

Day 1

Thursday 21st June 2012

8:45 -9:15	Registration and arrival tea and coffee	Chair:
9:15 – 9:30	Welcome and Introductions	Eddie McDonald
9:30 -10:30	Session 1 Keynote Address David Martin (Anthropos Consulting) <i>Differing constructions of Indigenous identities in Australia’s Native Title Act, and their implications for Indigenous people and those working with them</i>	Eddie McDonald
10:30-11:00	Morning tea	
11:00-12:30	Session 2 Peter Johnson and Sue Davenport (Kanyirninpa Jukurrpa Martu Cultural Knowledge Program) <i>Harnessing cultural information for community benefit after native title</i>	Pam McGrath
12:30-1:30	Lunch	
1:30-3:00	Session 3 James Weiner (ANU) <i>The Western Desert Model: Native title dilemmas at the edge of a culture bloc</i> Daniel Vachon (Nguwarriz) <i>“Uncertain, unpredictable and arbitrary”: The accommodation of Western Desert land tenure and the recognition of ‘native title’ rights</i> Sandra Pannell (Nguwarriz) <i>Beyond the ‘Descent of Rights’: The recognition of other forms of Indigenous ‘rights’ in the context of native title consent determinations</i>	Pam McGrath
3:00-3:30	Afternoon tea	
3:30-5:00	Session 4 John Southalan and Olivia Norris (Yamatji Marlpa Land and Sea Council) <i>Protecting materials used in Court proceedings</i> Simon Davis (WA Department of State Development) <i>Collaborative land-use planning and development of Aboriginal settlements in Western Australia – a case study</i>	Jodi Neale

Day 2

Friday 22nd June 2012

9:00-9:30	Arrival tea and coffee	
9:30-10:30	Session 5 Keynote address Kingsley Palmer (Appleby Consulting) <i>Land, rights and interests, now and then: Australian Aboriginal anthropology, retrospective and prospective</i>	Eddie McDonald
10:30-11:00	Morning tea	
11:00-12:30	Session 6 John Taylor (Centre for Aboriginal Economic Policy Research, ANU) and Paul Lane (Kimberley Institute) <i>Statistics for community governance: The Yawuru Population Survey of Broome</i>	Pam McGrath
12:30-1:30	Lunch	
1:30-3:00	Session 7 Panel Discussion <i>Documenting valuable heritage or documenting heritage values? Native title, anthropology and heritage surveys</i> Tessa Herrmann (Central Desert Native Title Services) Glen Kelly (South West Aboriginal Land and Sea Council) Eddie McDonald (Ethnoscience) Jodi Neale (Australian National University) Kathryn Pryzwolnik (Department of Indigenous Affairs) Philip Vincent (Limina Consulting)	Bill Kruse
3:00-3:30	Afternoon tea	
3:30-4:45	Session 8 Janet Oobagooma, Donny Woolagoodja and Leah Umbagai (Dambimangari Aboriginal Corporation and the Wanjina Wunggurr PBC) with Kim Doohan (Mintupela) <i>The Dambimangari Living Culture Project</i>	Jodi Neale
	Closing Remarks	Eddie McDonald & Pam McGrath

ABSTRACTS and BIOGRAPHIES

Day 1

Thursday 21st June 2012

Session 1 Keynote Address

David Martin

Differing constructions of Indigenous identities in Australia's Native Title Act, and their implications for Indigenous people and those working with them

This paper is directed in the first instance towards processes under Australia's *Native Title Act* (NTA), where seemingly alternative constructions of Indigenous identity are, I argue, established in different sections of the Act. The first, which I characterise as a 'traditionalist' and essentialised identity, must be established for the purposes of proving native title. Yet, arguably less prescriptive constructions of Indigenous identity are implicit in the agreement-making sections of the NTA, specifically arising from its 'right to negotiate' and 'Indigenous Land Use Agreements' provisions. These I suggest have the effect of facilitating a move for the Indigenous people concerned to a more individuated and 'modernist' identity. I argue however the notion of a dichotomy between tradition and modernity in contemporary circumstances is a false one, and propose that Indigenous identities are better understood as 'hybridised' or 'layered'. And, while I concentrate my discussion in this paper largely on the native title arena, I suggest that the implications of these arguments go well beyond native title itself, to core issues at the heart of Indigenous people's engagements with the wider Australian society and state. They pose challenges both for Indigenous people themselves and for those working to support them, including anthropologists. I focus in particular on the need to develop a 'hybrid' anthropology in the native title arena, which is alert to such contemporary processes as Indigenous engagement with the wider society, development, and transformation as well as with cultural continuities.

Dr David Martin was one of the anthropologists on the Wik native title claim, and has worked extensively in peer reviewing and assessing native title connection reports. He has had a long-term involvement in issues of Aboriginal community and economic development, including those in the native title post-determination stage, and also in Aboriginal governance. His research and applied work for and about Aboriginal people has focussed as much on transformation as it has on continuity and tradition. david.martin@anthropos.com.au

Session 2

Peter Johnson and Sue Davenport

Harnessing cultural information for community benefit after native title

This presentation will look at two dimensions of the value and use of native title information in a post-determination world. The first dimension is the collection, organisation, preservation and dissemination of valuable cultural information collected during native title claims. This information has immense personal and social value to Indigenous communities, but only if it is

properly organised and made accessible, particularly to assist in the transfer of cultural knowledge to younger generations. This is not a trivial task, and involves substantial challenges.

The second dimension is political and economic. As elders pass away, information collected by anthropologists, including for native title determinations, can be a major source of cultural knowledge. There is increasing evidence that initiatives for economic engagement that are based on cultural values are more likely to succeed in remote communities than are purely mainstream initiatives. In a post native title world, where land tenure provides an unprecedented economic base, this creates a new role for cultural knowledge, as a key asset for social stabilisation, economic development and the emergence of identities rooted in cultural reality but resonant in modern contexts. The speakers will describe the way in which this link between cultural knowledge and social development is having effect in Martu communities.

Sue Davenport has worked with Martu people since 1987. She is currently the Manager of the Culture and Heritage Program in Kanyirninpa Jukurrpa (KJ), in which role she has primary responsibility for the collection, organisation, preservation and dissemination of cultural information held by KJ. She is a co-author of *Cleared Out* (2005) and collaborated to produce the associated film *Contact* (2009). sue.davenport@kj.org.au

Peter Johnson is the CEO of Kanyirninpa Jukurrpa and has worked with Martu since 2003. His background prior to that was in the legal and community sectors and in business. With Sue Davenport and others, he has worked successfully to develop an economic base in Martu communities, built on cultural knowledge and skills. Peter co-authored *Cleared Out* (2005). peter.johnson@kj.org.au

Session 3

Jimmy Weiner

The Western Desert Model: Native title dilemmas at the edge of a culture bloc

In Western Australia, I believe an argument can be made that there has been for some time now a “two-tiered” State assessment process: One for native title claims originating in the identifiably “Western Desert Cultural Bloc”, and another for those originating elsewhere. As a result of previous Federal Court native title cases, notably *Wongatha* and *DeRose*, the existence of a single uniform “Western Desert Society” has been accepted by the State of WA. New claims originating from the heart of this area are thus spared the burden of proving the existence of a “society” from whence derives the claimants’ rights and interests in the claim area in any given instance. Claims from outside the Western Desert area, on the other hand, must continue to prove the existence of such a “society”.

This two-tiered process is ethnographically indefensible for a number of reasons which Jimmy discusses in this presentation.

Dr James “Jimmy” Weiner received his PhD in anthropology from ANU in 1984 and has spent over three years in Papua New Guinea with the Foi people of the Southern Highlands Province, whose language he speaks. He has written four books on the Foi, including *The Empty Place* (1991), a study of the cultural relationship of the Foi to their land and territory, and has edited and co-edited three others including the volumes *Emplaced Myth* (2001) and *Mining and*

Indigenous Lifeworlds in Australia and Papua New Guinea (2004), both along with Alan Rumsey. He is the co-editor with Dr. Katie Glaskin of Customary Land Tenure and Registration in Australia and Papua New Guinea: Anthropological Perspectives (ANU E-Press, 2006).

Jimmy was recently Leverhulme Trust Professor of Anthropology at the University of St. Andrews, Scotland (2008-2010). He has guest lectured at the Centre for Energy and Mineral Law and Policy at the University of Dundee and at the University of Technology, Lae, Papua New Guinea. Currently, Jimmy is a Fellow with the Resource Management in Asia-Pacific Project at ANU. jamesfweiner@gmail.com

Daniel Vachon

“Uncertain, unpredictable and arbitrary”: The accommodation of Western Desert land tenure and the recognition of ‘native title’ rights

Following his research in 1930, A. P. Elkin was the first to identify what he called a ‘fortuitous’ or ‘local’ principle in establishing an individual’s ‘country’ among the Aluridja, now commonly known as Western Desert peoples. The Berndts’ early work at Ooldea led them to agree that a person’s place of birth, modified by patrilocal residence, was a key avenue in this regard. Since then, native title researchers have eschewed models featuring local descent groups in the Western Desert and instead found flexibility in a number of fortuitous ‘pathways’ by which a individual can assert rights and interests in country. For state governments wanting certainty and for anthropologists having to deal with claim groups formed on the single basis of real or fictive descent from apical ancestors, Western Desert laws and customs present challenges. In this presentation, we examine how the so-called flexible nature of Western Desert land tenure has been accommodated (or not) in WA consent determinations and Federal Court decisions, and what are the implications of the operation of these laws and customs for the future management of native title land.

Dr Daniel Vachon was born in Windsor, Ontario and has lived in Australia for thirty-five years. He has a Master’s Degree and a PhD in anthropology. His early work in Australia began with doctoral research in the northwest of South Australia in the late 1970s, followed by five years working as an anthropologist with the Pitjantjatjara Council. Since 1985 he has worked as a consultant anthropologist engaged principally in land claim research in several regions of Aboriginal Australia; namely, the Southern Arrernte lands (Northern Territory), throughout the Kimberley, the Pilbara, the WA Goldfields, the Great Sandy Desert and the Lakes Region of South Australia. For the past fifteen years he has been engaged as an anthropological expert in native title claims in Western and South Australia.

Dr Vachon has co-authored a book and wrote the autobiography of Yami Lester. His published articles detail aspects of Aboriginal social organisation and customary land tenure, address issues associated with land rights legislation, and examine the nature of anthropological practice in Australia. He is currently completing a book on the rainmakers and serpents of the Great Sandy Desert. dvachon@bigpond.com

Sandra Pannell

Beyond the 'Descent of Rights': The recognition of other forms of Indigenous 'rights' in the context of native title consent determinations

Focusing upon an example from the rainforest region of Far North Queensland, and using material from elsewhere in Australia, in this presentation I discuss the ethnography behind the legal concept of 'permissive use', identified by Finn J in the 2010 *Akiba* judgement. I also look at the way in which so-called 'permissive use' rights have been variously acknowledged in the context of native title consent determinations, and how this recognition is often used as a means of resolving contestation between parties to a native title claim.

Dr Sandra Pannell has a doctorate in anthropology from the University of Adelaide and she currently works as a private practice anthropologist in the field of native title and cultural heritage research. She has held lecturing and research positions at the University of Adelaide, James Cook University, the Centre for Resource and Environmental Studies at The Australian National University, and at the Rainforest Cooperative Research Centre in Cairns. She has undertaken anthropological research in Indonesia, Timor-Leste, and throughout Aboriginal Australia. Sandra Pannell is the author of two books, one on World Heritage and the other on an Indigenous environmental history of North Queensland. She is also the editor of a book on violence, society and the state in Indonesian and the co-editor of two publications – one on resource management in eastern Indonesia and the other on Indigenous planning in northern Australia. She is the author of a number of articles on kinship, intellectual property rights, native title, resource management and marine tenure. sandra.pannell@bigpond.com

Session 4

John Southalan and Olivia Norris

Protecting materials used in Court proceedings

Who can have access to statements and materials given to the Federal Court in native title proceedings? In the course of a native title case documents with sensitive cultural information are often filed in the court, such as witness statements and anthropology reports. Many of these documents become 'exhibits' as formal evidence during the proceedings, which assists the presentation of the case, but exposes the information to being known to more people and potentially even becoming a public document that anyone can read. This session considers what protections are available to anthropological material after the native title proceedings have finished.

Olivia Norris has worked at Yamatji Marlpa Aboriginal Corporation since January 2005 and has spent more than six of those years based in the Pilbara as a field anthropologist. She is currently Deputy Director of Research and Heritage at YMAC, based in Perth. onorris@ymac.org.au

***John Southalan** is a lawyer who has worked in human rights and native title issues since 1998, including at Yamatji Marlpa Aboriginal Corporation (YMAC) and the Human Rights and Equal Opportunity Commission. He currently works with YMAC in Perth, and teaches a post-graduate course by correspondence through Dundee University. John volunteers with several non-government organisations, and is on the Board of the Centre for Native Title Anthropology. John also writes on human rights, resources and provides quarterly updates to the Native Title Service publication of LexisNexis Australia. john@southalan.net*

Simon Davis

Collaborative land-use planning and development of Aboriginal settlements in Western Australia – a case study

Developing housing and infrastructure for Aboriginal settlements, especially those outside of urban areas, is often subject inter alia to native title, heritage, and land tenure constraints. Identifying key land-use constraints (and opportunities) such as these, preferably in collaboration with the relevant community, is an important element in producing a useful land-use plan that can be implemented as opposed to a plan that sits on the shelf.

Town planners do not yet readily consider native title or Aboriginal heritage constraints, other than recognising that where those matters need to be addressed they generally complicate and/or delay project schedules (which is the developer's rather than the planner's concern anyway). Consequently native title and Aboriginal heritage matters have usually been peripheral to the discipline of town planning (just as land-use planning as a subject of inquiry is generally marginal to applied and academic anthropology in Australia). Land use planning is however similar to native title inasmuch as both are substantively about the identification, formalisation and regulation of land-based interests.

Looking at the planning and development of regional and remote Aboriginal settlements in Western Australia, this presentation discusses the statutory basis for collaboration between town planners and native title and other interests. It notes that recent changes to planning policy provide recognition of registered native title interests in the State's Planning Framework. It also notes the Indigenous Land Use Agreements being negotiated between the State Government and native title parties to facilitate development of Aboriginal settlements. The presentation concludes by discussing the potential utility of applying anthropological knowledge and approaches to land-use planning and development in contexts where native title and Aboriginal heritage are primary considerations.

***Simon Davis** is an anthropologist and town planner. He has worked as a native title researcher compiling connection material for UWA's Centre for Anthropological Research, Yamatji Marlpa Aboriginal Corporation, and Central Queensland Land Council. Simon has also worked as a Senior Planner with the Planning for Aboriginal Communities Project at WA's Department of Planning. In this role he co-produced land use plans for some 30 Aboriginal settlements (primarily in the east and west Kimberley regions) and coordinated revision of State Planning Policy 3.2 'Aboriginal Settlements'. Simon is currently the Native Title and Heritage Coordinator at WA's Department of State Development, where he is responsible for identifying and addressing native title and heritage issues in the planning and development of major infrastructure. simon.davis@dcd.wa.gov.au*

Day 2

Friday 22nd June 2012

Session 5 Keynote Address

Kingsley Palmer

Land, rights and interests, now and then: Australian Aboriginal anthropology, retrospective and prospective

In Australia the 1970s saw the development of legislation to protect Australian Aboriginal culture, particularly sites or areas of land. It was accompanied by a mood of optimism about and sympathy for Indigenous cultures. It was characterised by a degree of radicalization amongst those who worked in Aboriginal anthropology and within the instrumentalities charged with administering beneficial provisions. Those of us who then worked in Aboriginal Australia as anthropologists or would-be anthropologists applied ourselves within an environment seemingly characterised by the state's beneficence as well as personal motivation.

Despite these good intentions the legislation mostly failed in practice to protect cultural phenomena, a deficiency that continues to this day. Land rights (as opposed to site protection) was the fundamental issue that developed from Aboriginal loss of land. While mentioned now and then, in the states at least Indigenous rights in land were mostly ignored. The NT Land Rights Act marked a substantial change of direction in the nature of beneficial legislation. However, its impact was restricted to the Territory.

It was not until the Mabo cases that customary Aboriginal rights and interests were recognised and codified in statute, enacted perhaps unwillingly to provide 'certainty'. This provided a different context for anthropological inquiry since it relied no longer on the state's generosity and in fact assumed their respondent status. Moreover, the ideology that had driven former participation within the system was markedly absent – in part because of changing attitudes but also because the legal process eschewed and rejected it.

In this paper I situate the practice of anthropology within these two different milieu over the last few decade since I first commenced work in WA in the early 1970s. I identify the change in the legislative and social settings as key factors in the development of aspects of anthropological practice today and explore some of the issues faced by practitioners in this altered and ever developing environment today.

Dr Kingsley Palmer worked as a Research Officer with the Department of Aboriginal Sites in the WA Museum during the 1970s. He continued to work in the Pilbara region after he left the Department and completed his Ph.D through the UWA in 1981, based on his work in that area. He has subsequently worked in many areas of Aboriginal Australia including the Northern Territory, Queensland, Western and South Australia. Formerly Senior Anthropologist with the Northern Land Council in Darwin, he was appointed Director of Research at the Australian Institute of Aboriginal Studies in Canberra in 1985. He subsequently became Deputy Principal of that organisation, a post he filled until 2001. He is now a private practice anthropological consultant.

Kingsley has prepared expert reports for many native title claims over the last decade or more and has given evidence in the Federal Court in relation to some of them. He is currently working on or is involved in applications for the recognition of native title or other native title matters in the Northern Territory, South Australia, Western Australia and Queensland.
kingsley.palmer01@bigpond.com

Session 6

John Taylor and Paul Lane

The Yawuru Household Survey

This paper presents a case study of an exercise in Aboriginal community governance. It sets out the background events that led one native title body corporate (Nyamaba Buru Yawuru) to secure information for its own needs as an act of self-determination and essential governance and it presents some of the key findings from that exercise. As the Indigenous rights agenda shifts from the pursuit of restitution to the management and implementation of benefits, those with proprietary rights are finding it increasingly necessary to build internal capacity for post-native title governance and community planning, including in the area of information retrieval and application. As an incorporated land-holding group, the Yawuru people of Broome are amongst the first in Australia to move in this area of information gathering, certainly in terms of the degree of local control, participation and conceptual thinking around the logistics and rationale for such an exercise. In launching and administering the 'Knowing our Community' household survey in Broome, the Yawuru have set a precedent in the acquisition of vital demographic information for internal planning and community development in the post-native title era.

***Paul Lane** has a long career in Indigenous human rights and social development issues. He has been involved with some of the most significant legal and political events impacting Indigenous Australians in the past 40 years, including the Royal Commission into Aboriginal Deaths in Custody and the National Council for Aboriginal Reconciliation. He is currently the Executive Director of Lingiari, a human rights social development organisation based in the Kimberley Region of Northern Australia.*

Paul is also a Director of the Kimberley Institute, a policy research organisation focussing on governance and sustainability issues. In recent years Paul's focus has been in working with Aboriginal groups across Northern Australia on the securing of native title outcomes for their traditional lands and waters. This work has involved participation in partnerships with Northern Australian Indigenous Land and Sea Management Alliance (NAILSMA) EcoTrust Australia and Indigenous Land Councils on matters of sustainability and land and sea management.
lurnnpa@lingiari.org.au

***Professor John Taylor** is Director of the Centre for Aboriginal Economic Policy Research at the Australian National University. For the past 25 years John has conducted research on demographic, social and economic change among Indigenous Australians and has published widely on these issues in Australian and international books and journals. He is a member of the*

Australian Bureau of Statistics Advisory Group on Aboriginal and Torres Strait Islander Statistics, the Expert Group on Aboriginal and Torres Strait Islander Statistics and a Board member of the Closing the Gap Clearinghouse. He has been prominent in demonstrating the application of demographic analysis to Indigenous policy. j.taylor@anu.edu.au

Session 7

Bill Kruse (Moderator), Tessa Herrmann, Glen Kelly, Eddie McDonald, Jodi Neale, Kathryn Pryzwolnik and Philip Vincent (Speakers)

Documenting valuable heritage or documenting heritage values? Native title, anthropology and heritage surveys

The session will be a “Q & A” style panel discussion exploring the relationship between native title, industry, and the practice of heritage anthropology in Western Australia.

Anthropologists have been conducting ethnographic heritage surveys to identify Aboriginal sites under the *Western Australian Aboriginal Heritage Act 1972* (AHA) since shortly after it was enacted forty years ago. Since the mid-1990s, the growing mining boom and native title future act processes have seen the number of ethnographic heritage surveys increase to the extent that there are now not enough qualified and experienced anthropologists to meet demand. There is also much live debate amongst anthropologists, Aboriginal people, industry, NGOs and government about the lasting value of the surveys being conducted, including the question of why anthropologists are required for surveys at all.

Moderated by Dr Bill Kruse, members of the panel will explore the particular brand of anthropology that is now firmly part of the Aboriginal heritage industry and inextricably linked to mining and native title future act processes in Western Australia. Key issues for discussion will include whether heritage anthropology is documenting heritage values for Aboriginal people or creating value for a heritage industry focussed on mining and development, and the likely legacy the thousands of ethnographic reports the process has produced.

Dr William “Bill” Kruse is an anthropologist who has worked in native title and Aboriginal heritage since 1997, and he has worked as a senior staff member for native title representative bodies in Western Australia. Bill has had professional involvement in most aspects of native title claims including anthropological research, heritage surveys, cultural mapping, land management and land access negotiations for exploration and mining. Bill is also an associate with Banarra, a Sydney-based community relations company, where he has worked with the mining sector on community relations projects in Australia, Malaysia, Indonesia and Ghana. Bill is currently a visiting fellow with the Centre for Native Title Anthropology at the ANU, which he help establish in 2010. He completed a PhD in 2003 on Iban longhouse tourism in Sarawak, Malaysian Borneo. billkruse@ozemail.com.au

Tessa Herrmann has a Bachelor of Arts with Honours in History and a Bachelor of Laws from the University of Western Australia. During her degree, she also undertook a semester studying International Law and First Nations legal issues at the University of British Columbia in

Vancouver, Canada. Tessa completed her articulated clerkship at Yamatji Marlpa Aboriginal Corporation in 2007, where she was subsequently employed as a lawyer until 2010. During her time at Yamatji, Tessa was involved with a number of claims and negotiations, and assisted the Thudgari People to obtain a positive determination of native title in 2009. Since December 2010, Tessa has been employed as a lawyer at Central Desert Native Title Services, where she handles a range of matters, including future acts negotiations, claim mediations and Prescribed Bodies Corporate assistance and support. tessaherrmann@centraldesert.org.au

Glen Kelly is a Noongar man, and in his role as CEO of SWALSC brings 18 years of experience in Indigenous Affairs, much of it in native title and Indigenous land related issues. Glen has held a number of senior positions in Indigenous organisations, both as a manager and as an advocate of Indigenous interests, as well as positions within government agencies. Glen sits on a number of high level committees and statutory authorities at a State and Commonwealth level that relate to Indigenous land interests. Glen is a keen advocate of Noongar interests, and in his role as CEO he seeks to ensure that SWALSC is able to provide an efficient and effective service to Noongar people and their native title claims. glen.kelly@noongar.org.au

Dr Edward "Eddie" McDonald is the principal of Ethnoscience (2003-present) and formerly Managing Director and principal anthropologist of McDonald, Hales and Associates (1988-2003). Since 1988 he worked in Aboriginal heritage assessment and has undertaken or managed over 1400 heritage assessments primarily in the Metropolitan Area, the South West and the Pilbara though he also has experience in other regions such as the Goldfields, Kimberley and Mid West. He is also an Adjunct Senior Research Fellow on a project which focuses on the ethnography of consulting/ applied anthropology in the School of Social Sciences and Asian Languages at Curtin University. mha@inet.net.au

Jodi Neale has more than eight years native title and cultural heritage experience, primarily working with Aboriginal groups in Western Australia. From 2003 to 2009 she worked as a staff anthropologist for the Pilbara Native Title Service based in Port Hedland and was involved in the researching and authorship of a successful native title connection report. She is of Indigenous descent and is particularly interested in how Aboriginal claimants and practitioners experience and engage with the processes and challenges associated with native title and cultural heritage. Jodi is currently a PhD candidate at the Research School of Humanities and the Arts at the Australian National University. Her research is a cross-cultural collaborative project investigating the documentation of indigenous customary knowledge. She continues to work part-time as a consultant anthropologist, and is on the Board of the Centre for Native Title Anthropology which she helped establish in 2010. Jodi.neale@anu.edu.au

Dr Kathryn Pryzwolnik has worked in Aboriginal heritage management for more than 15 years, in both Western Australia and New South Wales. Before commencing working in Aboriginal heritage management in the public sector, Kathryn completed her PhD at the University of Western Australia studying Aboriginal occupation of the northwest arid coastline over the last 35 000 years. As Registrar of Aboriginal Sites, Kathryn is responsible for the day to day administration of the Aboriginal Heritage Act 1972 in Western Australia. She is an officer of DIA, with a statutory function to maintain the Register of Aboriginal place and objects, administer the

operations of the Aboriginal Cultural Material Committee and provide advice and approvals where required. kathryn.przywolnik@dia.wa.gov.au

Philip Vincent is a Western Australian lawyer with over 35 years experience. His legal practice has included extensive involvement with native title, land and heritage matters. Since the introduction of the Native Title Act, Philip has worked as counsel on native title claims in most regions of WA, and has been involved in agreement-making processes in relation to land access and heritage. Philip is also a director of Limina Consulting, which provides corporate development and governance advice and mentoring to Aboriginal organizations including pastoral stations and medical services in Western Australia. pvincent@iinet.net.au

Session 8

Janet Oobagooma, Donny Woolagoodja and Leah Umbagai (Dambimangari Aboriginal Corporation and the Wanjina Wunggurr PBC) with Kim Doohan (Mintupela Pty Ltd)

The Dambimangari Living Culture Project

The members of the Dambimangari Aboriginal Corporation and the Wanjina Wunggurr PBC were granted native title over their traditional lands in 2011. Since that time the corporation has committed their own funds generated from mining agreements to the preparation and production of community focused cultural maps, family trees and other 'user friendly' documents with the aim of establishing a living cultural resource for Dambimangari future generations. The presentation will provide a summary of this project, its aims and some of the thinking and planning behind it.

Donny Woolagoodja is a senior Worrorra man, internationally famous artist and leader of his community. He is committed to ensuring that the younger generations learn their cultural heritage and remain connected to country and find ways to earn an income from their country such as through tourism.

Janet Oobagooma is a senior Worrorra woman who grew up in her traditional country with her grandparents in the remote northwest coastal regions. She is a very knowledgeable person and a repository of her community's traditional knowledge, a great intellectual and committed to ensuring that her descendants are left a legacy of knowledge about their country and the history of their ancestors.

In 2011, **Leah Umbagai** was selected as one of Western Australia's most significant 100 women in recognition of her work as a youth advocate. She is a famous artist and a dynamic young woman who is deeply concerned for and passionate about her heritage and the youth of the community. Leah has recently completed her university education and remains connected to her country and community.

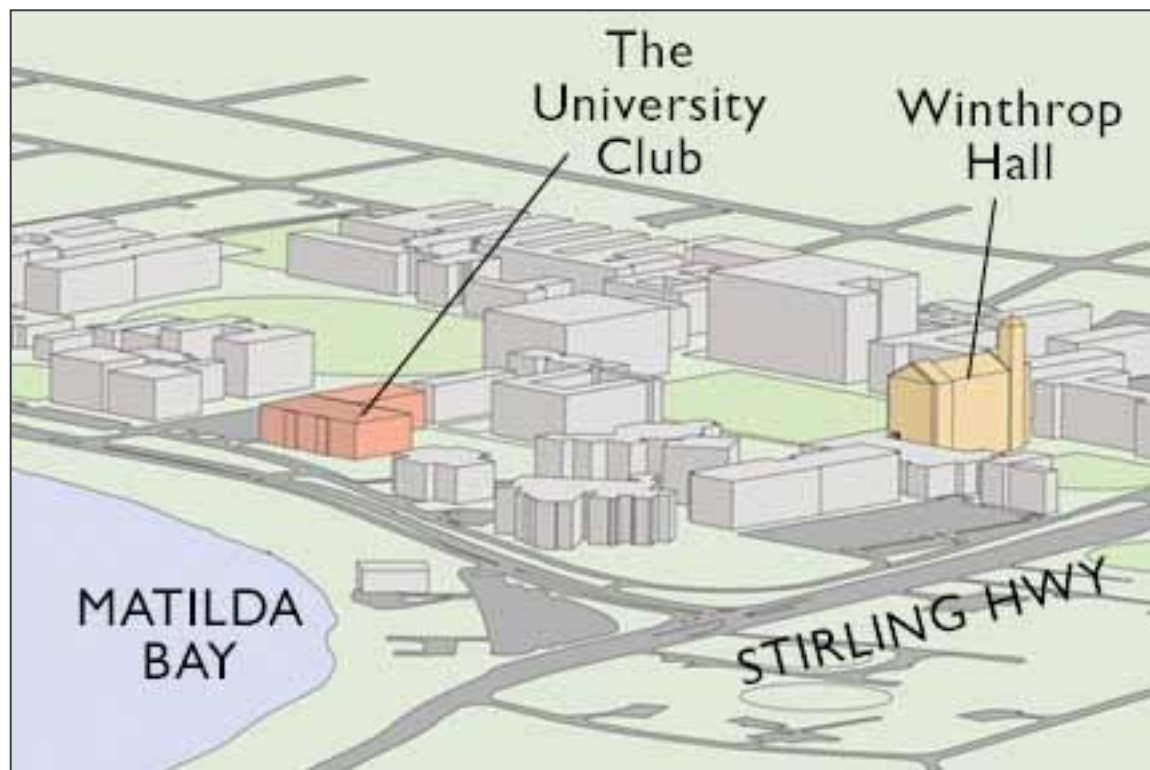
Dr Kim Doohan has worked with members of this community for more than twenty years including on the native title claim, heritage protection and land and sea planning. Kim, along with others, is assisting in the preparation of documents relating to the Dambimangari Living Culture Project. min2pela2@bigpond.com

SYMPOSIUM LOCATION

Situated just eight minutes drive from the Perth CBD on the banks of the Swan River, the new University Club is located on campus at The University of Western Australia.

To access The University of Western Australia via public transport please check with *Transperth* for current information 13 62 13 or visit www.transperth.wa.gov.au.

Bus Routes to UWA Campus: 23, 24, 78, 97, 98, 99, 102, 103, 107.



Physical address:

Hackett Drive
Entrance #1
Carpark #3

Club Reception contact details:

Telephone number: (08) 6488 8770
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Institute for Professional Practice in Heritage and the Arts

Research School of Humanities & the Arts

*For more information about the activities of the Centre for Native Title
Anthropology and the Institute of Professional Practice in Heritage and the Arts
at The Australian National University, please visit our websites at*

cnta.anu.edu.au

ippha.anu.edu.au



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