

Yarning Time

Issue 15: July 2022



Department of Biodiversity,
Conservation and Attractions



Welcome to the fifteenth issue of *Yarning Time* for the Department of Biodiversity, Conservation and Attractions (DBCA).

Yarning is a term used by Aboriginal people meaning talking and sharing stories.

We are pleased to bring you news and information that showcases the important work that has been undertaken by DBCA and Traditional Owners. *Yarning Time* informs the community, our partners and staff of developments in Aboriginal engagement across the State.

Aboriginal engagement involves almost every aspect of the department's work including reserve creation, science, recreation, tourism operations, conservation land management, fire management, wildlife management and heritage protection, much of which is being enabled through formal and informal joint managements and partnership initiatives.

Please have a read and enjoy.



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Department of Biodiversity,
Conservation and Attractions



The Department of Biodiversity, Conservation and Attractions respectfully acknowledges all Aboriginal people as the Traditional Owners of the lands and waters it manages, and recognise their continuing connection to land, water and community.

Reconciliation Week

National Reconciliation Week (27 May to 3 June) is a time for all Australians to learn about our shared histories, cultures and achievements, and to explore how each of us can contribute to achieving reconciliation in Australia.

The National Reconciliation Week 2022 theme, “Be Brave. Make Change” challenged all Australians, individuals, families, communities, organisations, and government to Be Brave and tackle the unfinished business of reconciliation so we can Make Change for the benefit of all Australians.

This year, Reconciliation Australia encourages everyone to make change; beginning with brave actions in their daily lives where they live, work, play and socialise.

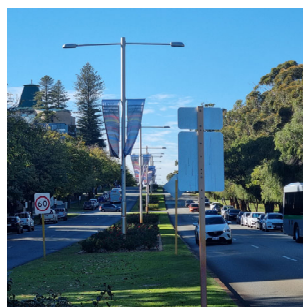
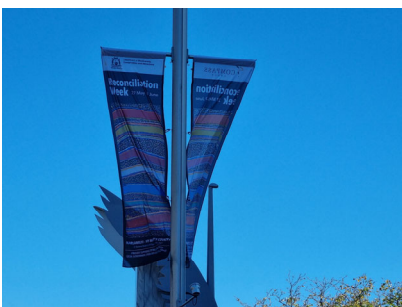


Reconciliation Week Street Banner Project

DBCA sponsored a banner in the Reconciliation Week Street Banner Project.

For 11 years, the Department of Local Government, Sport and Cultural Industries project has coordinated the Street Banner Project, displaying hundreds of banners, sponsored by organisations, in prominent locations across Western Australia.

This year, the Department of Biodiversity, Conservation and Attractions (DBCA) banner was located on Kings Park Road.



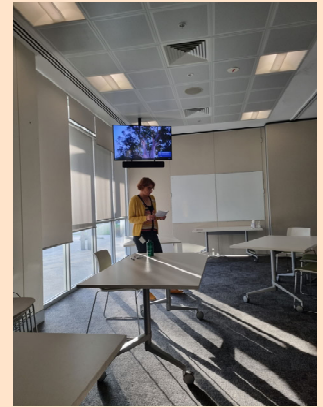
Article by: Tina Bowers, Project Officer - Aboriginal Programs

Reconciliation Week

Kensington Reconciliation WA Virtual Morning Tea and Display

The Aboriginal Engagement and Heritage Unit (AEHU) in Kensington hosted a Reconciliation Week morning tea for Parks and Visitor Services staff and Reconciliation Action Plan (RAP) champs on Friday, 27 May. RAP working group member and Executive Director of Conservation and Ecosystem Management, Fran Stanley officially opened the event followed by staff streaming into the Reconciliation WA virtual breakfast which included a keynote address by Mr Stan Grant (Vice Chancellor's Chair of Australian/Indigenous Belonging at Charles Sturt University), along with cultural performances, and a panel discussion from across the regions.

A week-long display in the Kensington Atrium focused on this year's theme, which looks at all the significant Aboriginal people and events that have changed history for the better. The team also put together a short video on the significant role of Eddie Mabo, native title and reconciliation.



Article by: Karis Erceg, Project Officer - Aboriginal Programs

South West Region

Bunbury DBCA staff attend South West Reconciliation Walk 2022

DBCA staff in Goomburrup/Bunbury joined approximately 2,800 other South West residents to acknowledge National Sorry Day and to mark the start of Reconciliation Week 2022.

It was fantastic to see members of the community come together and walk as one, to reflect on our shared history, acknowledge past wrongs and walk towards a better understanding and reconciliation between Aboriginal and non-Aboriginal Australians.

Starting from the Koombana foreshore and concluding at the music shell, the walk included a smoking ceremony run by Wardandi traditional owners as the walkers crossed the Koombana bridge heading into town.

Once arrived at the music shell, participants were greeted with a Welcome to Country, music and dances from different groups from the community, guest speakers and a flag raising ceremony.



DBCA Kalgulup Regional Park staff – Tracey Elphick, Tayla Oliver and Jonnie Cobby attending the Reconciliation Walk in Goomburrup/Bunbury

Article by: Jonnie Cobby, A/Operations Officer

Reconciliation Week

Cultural activities in the South West Region

DBCA Staff attended cultural activities in the Harvey and Collie work centres to celebrate Reconciliation Week. The event included a Welcome to Country and smoking ceremony by two local elders. DBCA staff Dakota Baker (Trainee Ranger) and Shannon Ugle (A/Ranger Grade 1/2) demonstrated didgeridoo and tool making activities.



Article by: Aminya Ennis, A/Regional Manager (South West Region)

Broome (Kimberley Region) Reconciliation Morning Tea

On Thursday, 2 June the Broome office held a morning tea to celebrate Reconciliation week and the importance of this year's message "Be Brave, Make Change".

Gina Lincoln (Regional Leader, Joint Management) opened the morning tea and spoke about some of the history of Reconciliation Week and what reconciliation has meant for her during her journey working with Joint Management partners.



Before sharing morning tea, we watched the Parks and Wildlife reconciliation video proudly featuring Yawuru Rangers and some of their amazing Country.

This morning tea brought together DBCA Yawuru Rangers, Mayala JMB members and local DBCA staff, who were able to network and share stories together.

Article by: Aimee Gomm, Project Officer Joint Management

Reconciliation Week

Rottnest Island Authority

Launch of the short film ‘Survivors of Wadjemup’

Rottnest Island celebrated the start of Reconciliation Week during a moving event at the WA Maritime Museum on 30 May.

The event for Rottnest Island stakeholders and Rottnest Island Authority staff featured the launch of a short film, *Survivors of Wadjemup* by Perth film maker and Murdoch University lecturer Glen Stasiuk.

RIA’s Board was represented at the event by Deputy Chair Dr Marina Hogan and member Guy Houston.

Survivors of Wadjemup is coupled with an exhibition curated by Dr Caroline Bird which addresses truth-telling in relation to Wadjemup’s prison history, concentrating on the period 1901-1931. The film can be viewed on the island at the Wadjemup Museum until the end of September.

Rottnest Island Authority Executive Director Jason Banks said the week was an opportunity for all Australians to learn about our shared history, culture and achievements as we continue to build on reconciliation across the country.

RIA is committed to reconciliation through its [Innovate Reconciliation Action Plan](#), the fourth for the agency.

[National Reconciliation Week](#) is an opportunity for all Australians to learn about our shared history, culture and achievements as we continue to build on reconciliation across the country.



Rottnest Island Authority’s Acting Manager Cultural Heritage Richenda Prall with film participant Jane Narrier.



(L-R) Perth film maker Glen Stasiuk, Rottnest Island Authority’s Acting Manager Cultural Heritage Richenda Prall, and film participant Jane Narrier.

Article by: Rottnest Island Authority

Tjiwarl Storytime - Goldfield Region

Let us introduce the Tjiwarl rangers. They are a people who are spread everywhere, as north as Port Hedland and south as Albany and all through the middle. They are desert people who have a strong Tjukurrpa (dreamtime/culture) that they protect by living and working on country.

There are four main groups of Tjiwarl people; *Burnadjarra, Tjupan, Koara and Ngalia*. They may speak slightly different dialects, but they all belong to and protect the same Tjukurrpa. Their storylines are long and help them navigate to water and food in this harsh desert country, for the hundreds and thousands of years before we arrived, and still today.

Tjiwarl rangers work to ensure that Tjukurrpa is kept alive over the 13,000km² of Tjiwarl country. The Tjiwarl rangers work in partnership with DBCA to ensure Tjukurrpa and the cultural and conservation values are managed and protected within the conservation estate.

Through this relationship we are lucky to learn and share the Tjiwarl Tjukurrpa and stories and we would like to share some of their dreaming with you below as written by Tjiwarl Ranger coordinator and proud Ngalia man Talbot Muir.

The “**Tjukurrpa**” or Dreamtime as referenced in western terms is the time of creation for Aboriginal people. Our land, our waters, our flora, our fauna were created from Tjukurrpa ancestral beings roaming this country well before humans first emerged into existence.

The following narrative translated into Ngalia is merely one of many accounts of ancestral beings roaming this land creating our cultural history as they went.

This is only a brief version of events of the travels of the carpet snakes and dragonfly beings through the Tjiwarl country. The full version is extremely intricate and overly complex to fully explain here.



Wanjarri teamwork R - L Gay Harris, Talbot Muir, Fifi Harris, Ceonie Clinch, Dan Chambers and Tiana Jones

A long time ago in the dreamtime three carpet snakes began a long journey from the east near Uluru in central Australia.

Tjukurrpa kangaralpi kunia marnkurrpa ngurili-ngurili maa pitjalayini Uluru kakarrara tjanu.

The three snakes travelled from place to place all over the western desert areas, creating different landforms and waterholes. Their actions and movements evolved into our songlines of today.

Kunia marnkurrpa ngurra-tjanu ngurili-ngurili maa pitjalayini ngurra-kurru. Kapi waan-ngu yapu manta palyala pakara ngaranu. Turilku tjukurrpa yiwarra palyanu.

The snakes slithered over the ground creating lake systems from the east to the west.

Yalatja maa pitjalayini, ngarparu manta palyanu kakarraranyi yapurrara kurru.

During their travels to the west the snakes unknowingly slithered past the campsite of the dragonfly man who caught site of the shine of carpet snake tracks in the sand.

Kunia marnkurrpa ngurra nyangu ngurra wati Tjiinkurnaku. Tjana palparu maa pitjanu. Wati Tjiinkurna tjamana kuniaku parnangka nyangu Tjiwarlpa.

Tjiwarl Storytime - Goldfield Region

The dragon fly man decided to follow the tracks as he considered the taste of python meat much better than eating kangaroo.

Wati Tjiinkurna rurrkulinyu kuka kunia mukurrinu, kuka marlu talpu tjunu

Eventually the snakes arrived at the eastern side of our country now known as Tjiwarl. Their movements created Lake Miranda and surrounding hills.

Kunia marnkurrpa yatakarringu ngarparunya palyanu Pingkalinkalina, yapu pakara palyanu.

The dragonfly man eventually caught up to the snakes and began stalking their every move, attempting to get close enough to spear one to kill and eat.

Wati Tjiinkurna wanala maranu kunia ngurrinu. Palu kunia ngarmu nyangu. Nyintji wakalku kuka tjita ngalku

The dragonfly man created our hills and ranges by his movements of crawling through the sand.

Wati Tjiinkurna manta yapu pakarnu maranu palyanu

At this point the snakes were still unaware the dragonfly man was in hot pursuit.

Kunia pirni ngurrra wati Tjiinkuna maranu ngarmu pitjaku

The snakes coiled up at night to camp, their bodies left impressions in the sand creating our claypans and swamps.

Mungatji ngurra ngarriku, kunia marnkurrpa kurrir-rrin ngarrinu. Tjamina parangka piirrkili palyanu

The snakes eventually spotted the dragonfly man creeping up on them from the east and now terrified of death, they fled into the hills to hide from their predator.

Kunia marnkurrpa paanyar maa nyangu Wati Tjiinkurna kakarrara maranu pitjaku. Kunianya ngulutinu, ngulu-wuri-wuri yapukurru kumpilku.

As the snakes slithered between rocks and trees, they created our breakaway ranges and creek systems of today.

Kunia yalatja ngulu-wuri-wuri manta yapu palyanu, waanpa palyanu kwarri nyaku.

The dragonfly man twisted his foot back and forth in the sand as he took a stance to throw his spear. This action created a hill which stands at a location on Tjiwarl country.

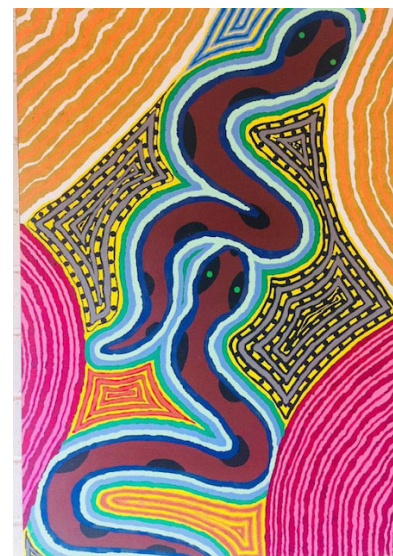
Wati Tjiinkurna nyintji mantjinu tjina kantanu-ngara, yapu wakalarra pakara palyanu.

The dragonfly man was able to throw his spear, stabbing one of snakes in the side. This action created a waterhole which is a natural spring today.

Wati Tjiinkurna nyintji yungkanu kunia wakarnu. Kapi waangu Pii-nya kwarri pakara palyanu.

Two of the carpet snakes managed to escape from their predator and ventured further into neighbouring lands. The one snake the dragonfly man speared was killed, cooked in the ground and eaten.

Kunia kutjarra wupurranganu yapurrara maa pitjanu. Kunia kutju wati Tjiinkurna wakarnu pungu mirrintanu. Kuka kunia kutjanu yalpuru purrul tjunu, kuka ngalanu wiyarrinu.



Artwork by Talbot Muir
(Coordinator Ranger Program -
Tjiwarl Aboriginal Corporation)

First Block of Remote Training for the Gascoyne District Trainee Rangers - Midwest Region

Trainee Rangers from the Gascoyne District attended their first block of remote training from 9 to 13 May at Kennedy Ranges (Gascoyne Junction) and Burringurrah remote community for Mount Augustus National Park.

Trainees that attended included Peter Sainsbury (Senior Ranger Burringurrah), Charles Snowball (Trainee Ranger Burringurrah), Greg Williams (Snr Ranger Kennedy Range), Anthony Turner (Trainee Ranger Yinggarda), Jason Windie (Trainee Ranger Yinggarda), Karin Carnes (Ops Officer Conservation Gascoyne District).

Fulcrum is a software that the trainee rangers are utilising to monitor and record data for their on country work. Within this software there are different apps that are used to capture types of work, for example, weed monitoring and fauna observations, incident reports, vehicle checks and pre-start checks.

Training included:

- ✦ Run through the tablet and the different apps used in their project work.
- ✦ Introduction and practical application of Avenza maps (an Android iOS app that allows you to download maps offline to use as navigation using the devices built in GPS to track your location).
- ✦ Overview of Fulcrum to ensure the trainee rangers were all set up to use in the field.

“Ecologist Karin Carnes travelled to Gascoyne Junction recently to induct the Ingarrda Trainee Rangers, Anthony Turner and Jason Windie, into the data collection platform Fulcrum. The Rangers worked with Karin through a number of the apps including Fauna Observation, Feral Animal Observation and Weed Monitoring and Eradication. The Rangers enjoyed the training and have already started to use these and other apps available on the platform” (Greg Williams, Senior Ranger).



Wajarri Yamaji trainee ranger Charles Snowball and Senior ranger Peter Sainsbury learn how to use Fulcrum on tablets at the work centre at Burringurrah Remote Aboriginal Community, where the rangers care for country at Mount Augustus National Park.



Senior ranger Greg Williams works with Yinggarda trainee rangers Jason Windie (L) and Anthony Turner (R) learning how to use Fulcrum at the work centre in Gascoyne Junction



Yinggarda trainee rangers Jason Windie and Anthony Turner monitor and record flora using Fulcrum in Kennedy Range National Park.

Article by: Mathilda Lipscombe, Joint Management Coordinator Gascoyne District

Aboriginal Language in DBCA Databases

DBCA acknowledges Aboriginal culture by integrating Aboriginal language into the naming of the department areas, features and assets. This includes the naming of DBCA's digital databases.

Kaartdijin Mia - Digital Records Management System

The Office of Information Management (OIM) sought an Aboriginal word for the new departmental digital records management system. The name would reflect the lines of knowledge, history, storytelling and sharing stories. The Aboriginal Engagement and Heritage Unit (AEHU) worked with OIM to develop the name "Kaartdijin Mia". It was agreed upon that the name will be from the Noongar language group, given the database will be the primary responsibility of State Headquarters staff to maintain, who are situated on Whadjuk Noongar Country.

Kaartdijin Mia, meaning "Knowledge Home" is pronounced "Kaart-di-jin Mia". Mia can also be referenced as "Home Base" or "Place of Belonging".

"We wanted an Aboriginal name to describe the purpose of the System in the department and we wanted to respectfully acknowledge the importance of the WA Aboriginal people's language and culture. The gifted name will always remind us that our digital future is connected to the conner stones of WA's first nation. It is an exciting time for the department and I think it reflects the commitment to acknowledge the importance of aboriginal heritage." (OIM)

Article by: AEHU

Boranga - Threatened Species and Ecological Communities database

Ruth Harvey, (Program Leader Species and Communities Program of Biodiversity and Conservation Science) approached the AEHU seeking a Noongar word to name the new Threatened Species and Ecological Communities database. The database captures records and information on threatened species and ecological communities throughout Western Australia. Working through the purpose of the database, the AEHU provided the name Boranga.

Boranga is a Noongar word that describes a person's totem. A Boranga is one or many species or objects given to or adopted by a person that then is their responsibility to care for. When caring for a Boranga you must learn and understand all aspects including behavior, habitat, food source and all things that your Boranga needs to survive and thrive.

"From my experience working with scientists, ecologists, fauna officers and flora officers in the Swan Region, there is a great deal of personal responsibility that goes into the protection of Threatened Species and Ecological Communities within each District and Region. This work being undertaken is the definition of caring for Boranga and I believe that given the importance for the protection of Threatened Species and Ecological Communities this is the correct word to describe this new database. Hopefully this knowledge of Boranga will inspire staff and the community to continue or begin learning and caring for both threatened and non-threatened species of which we share this land and water with." (Elisha, former AEHU Staff member)

With help from the BIO team, the name Boranga was then checked for translation and confirmation of use by the Noongar Boodjar Language Centre.

Executive Director of Biodiversity and Conservation Science Margret Byrne endorsed the use of the name Boranga for the Threatened Species and Ecological Communities database currently being developed. The proposed date for the database to be ready for use is November 2022.

Aboriginal Language in DBCA Databases

Boranga “Threatened Species and Ecological Communities database”

“In giving a name with Aboriginal meaning to our new database, I feel that it connects us to the reasons why we need this information to inform conservation. The new database system will hold records and information relating to the species and ecological communities that need the most care and protection. Seeking an Aboriginal name for the system also recognises the importance of the knowledge Aboriginal people have for conservation. Every time someone uses the database, they will be reminded of their obligation to learn and understand about threatened species and ecological communities in order to ensure they are protected” (Ruth Harvey, Program Leader - Species and Communities).

Article by: **Jessica Donaldson, Senior Database Officer**

Dandjoo - Western Australian Biodiversity Data Platform

The Biodiversity Information Office (BIO) was established in late 2022. Their first major project has been to develop an online platform to make it easier for Western Australians to share, discover, and use biodiversity data. Staff have been working on this throughout 2021 and 2022, and are very close to launching the first version of the platform.

When the project began, the platform had a placeholder name – the Western Australian Biodiversity Data Repository or WA-BDR. It wasn't particularly memorable or easy to say, so staff started thinking about a permanent name. One of the first steps was to speak to Rhonda Murphy (Coordinator AEHU) and Karim Khan (A/Senior Project Officer, South West Joint Management) in the AEHU to ask whether it would be appropriate to choose a name from an Aboriginal language. Karim is also a Board member of the Noongar Boodjar Language Centre.

Rhonda and Karim were really supportive, and recommended looking at Noongar-language names, given BIO is headquartered on Whadjuk Noongar country at DBCA's Kensington office. They talked to BIO about the project and why it mattered, and Karim took that information and went away to do some research. He came back to BIO with a list of recommendations, and after some back and forth, it was agreed that 'dandjoo' was perfect.

Dandjoo translates to 'together', which reflects the purpose of our platform: to bring biodiversity information from all sectors together, for the first, time in a central place. It also captures the fact that this project is truly a collaborative effort – supported by the private and research sectors, and part of a broader initiative with the Department of Water and Environmental Regulation and the Commonwealth Government.

The last step was to seek endorsement from the community to use 'Dandjoo' as a name. Karim introduced BIO to the team at the at the Noongar Boodjar Language Centre, and helped BIO prepare a request for a certified translation and for their support for using the word in this context. The Noongar Boodjar Language Centre provided the certified translation at the beginning of the year, and BIO finally had a new name for the WA-BDR!

There was a lot of interest when BIO started using the name, particularly from our Commonwealth partners, who hadn't encountered the Noongar language before. BIO staff are currently building the BIO website and will definitely be including information about Dandjoo's name and why it was chosen.

Article by: **Helen Ensikat, Manager Biodiversity Information Office**

Sharing Knowledge: Nynggulu Seasonal Calendar Project - Pilbara Region

One exciting joint management project Traditional Owners and Parks and Wildlife Service have been working together on is the creation of a seasonal calendar that represents traditional ecological knowledge of the Nynggulu (Ningaloo) Coast. The calendar illustrates how traditional owners have always understood the movements and cycles of animals and how the flowering and fruiting of particular plant species signal the right time to hunt and gather as the seasons change.

The calendar will feature everything from our iconic species such as whale sharks, humpback whales and manta rays right down to some of the lesser known but extremely important creatures like the burrowing bee, ghost crab and the migratory shorebirds which are all interconnected and hugely important to Traditional Owners.

The calendar includes many of the features that convey the outstanding universal value (OUV) of the Ningaloo Coast World Heritage property and is a great way to highlight the inherent link between natural and cultural values.

The Nynggulu Seasonal calendar is the first to be produced in joint management with Traditional Owners and Parks and Wildlife Service in Western Australia. Additional support for Dr. Emma Woodward from the CSIRO who has extensive experience in assisting Traditional Owners to channel their knowledge into seasonal calendars has been an invaluable contribution to this project.

The depth of knowledge contained within the Nynggulu Seasonal calendar is a testament to a genuine Joint Management relationship here on the Nynggulu Coast. Nynggulu Joint Management team is excited to share this piece of art with the community, so please visit Milyering Discovery Centre in Cape Range National Park to have a close look for yourself.

A massive thank you to all the contributing photographers and our Joint Management team.



The process of choosing photos to represent plants, animals and landscapes of Nynggulu.



Traditional Owners proudly display their work in progress calendar at a workshop session in February.



Hazel Walgar (Cultural Advisor) and Tom Nagle (Joint Management Ningaloo) proud to show off the Nynggulu Seasonal Calendar.

Article by: Felicity Kelly, Visitor Interpretation Officer

Cultural and Contemporary Burning in WA

Regional and Fire Management Services in consultation with the Departments of Premier and Cabinet and Fire and Emergency Services (DFES), and the Aboriginal Engagement and Heritage Unit developed the Cultural and Contemporary Burning in WA Fact Sheet.

This document is a useful reference for all staff interacting with stakeholders with the intent of providing overarching guidance and information about how DBCA approaches the intersection between cultural and contemporary burning practices whilst also allowing people to differentiate between the two.

Working Together

DBCA is committed to working with Traditional Owners through joint and cooperative management partnerships in helping to share (two-way learning), maintain, connect and where possible rebuild Aboriginal people's connection to country, including gaining knowledge of cultural fire practices and how these principles can assist in guiding the use of fire in the context of today's landscapes.

Cultural Burning

Cultural burning is a term that describes burning practices developed by Aboriginal people to enhance the health of country and culture. As Traditional Owners, Aboriginal people have a cultural responsibility to care for country, bringing unique perspectives and expertise to the tasks of managing and conserving land and waters. The principles of cultural burning are based on the Right Fire, Right Time, Right Way and for the Right Reasons (cultural) according to Lore. There are different kinds of cultural fire practices guided by Lore applicable across WA. Fire is an important mechanism for enabling Aboriginal people to be back on country, caring for country, and for the inter-generational transfer of cultural knowledge.

Contemporary Burning

Prescribed burning is generally applied under mild conditions to establish a range of different fuel ages across the landscape. Variations in fire interval together with seasonality, intensity, scale and patchiness of burning are important components of contemporary fire management practices that assist in ensuring the best possible outcomes for our communities, the environment and for biodiversity. These principles are consistent with those of cultural burning. Contemporary planned burning strategies now also need to consider assets within and adjoining burn areas including communities, industry, agriculture and infrastructure.

To access the Fact Sheet:

[Cultural and contemporary burning in Western Australia](#)



Cultural and contemporary burning in Western Australia

Aboriginal Engagement Strategy

Colin Ingram (Principal Project Officer, Aboriginal Engagement) is currently focusing his efforts on finalising an Aboriginal Engagement Strategy (AES) and coordinating the development of an Aboriginal Employment Action Plan (AEAP). The AES and an AEAP will be prepared concurrently as the two topics go hand and hand. Many of the barriers to Aboriginal employment lie in addressing the way DBCA engages with Aboriginal people and organisations. Information and input on the AES has and will continue to inform the development of the AEAP.

The AES has been in preparation for some time (led by the Aboriginal Engagement and Heritage Unit) and takes a broader look at all the areas the department engages with Aboriginal people, both directly and indirectly. The need for an AES reflects the expanding range and intensity of Aboriginal engagement activities undertaken by department across the span of its operations. In particular the growth in joint management arrangements means that many staff engage with Aboriginal people, communities and organisations on a daily basis. This AES is being developed to guide the activities of the department and its partners through its engagement with Aboriginal people, communities and organisations and strengthen existing relationships across its entire operations. The Strategy complements the WA Government's Aboriginal Empowerment Strategy and will help create opportunities for new and enhanced outcomes for Aboriginal people engaged or involved with the department.

Colin recently presented the AES framework to the Aboriginal Ranger Program Reference Group. The Reference Group consists of over 20 different Aboriginal organisations across the State and their input will allow the department to gauge if the foundational components of the Strategy are right or not.

The AEAP is still in its very early stages. Its development will ensure that the department can meet its responsibilities to Commonwealth, State and departmental initiatives such as the National Agreement on Closing the Gap; the Public Sector Commissions' *Aboriginal and Torres Strait Islander People Action Plan to Improve WA Public Sector Employment Outcomes 2020-2025*; DBCA's Workforce and Diversity Plan 2021-2025 and Reconciliation Action Plan (RAP). The RAP seeks to improve employment outcomes by increasing Aboriginal recruitment, retention and professional development; develop and implement an Aboriginal Employment Strategy which drives outcomes through Divisional, Services and Statutory Authority targets; explore opportunities to broaden the representation of Aboriginal staff with identified pathways to career development in key business areas, and explore and implement opportunities to provide traineeships, scholarships, cadetships, work experience and internships.

The support and advice of the department's Diversity and Access Committee will form an important part of the AEAP project.

For further information on these two initiatives feel free to contact Colin on colin.ingram@dbca.wa.gov.au

Article by: Colin Ingram, Principal Project Officer (Aboriginal Engagement)

Aboriginal Ranger Program - Round 5 EOI Open

Expressions of Interest (EOI) for Round 5 of the Aboriginal Ranger Program are now open.

Up to \$10 million is available under the Development Fund for this round, to assist new and emerging ranger groups.

Details about eligibility and the assessment criteria can be found in the EOI Guidelines available on the DBCA website. If you wish to apply for funding in this round, please read the EOI Guidelines carefully before you begin your application.

The closing date for applications for Round 5 of the ARP is 11:59pm, Friday 26 August 2022. Applications can only be made online using DBCA's [SmartyGrants](#) portal. They will not be accepted by email or post.

If you have any questions about applying for Round 5 of the ARP, please email aboriginalrangerprogram@dbca.wa.gov.au and a member of the team will respond as soon as possible.

Web link:
<https://www.dbca.wa.gov.au/parks-and-wildlife-service/aboriginal-ranger-program>



ABORIGINAL RANGER PROGRAM
EXPRESSIONS OF INTEREST
1 JULY TO 26 AUGUST 2022

The \$50 million expansion of the Aboriginal Ranger Program is underway, with up to \$10 million available under the Development Fund to support new and emerging ranger groups across the State.

The Development Fund is helping ranger groups build strong foundations for success. Under this funding round, Aboriginal organisations can apply for seed funding to create new ranger programs.

They can also apply for funds to help recently started ranger programs to grow. The Development Fund is enabling even more Aboriginal ranger programs to launch, creating more jobs to look after Country.

Details about eligibility, the application process and assessment criteria are available at [dbca.wa.gov.au/aboriginalrangerprogram](https://www.dbca.wa.gov.au/aboriginalrangerprogram)

Article by: Helena Waldmann, Project Officer - Aboriginal Ranger Program

We hope you have enjoyed reading *Yarning Time*.

