

DANJOO KOORLINY

*Walking together towards everyone
having a place to sleep and call
home.*



Disclaimer:

The opinions in this report reflect the views of the authors and do not necessarily reflect those of the Centre for Social Impact the University of Western Australia. This document may get updated if we get feedback that something needs to change.

Acknowledgement:

This work has been brought together by Katie Stubley, Karen Wellington, John Stubley, Jessica Clarkson and Kelly Clark of the Centre for Social Impact, the University of Western Australia (CSI UWA), with funding from Lotterywest through the WA Alliance to End Homelessness and Shelter WA. With insights shared from Dr Noel Nannup, Danielle Thurlow, Daniel Morrison, Jonathan Ford, Glen Pearson, Carol Innes, Prof Colleen Hayward, Dr Richard Walley and many others. In the following pages we have not been able to do justice to what we have had the opportunity to hear. The more we learn the more we realise how much more we need to learn. This is clearly the beginning of a long and important journey.

Centre for Social Impact, University of Western Australia

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A JOURNEY AND A SIMPLE QUESTION

We started this journey with one question: *What would a co-design to address Aboriginal housing and homelessness look like? And where are we currently doing things wrong?*

It became quite clear that we must find new ways of doing things and we must be bold enough to stop doing things the way we are currently doing them.

It is necessary to know where you (and I) come from to be able to go forward. Courageously, bravely, to sit in the space.

It's clear we still have a lot to learn.

We have captured some of our insights and quotes that others have shared. There is still so much to share and we would be happy to do so through future events and conversations.

FOUR KEY POINTS

1. Stop what we are currently doing. Learn how to walk together and let Aboriginal people lead the way.
2. Do what's already been asked for by Aboriginal people (in previous reports and research) let's implement these to build trust and prove that we are committed to change.
3. Address systemic and structural racism. Commit to decolonising our ways of being, knowing and doing.
4. Commit to long term (7-10 year) Aboriginal-led processes. Place-based. Seasonal process. Bipartisan.

STOP WHAT WE ARE DOING

Learn how to walk together and let
Aboriginal people lead the way.




STOP!

We came to a shared understanding that we need to stop our current consultation and engagement practices. At best we are not getting the outcomes we want to see.

This is about powerfully stepping back with responsibility.

DO WHAT'S ALREADY BEEN ASKED FOR

From previous reports, consultation and research. Let's implement these to build trust and prove that we are committed to change.



WE'VE GOT TO START SOMEWHERE

“We've got all the evaluation and research has been done in the past and huge amount of engagement and consultation. **So it's really just starting somewhere now.**”

We've got to start somewhere. Some of that research might need to be updated and it might be out of date, but there's enough there to start with.

And to start listening and actually doing, building the trust and respect within the community that it's, that the concerns and the feedback hasn't been wasted and some of it [the feedback] can go back years.

And the community are feeling no trust or faith in the system because they've given the feedback, given the trust and the benefit of the doubt and nothing has come forward nothing's changed. We just keep doing what we've always done as a system”.

- Daniel Morrison

WHAT HAVE WE BEEN TOLD? WHAT DO WE NEED TO START DOING?

What does earlier intervention and prevention look like for Aboriginal families within mainstream services/programs around housing and/or homelessness? (Answered by Daniel Morrison)

- Abolish the three strikes policy
- Housing models that is efficient for Aboriginal families
- Collaborative approach between departments eg housing and child protection
- Consult Aboriginal families and community
- Involving Aboriginal Organisations to be in control
- Stronger partnerships between ACCOS and mainstream NGO's
- Overhauling Criminal Justice System re petty crimes
- Supporting prisoners back in to sustainable housing
- Support to get people back to country
- Holistic approach and proactive
- Connection to culture and language is extremely important
- RAPs across all organisations
- Aboriginal staff engagement
- Aboriginal community reference group
- Service and program delivery
- Program lifeline unrealistic
- Government funding programs that aren't realistic

ABORIGINAL HOUSING FORUM 2018

NOONGAR MIA MIA

RECOMMENDATIONS

- Noongar Mia Mia is recognised as the peak body for Noongar and Aboriginal people.
- That the Elders develop a Housing Standards Code of Conduct of what is expected for all tenants that occupy a Noongar Mia Mia property. This will be included as part of the conditions of the Residential Tenancy Agreement that all tenants sign when taking a Noongar Mia Mia property.
- That Noongar Mia Mia and the Elders meet quarterly or when practical to provide an update on the progress of housing matters as identified.

ABORIGINAL HOUSING FORUM 2018

NEXT STEPS FROM METROPOLITAN

ABORIGINAL HOUSING 1/2

- Shelter WA in partnership with Telethon Kids Institute develop a working group with the Elders as a platform for an Aboriginal voice into Noongar housing policy and to develop an Aboriginal housing policy and framework to measure progress
- Shelter WA to discuss with Noongar Mia Mia, the development of a Noongar Community Housing Strategy to build on the value proposition of Noongar managed housing, to address the lack of safe, secure and culturally appropriate housing supply and to capitalise on new opportunities.
- Shelter WA to develop, in partnership with Noongar Mia Mia, other agencies as appropriate and the Department of Communities, new models for affordable home ownership schemes – i.e. rent to buy option with long term rental payments to become shared equity in ownership.
- Shelter WA to ensure Aboriginal people are central to the review of the Residential Tenancies Act 1987.

ABORIGINAL HOUSING FORUM 2018

NEXT STEPS FROM METROPOLITAN

ABORIGINAL HOUSING 2/2

- Shelter WA in partnership with the Aboriginal community, increase advocacy for:
 - The abolishment of the 3 strikes policy
 - Aboriginal advocates to support people and liaise with the Department of Communities on housing issues.
 - The Department of Communities to simplify housing jargon.
 - The Department of Communities to undertake a cultural audit of current government housing policies and practice.
 - A review of the negative impact of employment outcomes on social housing eligibility and the development of affordable and secure housing transition options.
 - policy to ensure that safe and stable housing and support is provided immediately for people being released from government institutions

ADDRESS SYSTEMIC AND STRUCTURAL RACISM.

Commit to decolonising our ways of being,
knowing and doing.



THE STATS AND FACTS

As with other data sources, Indigenous Australians are overrepresented in the Registry Week data collection. Indigenous people comprise 3.1% of the WA population, and 31.0% of the Western Australian Registry Week respondents. In Fremantle, 28.6% of respondents identified as Indigenous and 31.2% of respondents in the rest of Perth identified as Indigenous. In addition, a higher proportion of Indigenous people interviewed reported sleeping rough. In WA overall, 68.7% of Indigenous Australians, compared with 56.1% of non-Indigenous Australians reported that they slept rough most of the time. In Fremantle, 64.3% of Indigenous respondents were sleeping rough and in the rest of Perth, 69.0% of Indigenous respondents were sleeping rough. In WA, 73.8% of Indigenous Registry Week respondents reported that they had been in prison at some point in their lives, compared with 52.4% of non-Indigenous WA respondents. Youth detention rates were also higher amongst Indigenous respondents: 45.8% of Indigenous respondents in WA overall had been in youth detention (versus 30.0% of all WA respondents). Rates of youth detention amongst Indigenous Fremantle respondents were lower (25%), and higher in the rest of Perth (47.3%).

Kaleveld, L., Seivwright, A., Box, E., Callis, Z. and Flatau, P. (2018). Homelessness in Western Australia: A review of the research and statistical evidence. Perth: Government of Western Australia, Department of Communities.

SYSTEMIC RACISM

In many ways “systemic racism” and “structural racism” are synonymous.

If there is a difference between the terms, it can be said to exist in the fact that a structural racism analysis pays more attention to the historical, cultural and social psychological aspects of our currently racialized society.

[Click here for more: Glossary for Understanding the Dismantling Structural Racism/Promoting Racial Equity Analysis by the Aspen Institute](#)

STRUCTURAL RACISM

A system in which public policies, institutional practices, cultural representations, and other norms work in various, often reinforcing ways to perpetuate racial group inequity.

It identifies dimensions of our history and culture that have allowed privileges associated with “whiteness” and disadvantages associated with “color” to endure and adapt over time.

Structural racism is not something that a few people or institutions choose to practice.

Instead it has been a feature of the social, economic and political systems in which we all exist.

[**Click here for more: Glossary for Understanding the Dismantling Structural Racism/Promoting Racial Equity Analysis by the Aspen Institute**](#)

RACIAL EQUITY

Racial equity refers to what a genuinely non-racist society would look like. In a racially equitable society, the distribution of society's benefits and burdens would not be skewed by race. In other words, racial equity would be a reality in which a person is no more or less likely to experience society's benefits or burdens just because of the color of their skin.

This is in contrast to the current state of affairs in which a person of color is more likely to live in poverty, be imprisoned, drop out of high school, be unemployed and experience poor health outcomes like diabetes, heart disease, depression and other potentially fatal diseases.

Racial equity holds society to a higher standard. It demands that we pay attention not just to individual-level discrimination, but to overall social outcomes.

[**Click here for more: Glossary for Understanding the Dismantling Structural Racism/Promoting Racial Equity Analysis by the Aspen Institute**](#)

OVERCOMING WHITE FRAGILITY

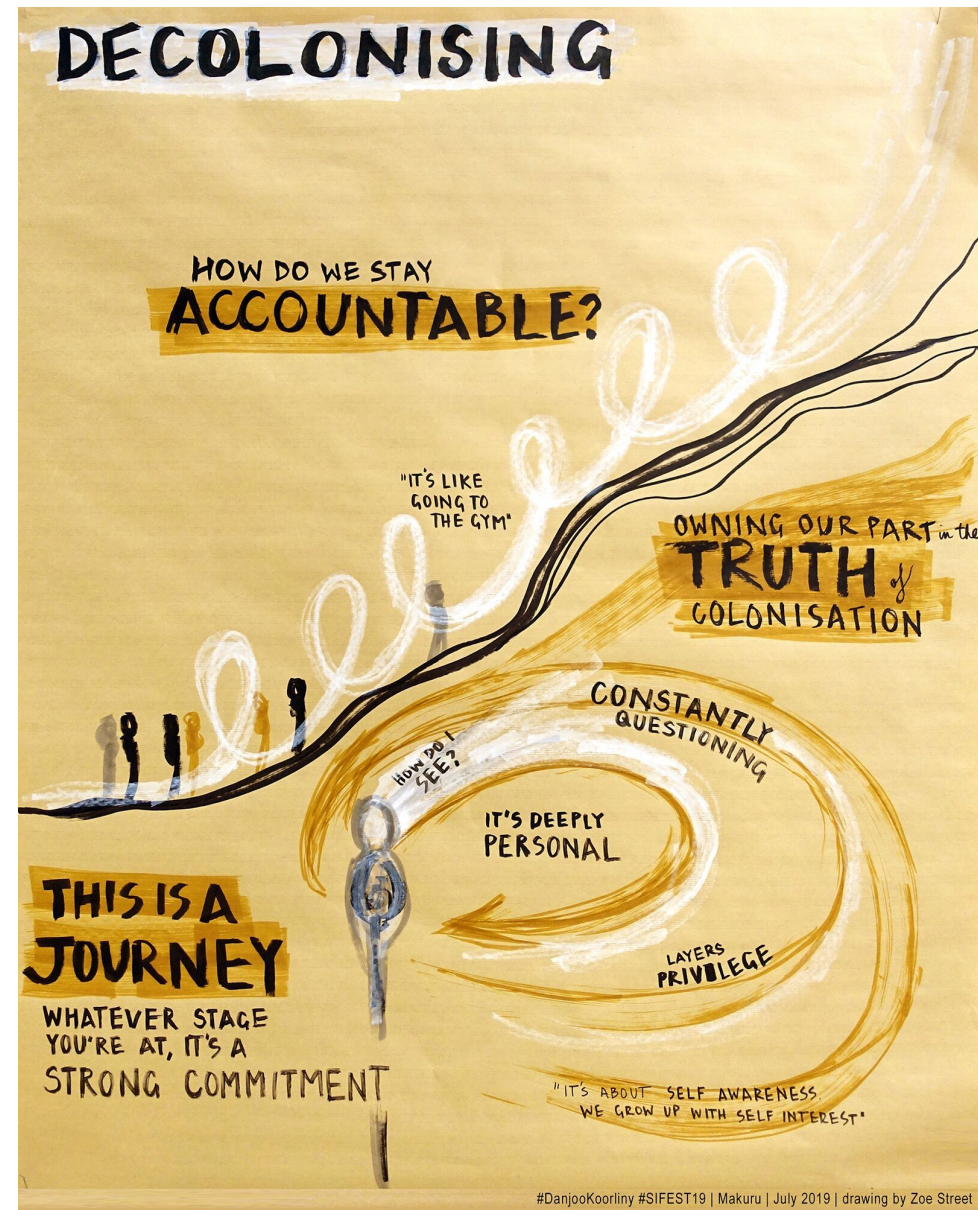
“White people in North America live in a social environment that protects and insulates them from race-based stress. This insulated environment of racial protection builds white expectations for racial comfort while at the same time lowering the ability to tolerate racial stress, leading to what I refer to as White Fragility.

White Fragility is a state in which even a minimum amount of racial stress becomes intolerable, triggering a range of defensive moves. These moves include the outward display of emotions such as anger, fear, and guilt, and behaviors such as argumentation, silence, and leaving the stress-inducing situation. These behaviors, in turn, function to reinstate white racial equilibrium. This paper explicates the dynamics of White Fragility”.

International Journal of Critical Pedagogy, Vol 3 (3) (2011) pp 54-70

WHERE WE CAN START

We we put together a **Reading and Action List** for the Decolonising, Learning and Unlearning sessions during the Danjoo Koorliny Summit This is, of course, an incomplete list but if you wish to see it you can do so by [clicking here](#). (Please add suggestions by using the comments function, if you wish.)



COMMIT TO LONG TERM ABORIGINAL-LED PROCESSES

7-10 year long. Culture as the foundation. Spirit led.
Place-based. Seasonal process. Bipartisan.
Relationship building is the heart. Shorter processes
can be done to shape the longer process.

WHERE DO WE NEED TO BEGIN?

“I think in an ideal world when these discussions happening around policy development, you'd want to **talk about the spiritual outcomes first**. I think, it is what is the intent on the spirit, the body, the family, the community.

If we go to a cultural sense, we carry a lot of trauma with these discussions even subconsciously and we should always try to **start these discussions through a cleansing process to enable good energy, good spiritual connection**.

So I suppose if you go back to traditional spiritual sense, you can always go back to a cleansing process for discussing those tough issues. I think the two different roles makes it hard for a lot of Aboriginal people to engage and **Aboriginal people vote with their feet and also engage with their feet as well**. So if they're not turning out, regardless when you see those are project officers or community members, it needs to be looked at why people those people aren't turning up.

And I think that's what happens a lot of times for government policy development is Aboriginal people turn up. And don't feel empowered, don't feel validated so they walk away and don't come back. And it's often the government's perception, “we try to engage we tried to engage.” But they don't understand why there is no engagement **so that's reflecting on that cultural and spiritual process that they aren't getting right** to enable a safe environment for Aboriginal people to sit at the table and provide that engagement with”.

- Jonathan Ford

STARTING WITH AN ABORIGINAL WORLD VIEW

When we don't start with an Aboriginal world view it's easy to have the wrong starting point...

“First and foremost with Aboriginal people when it comes to homelessness:

The only way we would be homeless is if we were in another country, because when we're at home in Australia, we are at home.

So if we factor that in, I know it's just a couple of words, but the importance of that doesn't even need explaining, and that means your head space is right because you know what's around that next corner and over that next hill and who you are going to see over that next day.

The tragic side of it is you don't have a roof over your head. That's where the two different languages come in and, and understanding of that and in the modern world, you realise that you do need shelter of some sort, whatever format that is.

We've always been advocating for something like a halfway house, but that would tend to just fill up and then people would just rely on that instead of realizing they have to do something about getting themselves out of that situation into one where they can, have a roof over their head more often than not, especially in the winter months.

So how you actually overcome that. A lot of people want an answer to that.”

- Dr Noel Nannup

SO LET'S TAKE TIME TO

LOOK

LISTEN

LEARN

SPIRIT-LED

“Policy is required to be driven from the question of **‘What is good for the spirit and what will it take’** rather than ‘This is the amount of money we have, what can we do with this?’. Further to this, it has been recognised structures and processes will need to change in order to enable policy to be driven from this space, and the way we go about our business **needs to go with the natural flow of the environment** and its people rather than against the grain.”

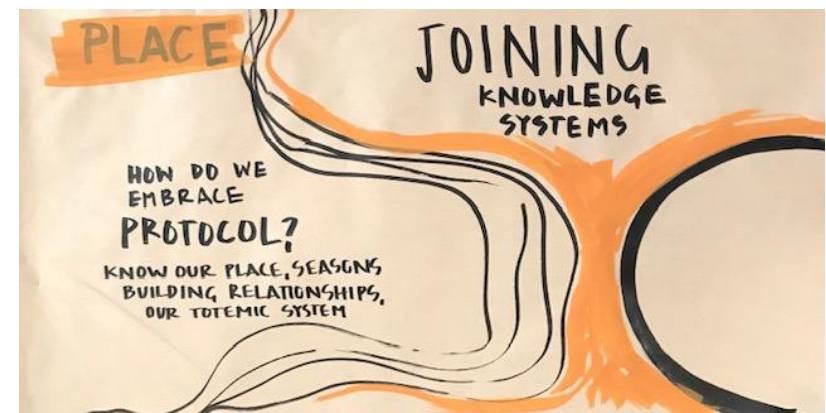
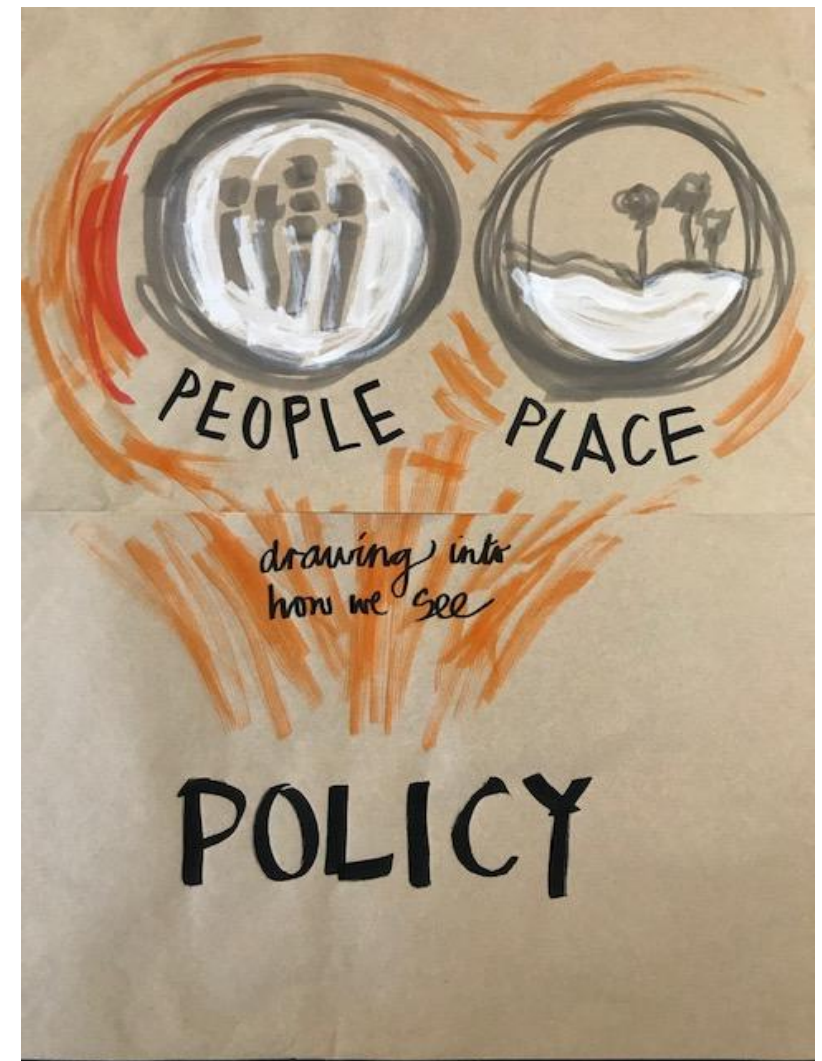
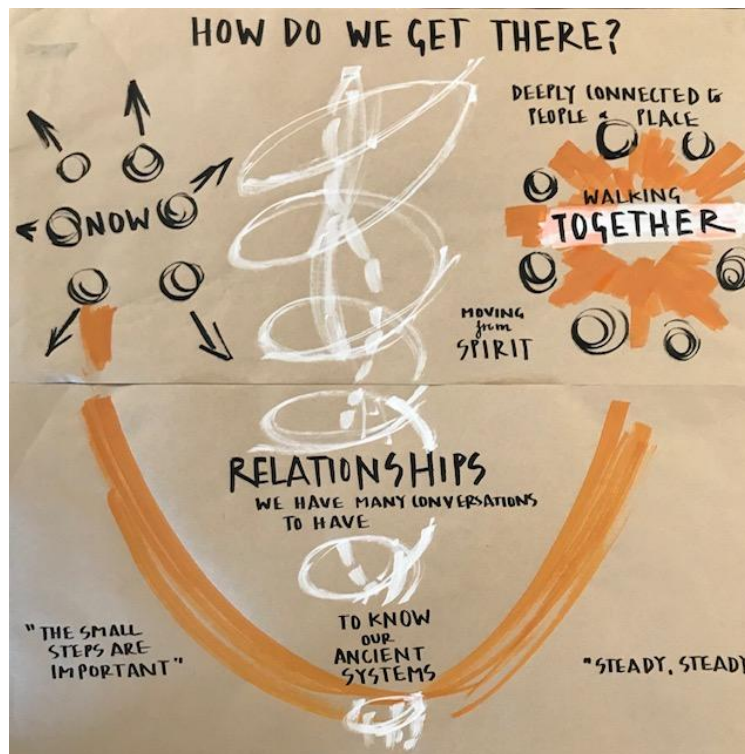
- Danielle Thurlow (Summary from Policy Session during Danjoo Koorliny Summit 17-18 July)

“Aboriginal people need to be **included from the very beginning** and their thoughts, desires and **spirituality has to be considered.**”

- Dr Noel Nannup referring to work done several decades ago in the Landscape Architecture and Planning Space that has had a lot of positive impact on what we see in projects today. He noted that this has not been applied to our Social Architecture

PLACE-BASED

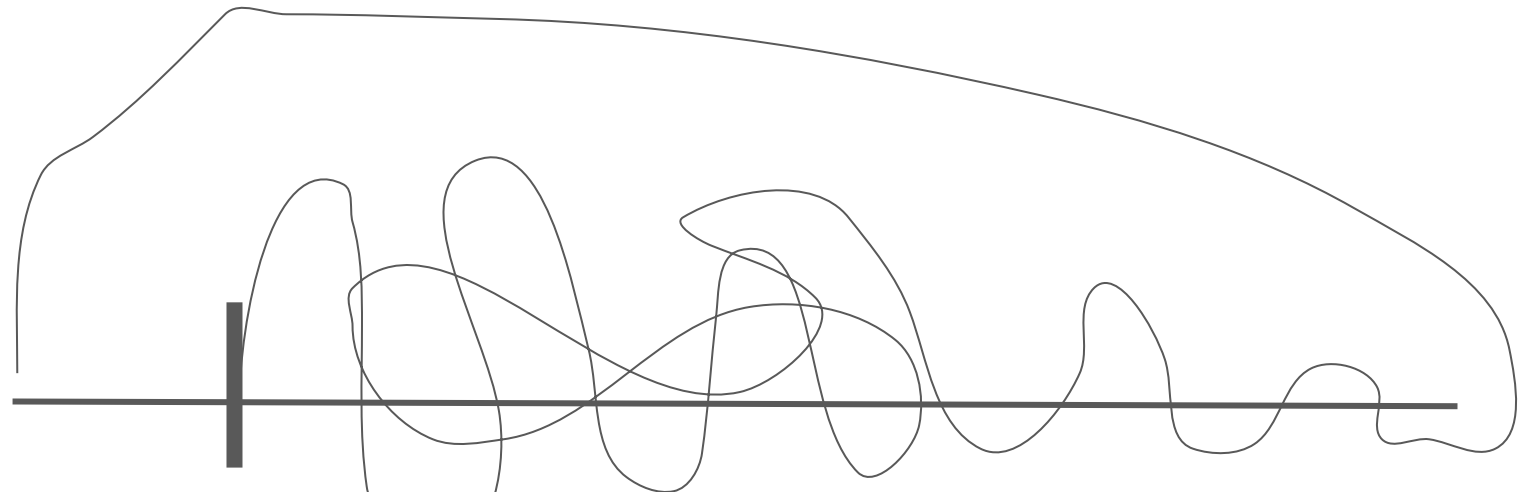
Graphic scribing by Zoe Street from the Danjoo Koorliny Policy Design Masterclass 16 July 2019. This session had contributions from Carol Innes, Prof Colleen Hayward, Dr Noel Nannup and Dr Richard Walley.



RELATIONSHIP BUILDING AT THE HEART

inspired during a conversation with Danielle Thurlow

Policy as usual (PAU) process
(aka one step forward two steps backwards process)



Limited relationship building

Implementation: Hits problems and barriers

Policy design that works
(aka two steps forward one step backwards)



Prioritise and spend time on relationship building

Implementation has a few ups and downs but generally moves forward

WALKING TOGETHER (can mean walking side by side for a while too)

As well as coming together in processes as Aboriginal and non-Aboriginal Australians we heard from many sources that it is important to have time near the beginning of a process where First Nation people can meet and have time by themselves to understand each others perspectives and to think about what is important to them - these need to be well resourced. At the same time it's important for non First Nations people to have time to learn the history of housing and homelessness within that place and the impacts of systemic racism and previous policy. Below is a rough map of what this process could look like but it still needs to be tested and developed.



FOCUS ON PREVENTION

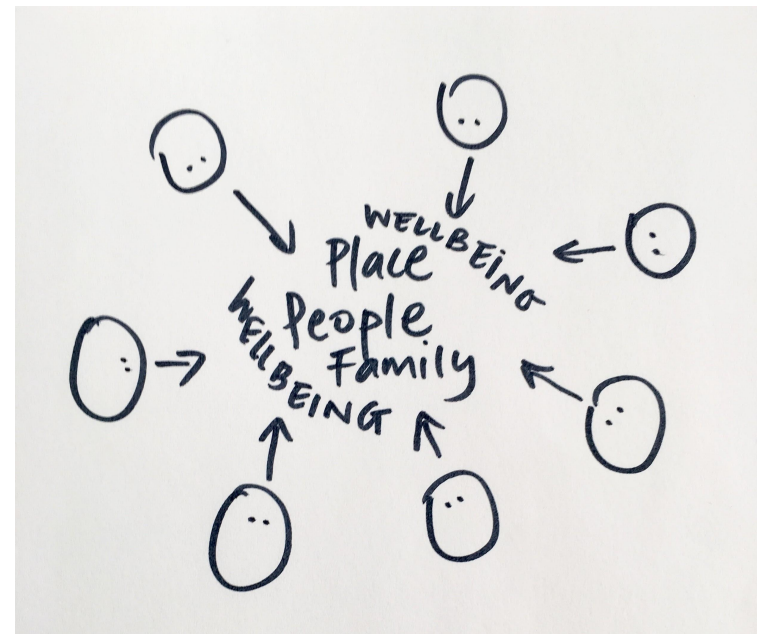
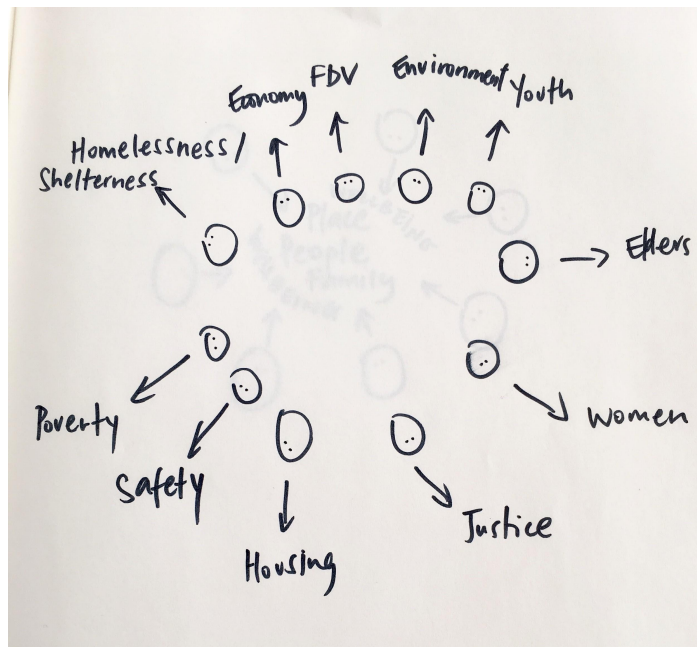
“So to me the most important thing to know and understand is now an ounce of prevention is worth a ton of cure.

And I learned that very early in life.

And so I'd always look at how we can prevent this in the first place and that is making sure that people know there is a system that is going to look after them”

- **Dr Noel Nannup**

TURNING AROUND MAKES THE PROBLEMS MORE SIMPLE



SEASONAL PROCESS

We are in the early stages of learning how we can work with seasonal processes. It has been made clear that the most important stages to focus on are Fertility (conversations and relationship building) and Incubation if these are done well the rest will follow.

SIX SEASONS

Six Seasons

Research and content by Jason Barrow

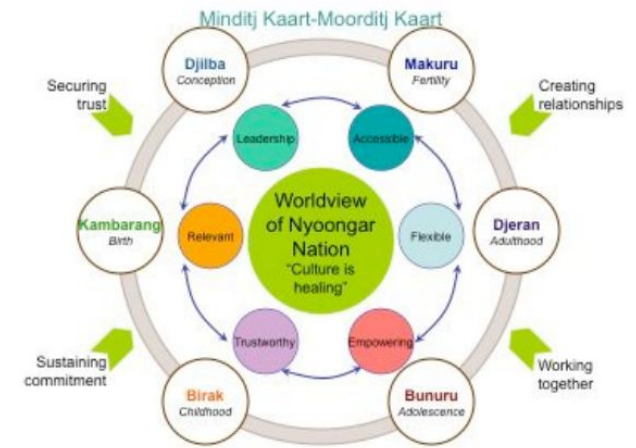
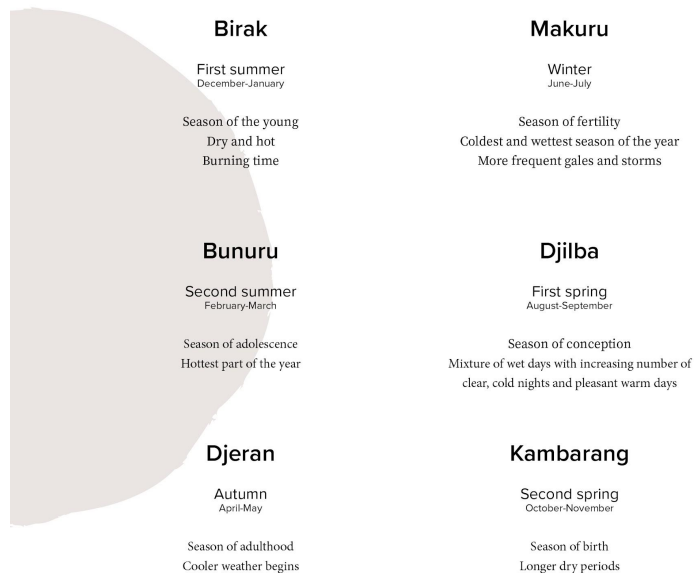
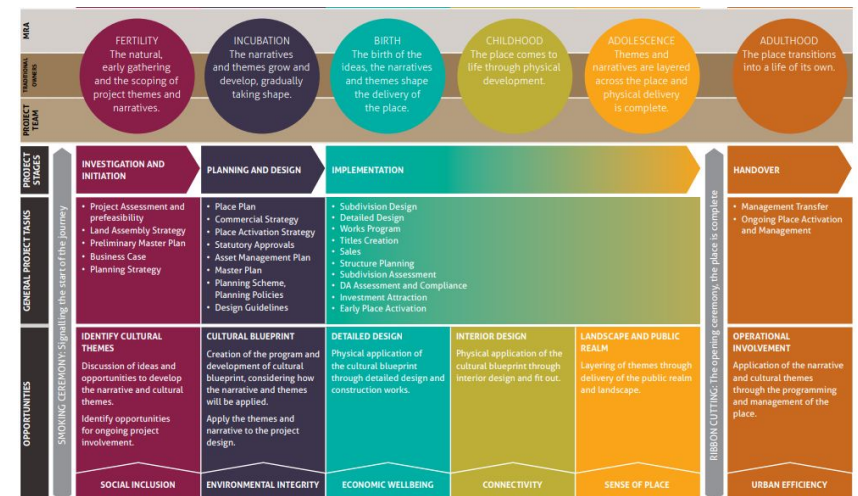


Figure 2. Mindij Kaart-Moordij Kaart Framework, endorsed by Nyoongar Elders for the Looking Forward Project in 2012.

Michael Wright and others

<https://healthinonet.ecu.edu.au/healthinonet/getContent.php?linkid=605997&title=Open+hearts%2C+open+hands%3A+a+spiritual+journey+of+change>



The Six Seasons Framework is the Intellectual Property of Dr Richard Walley OAM and has been prepared by the Metropolitan Redevelopment Authority, June 2016.

Richard Walley and others

<https://cdn.mra.wa.gov.au/production/documents-media/documents/mra-corporate/file/kkw-aboriginal-engagement-framework>

COLLABORATIVE PROCUREMENT

It's clear from the sensing journeys we have taken to the Pilbara and in the metro area that our current procurement processes are putting strain on organisations and are not delivering localised and place-based solutions. There is a lot more to say about this but we believe the steps we need to take to develop better models of procurement also need to take into account the action plan design process and the insights from this document.



