

## Response ID ANON-8EBD-41YQ-J

Submitted to **Review of the Aboriginal Heritage Act 1972**

Submitted on **2018-05-30 20:05:25**

### About You

**Are you submitting a response as an individual, or on behalf of your organisation?**

Individual

### Individual details

**Are you of Aboriginal or Torres Strait Islander descent?**

Yes

**What is your name?**

**Optional:**

Geri Hayden

**Do you give permission for your name to be published with your feedback?**

Yes

### Purpose of the Act

#### Question 1

Yes

**If not, what changes should be made?:**

### Roles under the Act

#### Question 2

**2 - who should be consulted?:**

The Cultural Materials Committee is not a true representation for Noongar Boodja. This committee must and should make contact with Noongar Elders and families that are true representatives of land and heritage in Noongar Boodja.

#### Question 3

Ineffective

**How can the provision to appoint honorary wardens be improved?:**

Honorary Wardens must be knowledgeable in Cultural Heritage. Must be able to work/ liaise with other environmentalists that are respondents to lands, waterways, and heritage sites on country.

#### Question 4

No

**Role and functions - Minister:**

Go back to my answer at

Q. 2. The Cultural Materials Committee should be recommending Noongar People to meet and consult with the Minister for Aboriginal Heritage in each region.

Yes

**Role and functions - Registrar:**

Get out to the people and these communities. Find out what the real concerns are and help make them work in their communities.

No

**Role and functions - Committee:**

The whole lot of roles and functions need to change to suit Aboriginal Communities and their leaders/Elders that are knowledgeable of Culture and Heritage in the areas.

No

**Role and functions - DPLH:**

Again work with Aboriginal Communities an their knowlegeable Leaders on the ground.

**What is Protected?**

**Question 5**

No

**5. How can section 5 be improved?:**

DIA should not take any object from off country without Elders/Leader permission. The whole Noongar community should know an decide the items found.

**Question 6**

Yes

**6. How can section 6 / Part VI be improved?:**

**Question 7**

Yes

**Additional comments:**

**Question 8**

Yes

**8. what needs to be considered?:**

With the consultation from Elders/Leaders an community imput.

**Protection and Enforcement**

**Question 9**

**9. Activities that should require consent or authorisation:**

Mining, Farming building of townsites, construction, etc.

**Question 10**

**10. Criteria to evaluate activities that may affect a site:**

Consultation with Land Councils Elders/Leaders an people with the knowlede about heritage.

**Question 11**

**11. What is an impact in relation to sacred sites?:**

Refer to Q10. The same answer.

**Question 12**

**12. consent / authorisation for proposals that will affect sites:**

Elders/Leaders with knowledge of the area an its cultural heritage.

**Question 13**

Effective

**13. How s18 can be improved?:**

Aboriginal Affairs Minister must stop overruling Traditional Owners decision when it comes to sacred sites being desecrated for mining, roadworks an other construction. AAMinister must always consult with TO's.

**Question 14**

**14. provisions for long-term protection of sites:**

Consultation with TO's at all levels on country.

**Question 15**

No

**15. How can enforcement provisions be improved?:**

Example: Airport construction destroyed a sacred site. This is a big company but was fined \$10,000.00. Q. Where did this \$\$\$ go too. Did it go to Whadjuk Working Party's Trust Fund for TO's. It is an insult to Noongar TOs culture an heritage. Make these fines worth while to TOs future.

**Question 16**

Yes

**16. How can penalties be improved?:**

But what good is penalties if Govt are not going to impose the penalties onto Construction Companies that destroy sacred sites or objects of Noongar heritage/culture.

**Site Assessment and Registration**

**Question 17**

No

**17. Why shouldn't a defence be provided?:**

**Question 18**

Yes

**18. What should the criteria be?:**

If someone from a decease family member who recorded stories an recognise sites an told stories must be aloud to be able to look at the information documented by a mother or father who is deceased.

**Question 19**

**19. Steps to report place or object:**

There are lots of places in Noongar Boodja that is not registered by DIA not on the register but with family members. These Elders/Leaders must be recognised an consulted about sites that are not registered. Dont just talk with people who do not know areas. Go see the right people.

**19. Steps to nominate a place or object:**

NOT BY COMPUTORS not all Noongar people got computers in their homes.

**19. Steps to assess a place or object:**

Work with community always.

**19. Steps to enter a place or object on the Register:**

Consult with community always.

**19. Steps to amend a place or object on Register:**

Talk with the communty. Community consultation always

**19. Steps to remove place or object from Register:**

Talk with community always consult and family members first point of contact to be informed of the process.

**Other Parts of the Act**

**Question 20**

No opinion

**20. What's missing from the Act?:**

**Question 21**

No opinion

**21. Sections to be removed from Act?:**

**Any other comments**

**Any other comments:**