
Where are the Aboriginal professional planners?

Indigenous Community Planning beyond the advisory committee

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Acknowledgement of *Country*'

Wunya,

I acknowledge the Yuggera and Turrbal Peoples, the owners of Meeanjin and surrounds. I acknowledge the Quandamooka Peoples for allowing me to undertake research about their Country and also the other Aboriginal peoples of South East Queensland and any Aboriginal and Torres Strait Islander peoples in the room. I offer my respects to all Elders, with us is spirit and in the present.

About me (just a little bit...)

- I am a *Wakka Wakka* and *Bidjara*
- Regional and Town Planning (UQ) – Hons - Indigenous Planning: Aboriginal acknowledgement in the built environment
- 20 years work experience: major regional and urban infrastructure, Indigenous social housing, stakeholder engagement, community development initiatives – Queensland Government, community organisations, myself
- Board Director – Meeanjin Centre, <http://meeanjin.org/> - advocating for a state of the art Aboriginal cultural centre facility in the Brisbane CBD or Southbank arts precinct

About me (just a little bit more...)

- a doctoral candidate at Cities Research Institute (Nathan)
- joint Griffith-Deakin Australia Research Council - Linkage project entitled 'Being on *Country*, off *Country*'
- qualitative research that is investigating urban and per-urban Aboriginal Peoples connections to, and relationships with, '*Country*' for 'on Country' and 'off-Country' Peoples and communities
- Case study: Quandamooka Peoples of SEQ – 'Minjerribah', 'Moorgumpin', various smaller Islands of Moreton Bay and some coastal mainland '*Country*' between the mouth of 'Maiwar' to the Logan River. A unique part of the world

What is this presentation about?

- **a component/part chapter of my PhD**
- **Raising the profile of Indigenous Community Planning (ICP)**
 - Summary of the historical deficiencies of the Australian planning system (western planning system)
 - a case study examples of ICP and the opportunities on offer
 - Relevant statistical data that supports a need for more Aboriginal scholarship in the urban/regional planning discipline
 - Changing the land use planning narrative in Australia

Timeline of all 'Planning' in Australia

Aboriginal led land use planning and resources management, possession, Peace and quiet, 500+ distinct Countries, Positive well being



Surveying and mapping to overlay Country with new uses, re-naming, re-zoning, new settlements, new population, frontier resistance, fragile co-existence living on country

Dispossession

Aboriginal Peoples are detained in reserves, missions and fringe camps or taken away, major changes to Indigenous landscapes

Protection and containment

Reserve rationalisation, town boundaries, zoning and location by 'blood'. Aboriginal activism for national inclusion..

Separation

Rendering invisible – via spatial policies to ensure the transition to settled life, racial curfews, social housing. Aboriginal activism for civil rights.

Assimilation

Land rights cultural heritage legislation, dedicated services, outlawing of racial discrimination. Aboriginal nationalism and internationalism.

Autonomy

Native title, urban visibility and new models of Indigenous planning and land management, renewed demands for political settlement or treaty

Self-determination and Recognition



SOVEREIGNTY & ABORIGINAL SUSTAINABLE PLANNING FOR 'COUNTRY'

Pre-invasion

1788-1849

1850-1900

1900-1940s

1945-1969

1970s-1980s

1990s - NOW



Aboriginal led land use planning and resources management, possession, Peace and quiet, 500+ distinct Countries, Positive well being



Colonial Foundations

"Discovery", emergence of planning - grid plans, farming

Urban reform

Sanitation and water supply, building and fire regulations

Formalisation of planning system

Nation building, City Beautiful, first planning courses and first city plans

Post-war

suburban expansion and first metropolitan planning schemes

Rethinking planning

Environmentalism, feminism, social movements, green bans



Neo-liberal planning

Privatisation, public-private partnerships, "sustainability"

Where are we at?

In 2019, ICP in Australia:

- mild application within urban and peri-urban areas in terms of Aboriginal Traditional Owner (TO) identity, cultural heritage, knowledge systems, values, cultural well-being and in advocating Aboriginal Peoples connections and relationships with '*Country*'
- appears to focus more on regional and remote social welfare interventions
- addressed primarily through the Western planning system
- mono-cultural approach to land use planning continues despite diverse identities, various relationships with '*Country*'

What is ICP?

Source: (Berke et al., 2002)



Indigenous Community Planning - Quandamooka

Figure 1 – Aboriginal languages map (Tindale)

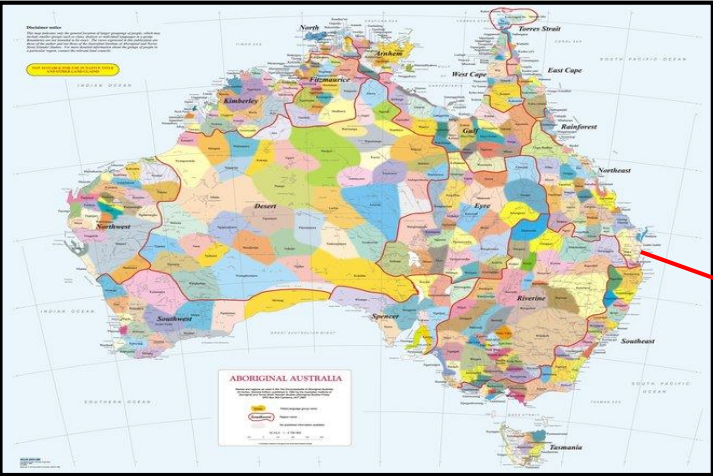


Image source: (ABC Online 2018)

Figure 2 – South East QLD (SEQ) Aboriginal Traditional Owner Groups



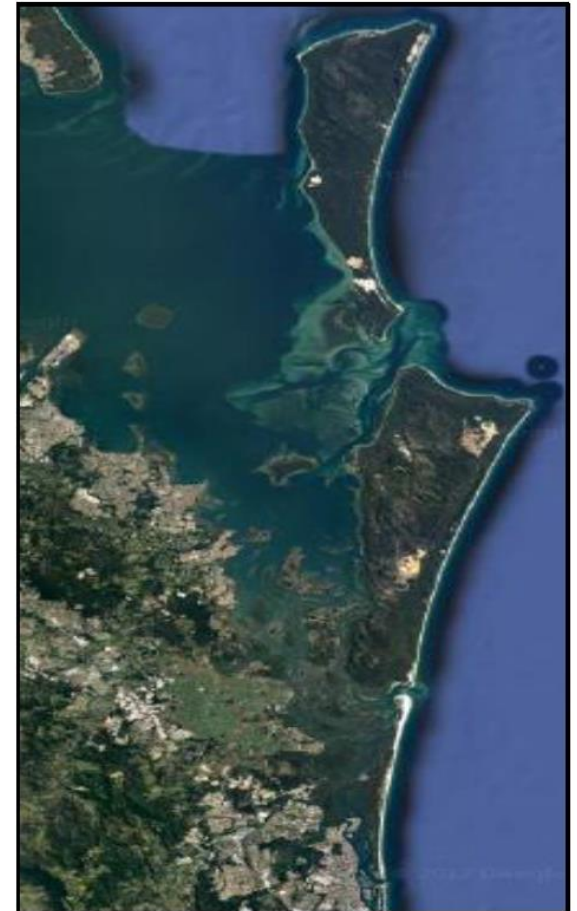
Image source: (Queensland Government 2017)

Indigenous community planning

Quandamooka People

- Quandamooka 'Country' is located in South East Queensland (SEQ)
- salt water people
- three clans – Nughi, Nunukal, Goenpul
- reside 'On Country' and 'Off Country'
- Achieved Native Title over Minjerribah and bay islands on 4 June 2011

Figure 3- Satellite Image, Quandamooka Country
Image Source: <https://www.google.com.au/maps>



1803 to 1980s – colonisation, governments, and the pathway to native title

Year	Activity	Likely Effect
1827	Establishment of a settlement and causeway at Dunwich as a loading/unloading depot, which is still used by the Stradbroke ferries	Land resumption
1828 - 1829	Attempt to establish a cotton plantation at Moongalba (Myora)	Land resumption and intensive water use
1831	Dunwich settlement repurposed as a timber depot. A series of violent clashes between Quandamooka Peoples and Europeans at Dunwich	Timber extraction industry on Minjerribah
1840	Government completes land surveys of Stradbroke and Moreton Islands and the coast from Southport to the Brisbane River	Government intent to increase control over land
1843-1846	Passionist missionaries set up a mission at Dunwich to convert Aborigines	Intent to limit Quandamooka Peoples from practicing culture
1847	After a pilot station was opened on Moreton Island, all Nughi Peoples from Mulgumpin were moved to Minjerribah	Removal from lands for colonial purposes. Possible inter-clan issues from overcrowding.
1850	Dunwich became Moreton Bay's quarantine station.	Public health threat for Quandamooka Peoples

1803 to 1980s – colonisation, governments, and the pathway to native title

Year	Activity	Likely Effect
1853 1859	Dugong oil industry underway and employs Quandamooka Peoples	Over fishing of Dugong
1863	Construction of planned benevolent at Dunwich, which opened in 1866 and closed in 1946	Large scale land use and increase of non-Aboriginal population
1865	Quandamooka Peoples employed as labourers, domestics, nursing assistants and farm workers.	Limited time to care for 'Country', distracted from cultural access
1876	Moreton Bay Oyster farming commences	Disruption to Moreton Bay ecosystem
1886	124 residential land allotments became available at Amity	Large scale residential impacts
1889	The Bribie Island Aboriginal Mission open and Quandamooka Peoples are forcibly moved to Bribie Island	Removal from 'Country'

1803 to 1980s – colonisation, governments, and the pathway to native title

Year	Activity	Likely Effect
1889 - 1893	The Provisional School for Aboriginal Children opens at Dunwich, is moved to Bribie Island and then returned to Minjerribah at the Myora/Moongalba Mission	Aboriginal children learn European culture and less of Country and Culture
1893 - 1941	50 acres gazetted for Myora Mission on Minjerribah. Bribie Islander mission closes, some Aboriginal Peoples returned to Minjerribah and others to Cherbourg.	Displacement and abuse of Quandamooka Peoples and many died from introduced illness
1897 - 1977	Aborigines Protection Act based on isolating Aborigines	Aboriginal Peoples locked up and displaced in missions across the State of Qld
1894- 1950	Lease granted to run cattle for 40 years at Point Lookout.	Over intensive farming in a sensitive eco system
1901	Oyster fisheries destroyed by an outbreak of mud worm	Threatened health of Moreton Bay fishery
1903	Fish canning business at Two Mile near Myora	Employment for Aboriginals
1930	Point Lookout's first tourism venture, more followed after at various points on Minjerribah	Population increase
1947	A vehicular ferry service started	Increased use of cars and trucks on island, killing wildlife and causing pollution.
1949 - 2018	Zinc Corp began sand mining on Stradbroke Island.	Destruction of natural habitat in favour of European economic development

Native Title - Quandamooka

Figure 4 - Quandamooka NT determination areas
 Source: (NNTT, 2011)

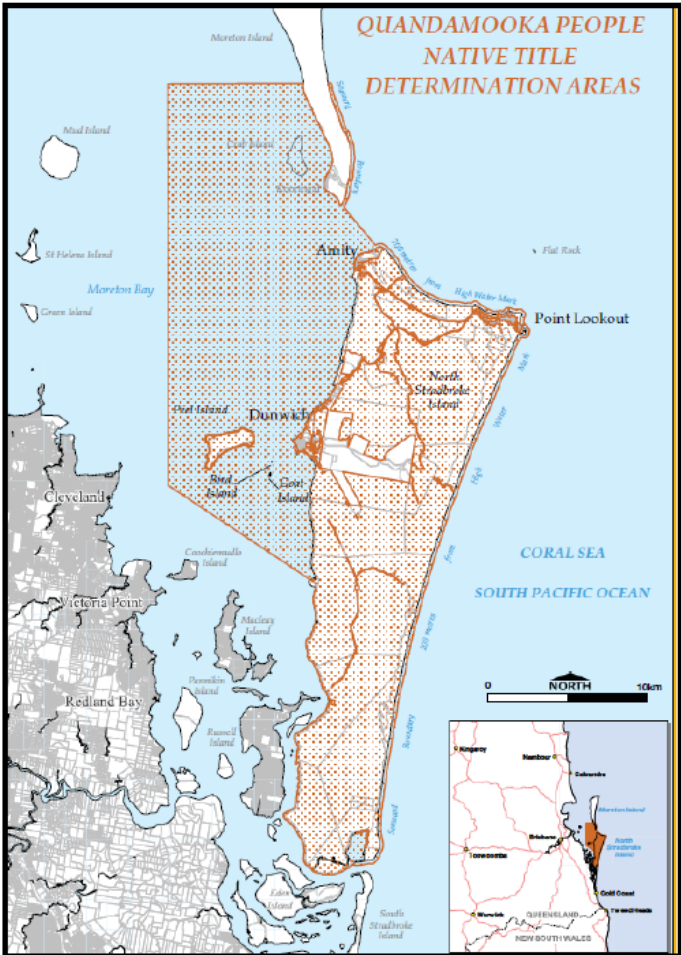
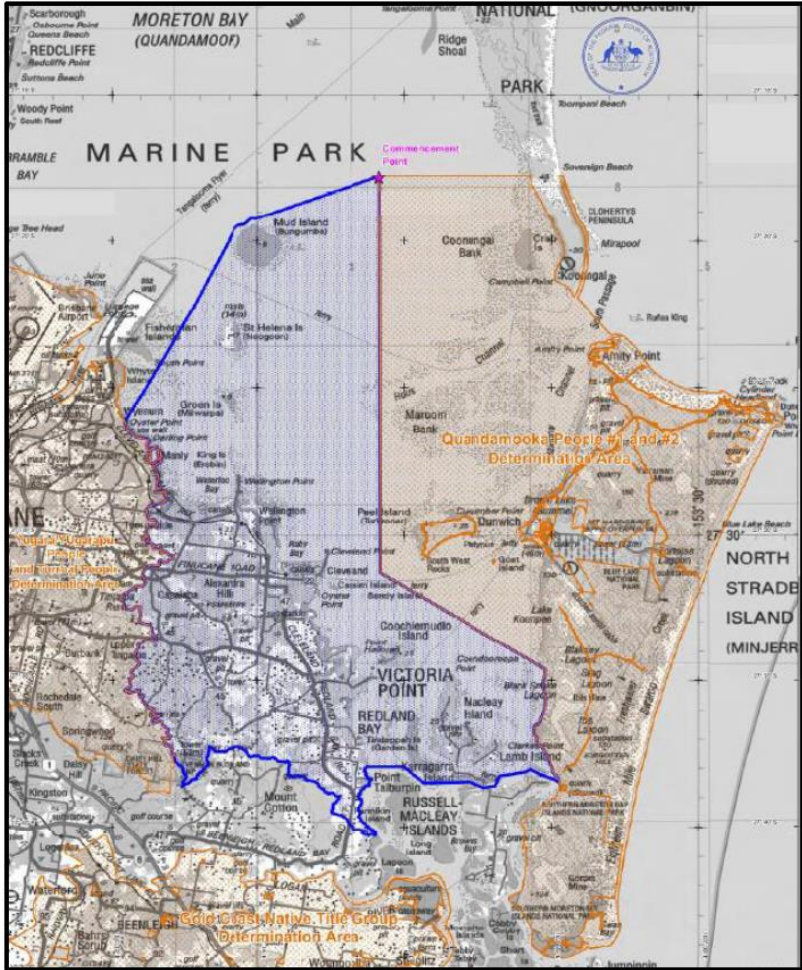


Figure 5 - Quandamooka People NT Coast Claim Area (QC2017/004)
 Source: (NNTT, 2017)



ICP - Quandamooka

- Native title is a form of land tenure
- The Quandamooka People incorporated a Native Title Prescribed Body Corporate (PBC) to manage the native title interests
- Achieving native title has meant that the QYAC has had to navigate the planning system in order to make the aspirations of the Quandamooka People, a reality

Valerie Cooms, Chairperson of the QYAC stated (National Native Title Tribunal, Newsletter 4, July / August 2011, p.2),

“...it’s a huge learning process for all involved. We have realised that to have your native title determined is not an end point, but a new starting point of a lot of hard work and responsibility”



QYAC

12 Families of the Apical Ancestors of Quandamooka Country

Board of Directors

Chief Executive Officer

QYAC Advisory Committees

- . Land & Sea Management
- . Finance Audit & Risk
- . Investment

QALSMA

Corporate Services

Naree Budjong Djara

Cultural Heritage
& Native Title

Grants

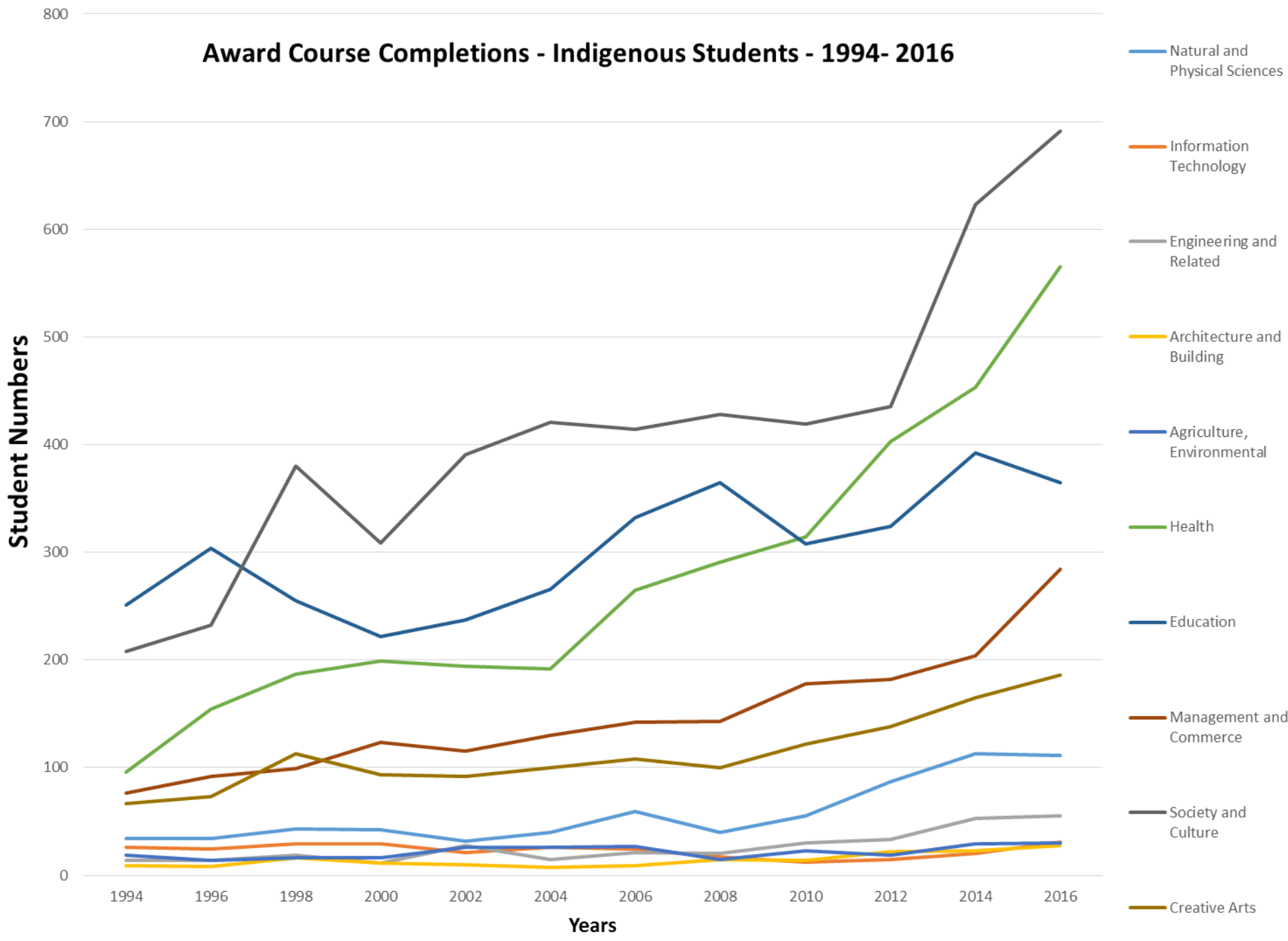
Culture, Arts, Tourism
& Events

Land & Sea Rangers

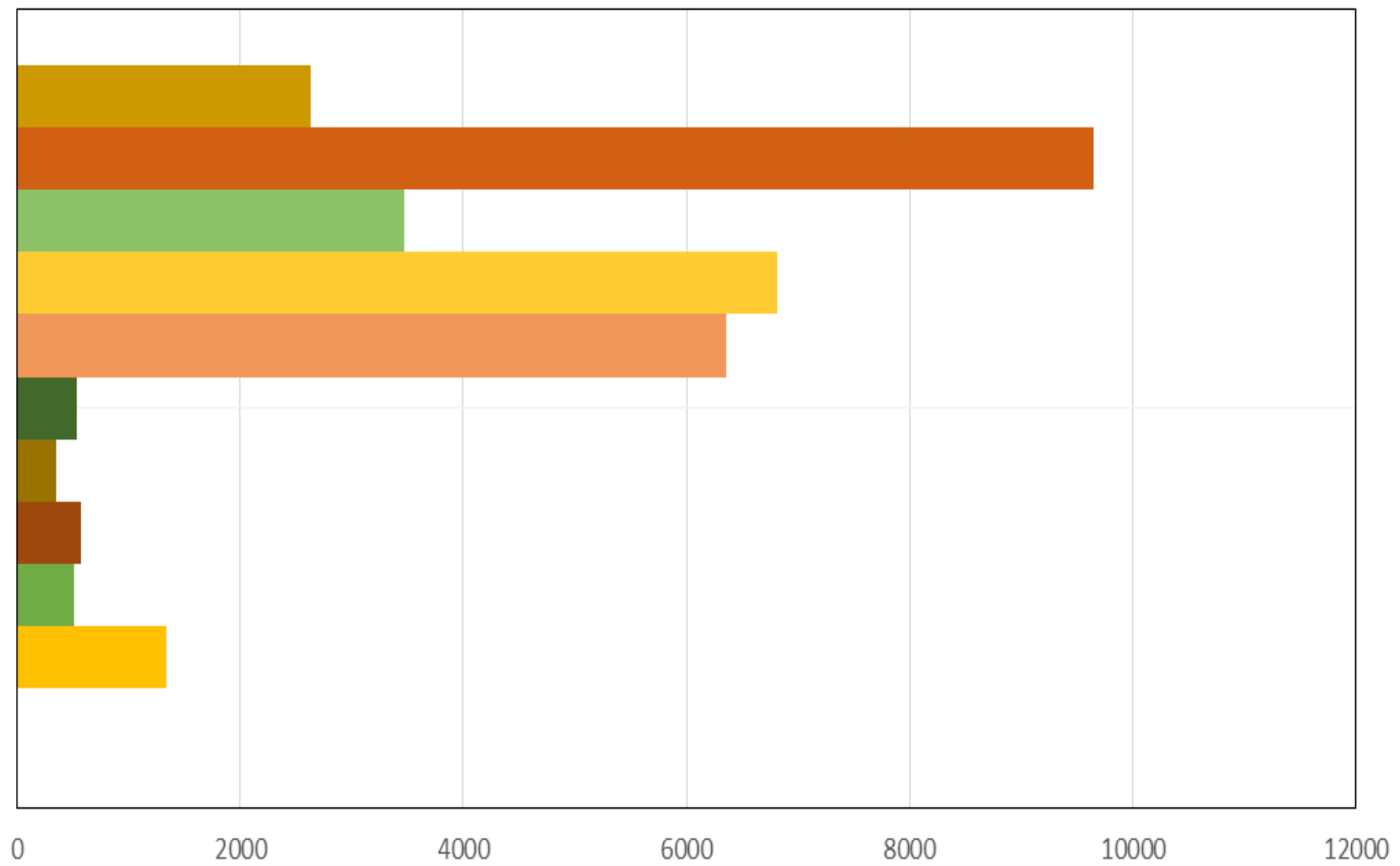
Quandamooka Business
Services

Corporate Operations

Award Course Completions - Indigenous Students - 1994- 2016



No. of Award Completions

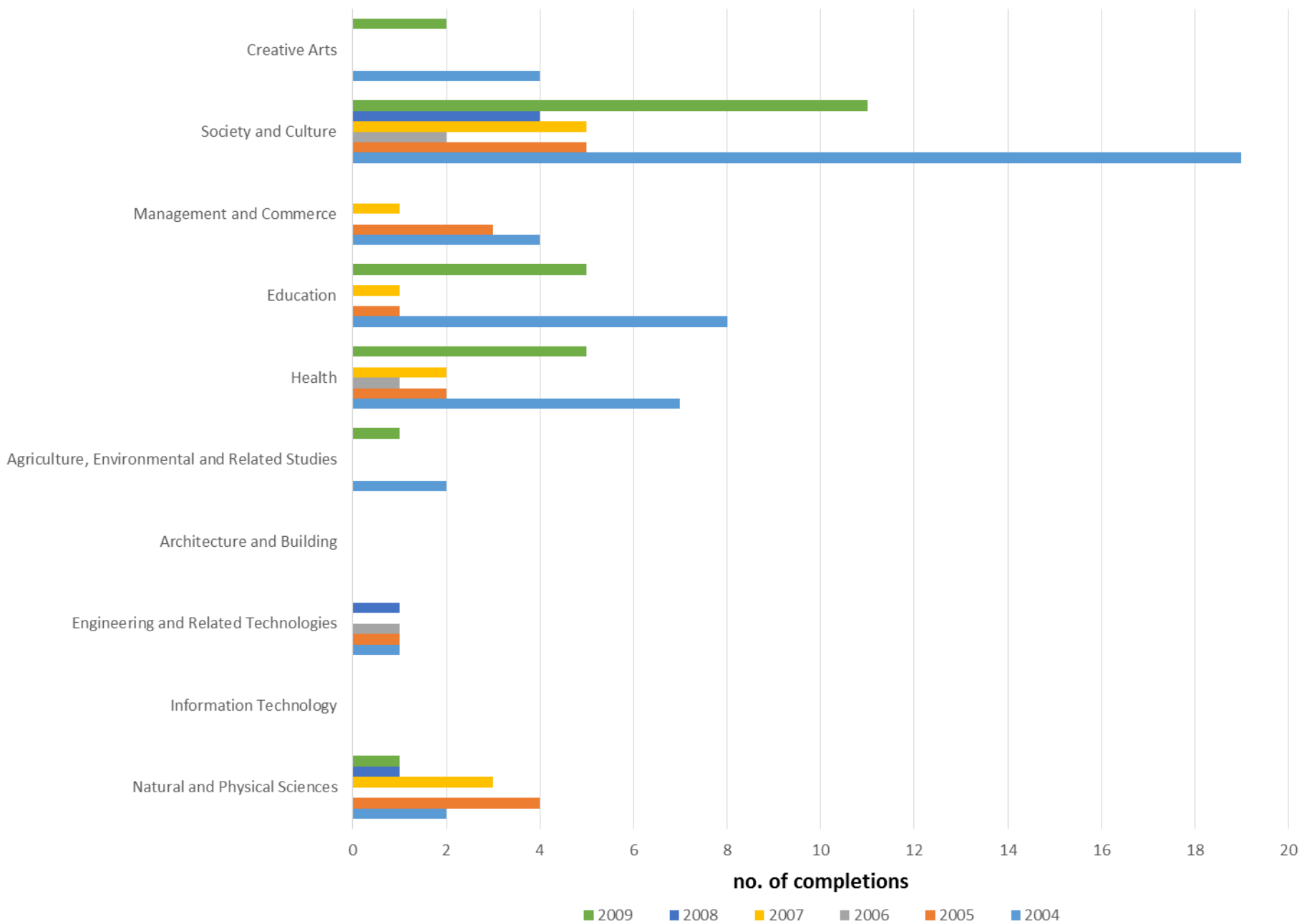


Broad Field of Study

- Creative Arts
- Society and Culture
- Management and Commerce
- Education
- Health
- Agriculture, Environmental
- Architecture and Building
- Engineering and Related
- Information Technology
- Natural and Physical Sciences

Doctorate by research - Indigenous completions - 2004 to 2009

Broad Field of Study



ICP Researchers, PIA and Qld Legislation

- The bulk of ICP research comes from Canada, New Zealand, United States, Norway
- The researches are typically Inuit, Sami, Aboriginal Canadians, Native Americans, Maori and supported by a number of allies. Australia, the majority of ICP researchers appear to be non-Indigenous allies...for now
- The Planning Institute of Australia is committed to incorporating Indigenous Knowledges in to the curriculum – after several attempts since 2004
- In 2016, a report was commissioned by the Department of Education and Training - Re-casting Terra Nullius Blindness: Empowering Indigenous Protocols and Knowledges in Australian University Built Environment Education
- Queensland Planning Act 2016 – “valuing, protecting and promoting Aboriginal and Torres Strait Islander knowledge, culture and tradition”
- Small steps – but really lagging behind in comparison to other fields of study

Indigenous community planning - example

Urban and peri-urban Aboriginal Peoples

- 79% (ABS, 2017) of the total now residing in urban areas
- Brisbane Indigenous Region (IREG) is largest population – 70,735 persons
- 2014-15 National Survey that approximately 60% aged 15 years and over, and residing in a non-remote location, identified with a clan, tribal or language group

- there is no official data available that would identify relationships with 'Country' according to their resident status, clan, kin or language group



Figure 1 – Brisbane IREG
Source: ABS 2017



Figure 2 – SEQRP, Regional Planning Map
Source: Queensland Government 2017

How mob identify - example

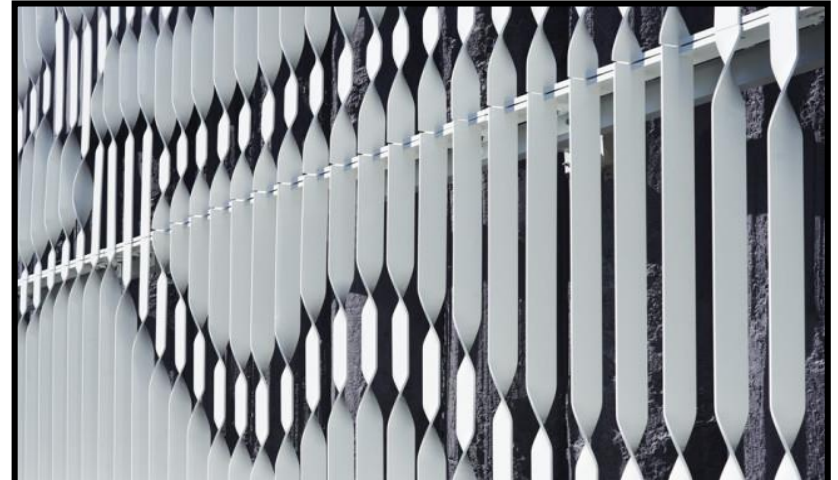
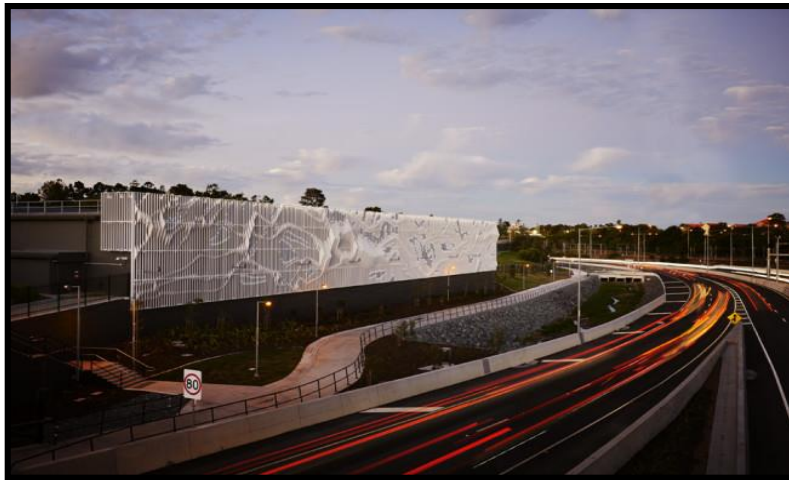
Table 1: Basic level population data variables of the Quandamooka Peoples and the Gunditjmara Peoples

Colonial variables	Pre-colonial data variables – geography and kinship system		
Level 1 - State geographical based name	Level 2 – Country / TO group / Language group	Level 3 - Peoples / TO sub-groups / Place names associated to specific tracts of land	Level 4 - Family
QLD – Murri	<i>Quandamooka Country / Quandamooka Peoples / Jandai, Yuggera language</i>	<i>Nughi (Mulgumpin) Gorenpul (Minjerribah) Nunukul (Minjerribah)</i>	<i>Nuclear and extended family</i>
<i>< Mob - wholly or at each level ></i>			
VIC – Koorie (38 TO groups)	<i>Gunditjmara Country / Gunditjmara Peoples / 10 language groups: Dhauwurd Wurrung, Koornkopanooot, Bigwurrung, Wulluwurrung, Gundara, Oygangand, Gugu Dhaw, Ngandi, Gundungerre, Kurtjar</i>	<i>According to the literature there are as many as 59 TO sub groups of the Gunditjmara People. It was decided for this tables that the 59 were too numerous to list.</i>	<i>Nuclear and extended</i>

Aboriginal language groups & collaborative planning

- It is unclear at the local planning level for urban and peri-urban areas if an Aboriginal person is residing 'On Country' or 'Off Country' or a mix of both and the numbers and demographic cohorts do not accompany specific TO groups.
- Again, the addition of this local level data into official statistical programs may assist academics, planners, governments and more importantly, offer Aboriginal Peoples increased opportunities to organise themselves for political, economic, social and cultural enhancement (United Nations Declaration for the Rights of Indigenous Peoples 2007).
- There is an unknown quantity of traditional owners according to respective '*Country*' and the resident status is unknown in terms of being either '*On Country*' or '*Off Country*'.
- these issues are further compounded in urban and peri-urban areas which is where most Aboriginal Peoples reside.

Discussion – missed opportunities



- **Complementing the transit nature of the tunnel** environment, the façade design generates a sense of visual movement and energy for vehicular traffic and passers-by.
- The design team tracked their movements around Australia for one year via GPS, and translated the resulting patterns into a layered graphic patterning system
- *“Our aim was to balance Legacy Way’s design and infrastructure components to create an attractive, safe and seamless connection that **integrates with local communities**,”* RPS Landscape Architecture Principal Philip Kleinschmidt explained

Barrambin – aka Yorkes Hollow/ Victoria Park

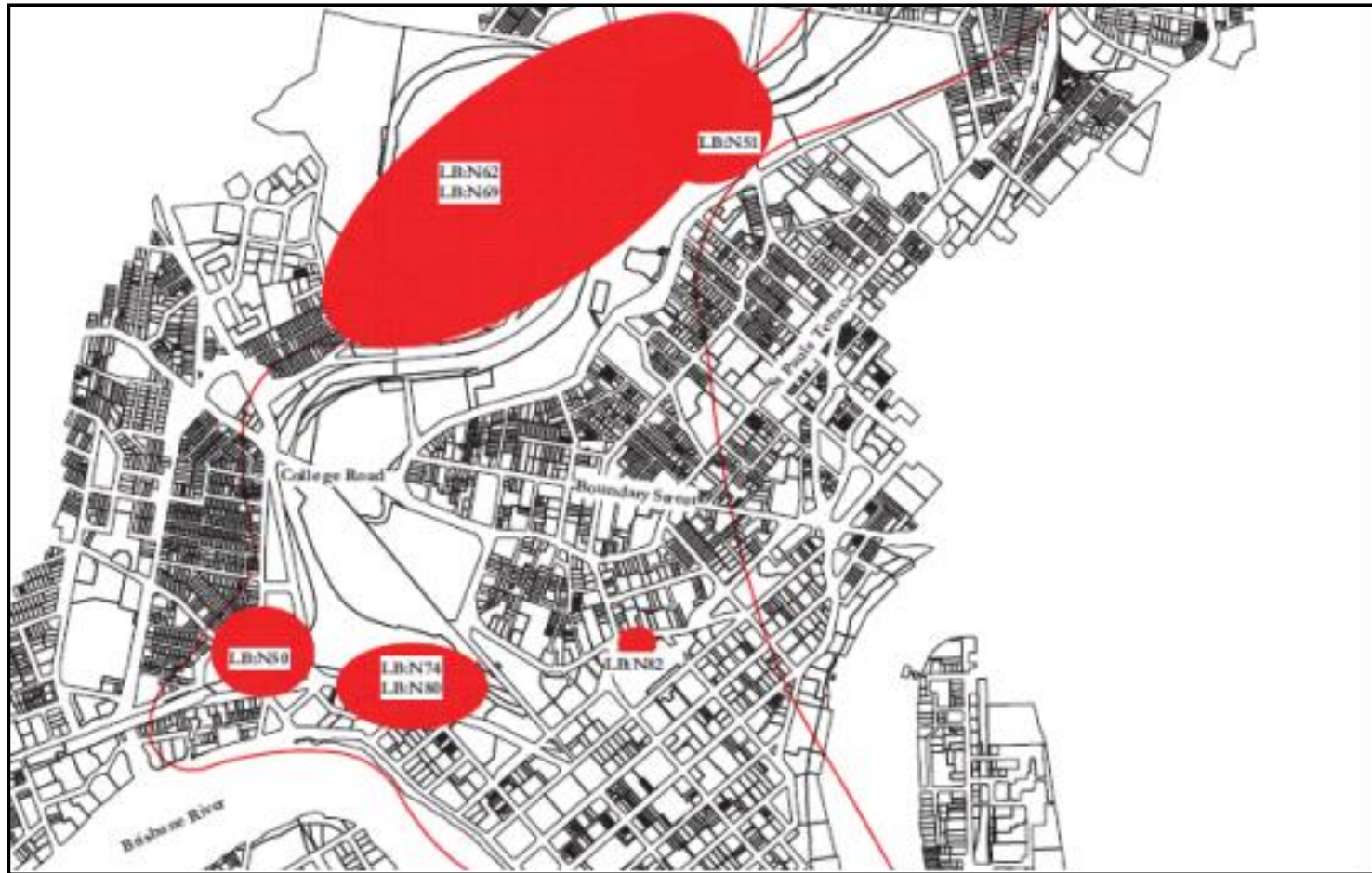


Figure 6 - Aboriginal Cultural Heritage sites in Brisbane's CBD and fringe

Source: Coordinator-General's Report for the Cross River Rail project (Coordinator-General 2012)

Conclusion – significance of ICP research

- advancing the process of 'Reconciliation' through the planning discipline with respect to the UNDRIP
- projected growth Aboriginal populations in Australia
- an increased need to effectively engage with and incorporate the world views of Aboriginal Peoples into contemporary land use planning systems and sustainable community development
- advancing the development of ICP as a significant topic, theory and practice in the Australian contemporary planning discipline
- contributing to advancement of the rights of Aboriginal peoples, particularly urban and peri-urban Aboriginal communities, and changing the colonial and contemporary narrative of Australia.

Conclusion – significance of the research

- developing important practical resources for students, academics, governments, planning professionals and Aboriginal peoples that assist the understanding and incorporation of Indigenous Planning approaches to better support the wellbeing of urban and peri urban Aboriginal populations and diversifying the existing planning system
- understanding, discussing and applying culture as the fourth pillar of sustainability by incorporating the concept and Aboriginal narrative of 'Country' in to contemporary urban and peri urban planning systems and the sustainability framework, along with the remaining three pillars of sustainability – economy, environment and social

Conclusion

- Finally, if the Australian community is ever going to escape the issues born from colonial policies of racism and oppression directed at Aboriginal Peoples, then this community held value needs to include acknowledgement of the unique structure of traditional Aboriginal societies and a paradigm shift that considers the unique situations urban and peri-urban Aboriginal Peoples are experiencing.
- Aboriginal Peoples relationships to 'Country' is a major factor in urban and peri urban land use planning systems.
- As a step forward in the right direction, the challenge now is for urban and regional planning professionals to collaborate with Aboriginal planners and communities to redesign the land use systems that regulate development in urban, regional and remote areas
- One mechanism that will support better outcomes for Indigenous Planning is to increase the numbers of Aboriginal Planners and Scholars in the field, it won't solve all the issues, but it will contribute to positive change.

End

- Thank you for listening
- I am happy to answer any questions now or after the session
- Greg.kitson@griffithuni.edu.au