant to contemporary Traditional Owners, Elders and other Indigenous Australians in cities?

➤ A Spirit of Planning that repairs broken spirits.
“I truly believe that Australia can find a way to recognise and that will require goodwill, robust discussion and a lot of generosity”. Linda Burney 2017 in Recognition: Yes or No?


Bibliography

Josh Leddy
Sara... Not Standing Still
SARA... Not standing still

Josh Leddy – Principal Planner
14 September 2017
SARA... Not Standing Still
Presented by Josh Liddy
Principal Planner,
PIA QLD 2017 Conference,
Bundaberg, Queensland
Some sticky messages...

- SARA’s commitment to culture (evolution)
- The new regime – embraced as an opportunity not a threat (revolution)
- Distilled and aged continuous improvement process
- ‘Worts’ and all
Chapter 1: 1888 - Bundaberg Distillery is born

Chapter 2: 1936 - distillery goes up in flames. Millions of litres of molasses flow into the Burnett river, setting it alight

1939 – Distillery is rebuilt
SARA’s heritage

- I -
Pre-SARA

Pursuit of excellence

infancy

teenager

aged
SARA’s story starts in 2013. SARA's story starts with 'Infancy' in 2013. SARA's story involves Pursuit of excellence.

- **II - SPA**
- **SDAP**
- **GIS**
- **DILGP**
- Decision
**Chapter 3**: 1940-1943 – WW2 Americans mix/invent rum with coke.

1951 – They got scientific - Bundy’s passion starts becoming more technical, including testers

1961 - Bundy’s most iconic features invented; the square bottle, the yellow label to the polar bear
SARA improves

Pursuit of excellence

- I - Pre-SARA

infancy

- II - SPA
  SPAP
  GIS
  DILGP
  decision

teenager

- III - KPIs
  SURVEY
  FT-5

aged
Chapter 4: 1985 - 1986 – first ‘premium’ rum and royal liqueur

1993 – ‘twas a dark and stormy night

2008 – Seeing Red

2011 – Master Distillers collective arise

2013 – Road to Recovery – Bundaberg floods
Bundy’s chapters

1. Infancy
2. Pursuit of excellence
3. Teenager
4. Aged
Getting ready for SARA mk.2

- a 4 step distillation process

Adapted from:
https://www.bundabergrum.com.au
SARA mk.2 - Mill, mash and ferment

- Recognised opportunity with reform
- Breeding ground - existing knowledge and practices
- Culture and track record
- Existing performance – regular feedback
- Lessons learnt – dispersed and consistency
- Point of difference – bureaucratic differences to LG
Distillation

- Culture and drivers agreed
- Reverse engineering
- Renewed look at new/old requirements

Process:
- Cross DILGP and Govt approach
- Position papers
- Working groups – negotiation, exchange and formal buy in
Outcomes:
- Engaged
- Improved understanding/implementation of tools in toolbox
- Buy in from SARA partners
- Two way communication.
Shift toward best practice and on the ground operations

- Prelodgement meeting relaunch

Acknowledge that Act is about empowered applicants
- Working smarter not harder
- Reinforced culture and drivers:
  - Sending early signals
  - No surprises
Ageing

- Act commencement – control docs, practice notes, training
- Maintained good relationships
- Holistic look at improvement > SARA mk2
- SDAP v2.0
- MyDAS2

- Warts: effort to bring our partners along
- Look at performance
- SDAP
- Prelodgements
Chapter 5:

2014 – 125th anniversary
SARA’s chapters

- I - Pre-SARA
  - GIS
  - DILGP decision

- II - SPA
  - SDAP

- III - KPIs
  - SURVEY
  - FT-5

- V - ?
those sticky messages...

• Commitment to culture (evolution)

• The new regime – embraced as an opportunity not a threat (revolution)

• Distilled and aged continuous improvement process
Thank you
gadens

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