Acknowledgement of Traditional Owners

NSW Department of Planning, Industry and Environment - Water and consultants, WSP Australia Pty Limited, acknowledge and pay their respect to all the Traditional Owners and their Nations of the Murray-Darling Basin. The contributions of earlier generations, including the Elders, who have fought for their rights in natural resource management, are also valued and respected.

NSW Department of Planning, Industry and Environment – Water acknowledges and pays its respects to the Traditional Owners of the Wiradjuri Nation, past, present and emerging and the continuation of cultural, spiritual and educational practices of the First Nations. NSW Department of Planning, Industry and Environment – Water and WSP are grateful for the energy and time invested by the Senior Traditional Owners and other members of the Wiradjuri Nation in the consultation process and the creation of this report. NSW Department of Planning, Industry and Environment – Water and WSP thank the Wiradjuri Nation for their generosity during their time on Country. It is hoped that this relationship can be built upon for future mutual benefit in the process of water planning and water sharing.

Foreword

This report has been prepared by WSP Australia Pty Limited (WSP), who have been contracted on behalf of the Department of Planning, Industry and Environment – Water as a First Nations Stakeholder Consultant to co-design and deliver Nation-Based consultations with the Wiradjuri Nation to record the concerns of Traditional Owners for inclusion in Water Resource Plans.

Due to the size of Wiradjuri Nation and the diversity of the landscape between north and south Wiradjuri, consultation was broken down into the three river regions:
- Macquarie River Region (Wambool)
- Lachlan River Region (Kalari)
- Murrumbidgee River Region (Murrumbidjeri).

The Wiradjuri, Lachlan River Region Consultation took place in August 2018 and January 2019 across the Wiradjuri Nation in Euabalong, Condobolin, Forbes and Cowra, New South Wales. The consultation process was designed to meet the requirements of the Murray Darling Basin Plan (Chapter 10, Part 14) and was conducted per guidelines set by the Murray Darling Basin Authority for best practice traditional owner consultation. The process was a collaborative effort between WSP, Department of Planning, Industry and Environment – Water and the appointed Wiradjuri Nation Organiser.

This report outlines the consultation methodology and process, making recommendations for future consultations. It presents the Wiradjuri Nation’s objectives and outcomes for the management of water, based on their water-dependent values and uses, as determined in the consultation rounds.

The Wiradjuri Nation Organiser for the Lachlan River Region wishes to acknowledge the following family groups:
- Cowra: Goolagong, Grant, Sloane and Hughes families.
- Euabalong: Thorpe and Naden families.
- Condobolin: Goolagong, Grant, Sloane, Coe, Wighton and Merritt families.
Glossary

<table>
<thead>
<tr>
<th>Abbreviation</th>
<th>Description</th>
</tr>
</thead>
<tbody>
<tr>
<td>Basin Plan</td>
<td>Murray Darling Basin Plan</td>
</tr>
<tr>
<td>MDBA</td>
<td>Murray Darling Basin Authority</td>
</tr>
<tr>
<td>MLDRIN</td>
<td>Murray Lower Darling Rivers Indigenous Nations</td>
</tr>
<tr>
<td>NBAN</td>
<td>Northern Basin Aboriginal Nations</td>
</tr>
<tr>
<td>TO/s</td>
<td>Traditional Owner/s</td>
</tr>
<tr>
<td>WRP</td>
<td>Water Resource Plan</td>
</tr>
<tr>
<td>WSP</td>
<td>Water Sharing Plan</td>
</tr>
</tbody>
</table>

Terminology

‘First Nations’ is used to refer to the original owners of what we now term Australia, as individuals, communities and nations. It is used in preference to the generic terms ‘Aboriginal’ and ‘Indigenous’, which deny the diversity of Australia’s original inhabitants. The term ‘First Nations’ acknowledges the specific jurisdiction that individual nation groups have over certain areas of Country across Australia.

‘Wiradjuri’, as recommended by the Wiradjuri Nation Organiser and used for Native Title, is the name for the people and nation consulted for this report.

‘Traditional Owners’ is the term ‘used to refer to those with recognised cultural authority to speak for Country’, as suggested by the Murray Darling Basin Authority. ‘Senior traditional owners’ has been used for those with respected senior authority within certain areas or families, as identified by the Wiradjuri Nation Organiser in this consultation. They are sometimes also labelled ‘knowledge holders’ or ‘elders’.
Executive summary

This report outlines the process and findings of consultation undertaken with the Wiradjuri Nation for the development of water resource plans (WRPs) in New South Wales, for accreditation by the Murray-Darling Basin Authority, under requirements of Chapter 10 of the Murray-Darling Basin Plan.

WRPs will set out arrangements to share water for consumptive use. They will also establish rules to meet environmental and water quality objectives and will consider potential and emerging risks to water resources. It is a requirement under the Commonwealth Water Act 2007 and Commonwealth Basin Plan 2012, that each water resource plan must take account of Aboriginal people’s water dependent cultural values and uses.

Consultation methodology

NSW Department of Planning, Industry and Environment - Water contracted WSP Australia Pty Limited (WSP), to undertake consultation in Wiradjuri Nation, and acknowledges that to Aboriginal people, water is part of one connected system which includes that of the land, people and all things living. The consultation process adhered to the Murray-Darling Basin Plan Part 14 Guidelines for meeting Basin Plan Chapter 10 requirements. WSP worked closely with the Department of Planning, Industry and Environment – Water team to take a nation-by-nation approach to ensure effective Traditional Owner consultation was undertaken, through sharing a cultural bond with Traditional Owners, conducting high value and high trust face-to-face surveys and conversations with Traditional Owners, liaise with the Northern Basin Aboriginal Nations (NBAN) and Murray Lower Darling Rivers Indigenous Nations (MLDRIN) as required. Qualitative and quantitative research methods were employed throughout the consultation process and included participant-centred research and generic thematic analysis to present findings in this report as clearly and succinctly as possible.

The consultation process followed four phases of consultation. Phase 1 (Design and Development), included the development of a stakeholder list, data use agreement and a question list for the face-to-face interviews with Traditional Owners in Phase 2 (Preparation) to share information, build relationships and shape the consultation process by gathering feedback to guide the wider community workshops in Phase 3 (Consultation). Workshops for the Lachlan River Region were held in November 2018 and January 2019 in Euabalong, Condobolin, Forbes and Cowra, with a total of 31 participants consulted.

Findings

The consultation set out to determine Wiradjuri people’s water values and uses, both culturally, ecologically and economically and the challenges, impacts and risks to these values and uses, and the objectives and outcomes to be considered for future water management and planning to protect these. Analysis of the qualitative data gathered during the Lachlan River Region face-to-face interviews and community workshops highlighted reoccurring themes and connections, categories and subcategories.

To Wiradjuri people, above all else, water is sacred and considered a vital life source. Traditionally, Wiradjuri people would use water for cultural, spiritual, environmental, social and economic practices, many of which are still being used today and hold great value to the people, water and land. These uses and values have however, been challenged and are at risk due to modern land uses, water management and planning and government practices. Through consultations, these water uses and values having been divided into broad themes, as follows; Water for People and Place; Cultural Connection and Revival; Custodianship; Justness, Amends and Impartiality; and Communication and Collaboration.
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1. Terms of reference

1.1. Murray Darling Basin Plan guidelines

The consultation process was informed by the Murray Darling Basin Authority (MDBA) guidelines for meeting the Murray Darling Basin Plan (Basin Plan) (Chapter 10) requirements in relation to Aboriginal peoples’ objectives and outcomes for water. As outlined in Basin Plan Section 10.52: Objectives and Outcomes based on Indigenous Values and Uses, Water Resource Plans (WRPs) need to ‘identify the objectives and outcomes desired by Aboriginal people that relate to the management and use of water resources’ through appropriate consultation with relevant Aboriginal organisations. (p. 4) The MDBA Part 14 guidelines suggest appropriate consultation processes to ensure that the concerns of Traditional Owners are taken into account and consider how the Akwe: Kon Guidelines might be applied in the context of water resource planning. The Part 14 Guidelines have shaped the Wiradjuri Nation consultation process and are referred to throughout this document.

The MDBA, Northern Basin Aboriginal Nations (NBAN) and the Murray Lower Darling Rivers Indigenous Nations (MLDRIN) encourage a nation-based approach to consultation. As noted in the MDBA Part 14 Guidelines, ‘Aboriginal Nation boundaries mostly don’t correspond with State Boundaries.’ Appendix A1 and A2 show the area within which the Wiradjuri Nation sits, indicating the boundaries of WRP surface water and groundwater areas respectively and listing Nations within each. Based on these maps, developed by NBAN and MLDRIN, findings from the Wiradjuri consultation will be used in the following WRPs:

- **Surface Water WRPs**: SW8 NSW Murray and Lower Darling, SW9 Murrumbidgee, SW10 Lachlan, SW11 Macquarie-Castlereagh

1.2. Roles

WSP Australia Pty Limited (WSP) was engaged as a First Nations Stakeholder Consultant to provide consultation with Traditional Owners of the Wiradjuri Nation. The consultants worked in collaboration with the NSW Department of Planning, Industry and Environment - Water Principal Aboriginal Cultural Liaison Officer, Department of Planning, Industry and Environment – Water Aboriginal Staff and the Wiradjuri Nation Organiser with the following role descriptions.

The **First Nations Stakeholder Consultant** shares a cultural bond with traditional owners. Conducting high value/high trust face-to-face talks with Traditional Owners and co-facilitate (with Department of Planning, Industry and Environment – Water staff) subsequent workshops.

The **NSW Department of Planning, Industry and Environment - Water Staff** coordinated all staff and consultant activities and will ensure that knowledge gained is properly considered in developed state-wide strategies and policies. They ensure the knowledge gained ultimately contributes to development of Water Resource Plans, Water Sharing Plans, Flood Plain Management Plans and Water Quality Management Plans. They coordinated workshop logistics including invitations, venue bookings, catering, developing the agenda, providing the maps and workshop notes.

---

Nation Organisers (Northern Basin Aboriginal Nations (NBAN) and Murray Lower Darling Rivers Indigenous Nations (MLDRIN) are engaged by NSW Department of Planning, Industry and Environment - Water to:

- assist NSW Department of Planning, Industry and Environment - Water staff identify key stakeholders, including Traditional Owners, for identified First Nations groups
- conduct culturally appropriate introductions between First Nations stakeholders, WSP and NSW Department of Planning, Industry and Environment - Water staff and attend interviews with key stakeholders
- assist First Nations stakeholders gain understanding of the purpose of engagement and consultation and provide assistance with explaining any agreements, including data use agreements and
- attend community workshops.

1.3. Scope of work

NSW Department of Planning, Industry and Environment - Water provided a brief on the scope of works to WSP as the First Nations Stakeholder Consultants for Wiradjuri Nation, prior to the start of consultation. From this brief, WSP worked collaboratively with NSW Department of Planning, Industry and Environment - Water to:

- build a list of key stakeholders for Wiradjuri Nation, identifying all TO’s and custodians to be consulted and providing appropriate support to NSW Department of Planning, Industry and Environment - Water on how this was constructed
- prepare a checklist and questions, prior to the face-to-face meetings
- visit and engage with all key stakeholders face-to-face, describe the engagement process and provide communications material prepared by NSW Department of Planning, Industry and Environment - Water
- seek traditional owner agreement to attend and contribute to a one-day workshop
- identify the values traditional owners hold and how they wish to see them translated into water resource plan objectives
- provide outcomes of the face-to-face meetings, and traditional owner expectations in advance of each workshop to the Nation Organiser and NSW Department of Planning, Industry and Environment - Water, so that workshop format can be tailored to suit each Nation
- foster productive and open discussion in the one-day workshops of proposed water values and objectives
- prepare a final consultation report identifying and prioritising key values, objectives and themes for the Nation.
2. Methodology

The methodology for this consultation was based on a nation-based approach.

2.1. WSP culturally appropriate consultation

Consultation undertaken by WSP was designed to be aligned with the MDBA Part 14 Guidelines, embedding self-determination principles, and co-designing the program to gain significant and culturally appropriate outcomes for Traditional Owner groups and the wider community. A key to this project was implementing culturally appropriate Indigenous stakeholder engagement processes which were led by Indigenous professionals.

WSP has a dedicated Indigenous Specialist Services team that incorporate indigenous knowledge and culture for consideration into important infrastructure and built environment projects, helping to create strong and culturally respectful relationships with Indigenous communities. This in turn generates meaningful opportunities for Indigenous people, businesses and communities across project life-cycles.

Our approach to First Nations consultation included:

Figure 2-1. WSP – First Nations consultation approach
2.2. Nation-based approach

The consultation methodology enables First Nations people to continue their traditional roles as custodians. A nation-based approach, encouraged by the MDBA, NBAN and MLDRIN, sustains the presence of individual Nations and allows them to contribute to Water Resource Plans within the context of their cultural boundaries (Figure 2-1). With this approach, First Nations can assist government to make better decisions in water planning.

This consultation is based on a Nation-based approach. It has been designed by NSW Department of Planning, Industry and Environment – Water, based on Dhirranggal Solutions’ ‘Principles for Culturally Appropriate Nation-based Consultation’, and recognises traditional owner groups and their connection to country.

Governance structures of First Nations are complex and in their infancy in engaging with government. The engagement approach taken was guided by MDBA, NBAN, MLDRIN and the accepted cultural protocols. It relied heavily on the Wiradjuri Nation Organiser and MLDRIN representative. MDBA states that ‘the term ‘Traditional Owners’ is used to refer to those with recognised cultural authority to speak for Country’ and guides States to identify appropriate Traditional Owners for consultation. The use of the Nation Organiser as a guide relied on widely accepted cultural protocol and lore which determines that only internal representatives have the cultural authority to speak on a Nation’s internal governance structures, guide consultative processes and identify Senior Traditional Owners.

2.3. Indigenous data sovereignty

A culturally appropriate consultation framework acknowledges the rights First Nations people over their own knowledge.

The contract signed between WSP and NSW Department of Planning, Industry and Environment - Water included the following definition of First Nations Cultural Knowledge:

‘Accumulated knowledge which encompasses spiritual relationships, relationships with the natural environment and the sustainable use of natural resources, and relationships between people, which are reflected in language, narratives, social organisations, values, beliefs, and cultural laws and customs’.

Consultants are required to identify any First Nations Cultural Knowledge gathered during the consultation. This can only be used for specific purposes in the accreditation of WRPs. Wiradjuri participants read through data use agreements which made them aware of the purpose of the research and the use of their knowledge, and signed consent forms, giving them options for the recording and storage of their individual data.

2.4. Qualitative research methods

The consultation was guided throughout by best practice principles for qualitative research, aligning with the principles of Culturally Appropriate Nation-based Consultation and the MDBA Part 14 Guidelines. Ethical considerations include the de-identification of data, the explanation of the purpose and scope and participant consent. These aligned with general considerations in the Akwe: Kon Guidelines:

- prior, informed consent of the affected indigenous and local communities
- ownership, protection and control of traditional knowledge; and
- the need for transparency.

Data Use Agreements and Participant Consent Forms defined these for participants. They are a sign to First Nations people that they and their knowledge are being treated with respect. The research process is expected to be participant-directed, with Senior Traditional Owner face-to-face interviews shaping the research design. This two-pronged approach was recommended by the MDBA. Data was collected in a multimodal approach and questions encouraged open, narrative
responses, in line with the principle of flexibility and MDBA guidelines to ‘use appropriate tools and mechanisms for recording and understanding Aboriginal objectives and outcomes.’ A generic thematic analysis of both interview and workshop data was used to ‘provide a fair-minded representation of information and knowledge gained through the consultation process,’ as guided by MDBA.
3. Consultation process

The Consultation Process was guided by NSW Department of Planning, Industry and Environment - Water and implemented by WSP. NSW Department of Planning, Industry and Environment - Water’s consultation process consisted of four phases; design and development, preparation, consultation and analysis and review. Table 3-1 outlines each of the phases and the implementation of each. NSW Department of Planning, Industry and Environment - Water based this consultation process on the MDBA Part 14 Guidelines, which advise ‘a planned approach to properly engaging Traditional Owners TOs, including identification and involvement of appropriate TOs’ (Phase 1). MDBA suggest that for genuine engagement in water resource planning, Traditional Owners be consulted for two specific purposes: Information sharing/relationship building meetings (Phase 2) and Technical workshops (Phase 3).

Table 3-1. Consultation process

<table>
<thead>
<tr>
<th>Consultation phase</th>
<th>Implementation</th>
</tr>
</thead>
<tbody>
<tr>
<td>Phase 1: Design and Development</td>
<td>Planning, development of consultation tools (question list and data agreements) and participant identification (stakeholder list).</td>
</tr>
<tr>
<td>Phase 2: Preparation</td>
<td>Face-to-face interviews with Senior Traditional Owners to share information, build relationships and guide planning of later workshops.</td>
</tr>
<tr>
<td>Phase 3: Consultation</td>
<td>Technical Workshops with the wider Wiradjuri community to gather further input into the clauses of Part 14 on objectives and outcomes based on values and uses of water.</td>
</tr>
<tr>
<td>Phase 4: Analysis and Review</td>
<td>Data analysis and report writing, including review of the draft report by Traditional Owners.</td>
</tr>
</tbody>
</table>

3.1. Phase 1: Design and development

Phase 1 included the development of a stakeholder list, a data use agreement and a question list for the face-to-face interviews.

3.1.1. Stakeholder identification

The stakeholder list was a key document required in the early stages of the consultation. It guided NSW Department of Planning, Industry and Environment - Water and the First Nations Stakeholder Consultants to engage participants for interviews and workshops per traditional nation-based governance as a priority. Other regional stakeholders who don’t operate on a nation-based model were also included. The list clearly classified stakeholders into the following governance types, overcoming the previous reliance on a few key stakeholders at the expense of others:

- **Traditional Owners**: groups or individuals under nation-based governance.
- **External Governance**: those with non-traditional governance structures imposed from outside the Wiradjuri Nation.
- **Historically Connected**: those from other nations who live on Wiradjuri Country.

The Nation Organiser, with their cultural authority and internal knowledge of Wiradjuri Governance, was essential to the development of the stakeholder list in this nation-based approach. The Nation Organiser provided NSW Department of Planning, Industry and Environment - Water and WSP with a list of Senior Traditional Owners to ensure inclusive representation of Wiradjuri family groups and communities, which do not always correspond to towns from a Western geographical perspective. These Senior Traditional Owners are not necessarily associated with established lead agencies in the Aboriginal sector, but recognised as true cultural leaders by the Wiradjuri Community from grassroots governance structures.
The Stakeholder List was treated as a live document, with names being added throughout the consultation process. All individuals on the list consented, either through the Nation Organiser or WSP, to share their details. It will be kept with NSW Department of Planning, Industry and Environment - Water Aboriginal staff. As guided by MDBA, ‘better practice would expand and update available knowledge and understanding about the relevant stakeholder groups that are linked with the Basin water resources in an area.’ (6)

3.1.2. Data Use Agreements

Data Use Agreements for the use of WRPs allowed the Wiradjuri people, as a nation and as individuals, to play a part in the management and control of their information given throughout the consultation. Two different agreements were created: for face-to-face interviews and workshops (Appendix B and Appendix C). These data use agreements were read out loud to each participant to ensure full understanding of:

- the purpose and scope of the consultation
- identity protection measures: data was deidentified and personal details stored securely
- data storage procedures, giving options for participant choice
- data use: First Nations Cultural Knowledge was limited to use for WRP development and accreditation, water planning and internal education.

Generally, the employment of Data Use agreements was successful and supported by the Nation Organiser throughout the consultation process. Data Use agreements were read aloud to participants prior to both the face-to-face interviews and community workshops. Participants paid attention and carefully listened to the options and signed the data use agreements with due diligence. WSP spent quite some time explaining the Data Use agreements and answering any questions that were raised and feedback suggests that this made the participants comfortable in sharing their cultural knowledge and reduced potential for conflict by offering anonymity.

Overall, data use agreements laid the foundation for a relationship based on trust between NSW Department of Planning, Industry and Environment - Water and the Wiradjuri nation, reducing anxiety of Traditional Owners and indicating the commitment of NSW Department of Planning, Industry and Environment - Water and WSP to Culturally Appropriate Consultation.

The MDBA guidelines acknowledge that ‘it is an ongoing challenge for Aboriginal organisations to engage multiple and repeated times with governments for a range of purposes.’ (9)

Data gathered throughout the consultation process will only be used for the WRPs. Participants will need to be consulted again for future water planning or approached to release the knowledge for other purposes. Figure 3-1 highlights why data use agreements are important in First Nations Consultation.

‘Water culture is very important to Wiradjuri People’

Lachlan River Region Workshop Attendee
3.1.3. Question development

WSP developed a questionnaire in consultation with NSW Department of Planning, Industry and Environment - Water (Appendix B). This was used for the face-to-face interviews as a tool to encourage conversation, shape the interviews and ensure comprehensive coverage of information. The questionnaire was used to prompt the interview and not always needed as interviews adopted a flexible, participant-controlled approach, often structured in a free-flow narrative style.

3.2. Phase 2: Preparation

As the knowledge holders and heads of family groups within the contemporary cultural framework, Traditional Owners were invited to participate in interviews to share information, build relationships and shape the consultation process by gathering feedback to guide the wider community workshops.

3.2.1. Lachlan River Region: Face-to-face interview participant data

In total, three Traditional Owners were interviewed in the Lachlan River Region. As indicated in Table 3-2, there was an uneven gender spread. It is important to note that good representation for Culturally Appropriate Consultation is measured not by numbers, but by inclusiveness of family groups and communities. In total, these Traditional Owners represented several different family groups, and spoke for a broad range of communities and different areas of Wiradjuri Country. The Nation Organiser is included as a participant. Consultants travelled across Wiradjuri Nation to three different locations; Cowra to undertake the face-to-face surveys for the Lachlan River Region, Dubbo and Leeton were also visited as this is where some Traditional Owners now reside.
### Table 3-2. Participant data: Traditional Owner face-to-face interviews

<table>
<thead>
<tr>
<th>Date</th>
<th>M/F</th>
<th>Governance</th>
<th>Families Represented(^{(1)})</th>
<th>Locations Represented(^{(2)})</th>
<th>No. Represented</th>
</tr>
</thead>
<tbody>
<tr>
<td>18/9/2018</td>
<td>F</td>
<td>Traditional Owner</td>
<td>Wolf Goolagong Grant</td>
<td>Condobolin</td>
<td>Several family groups</td>
</tr>
<tr>
<td>19/9/2018</td>
<td>F</td>
<td>Traditional Owner</td>
<td>Goolagong Richards</td>
<td>Lake Cargelligo Condobolin Goolagong</td>
<td>Several family groups</td>
</tr>
<tr>
<td>20/9/2018</td>
<td>M</td>
<td>Traditional Owner</td>
<td>Coe Wedges</td>
<td>Cowra</td>
<td>Several family groups</td>
</tr>
</tbody>
</table>

\(^{(1)}\) Family groups represented do not necessarily correspond with surnames of participants.

\(^{(2)}\) Locations Represented do not necessarily relate to the interview location, but indicate what parts of Wiradjuri Country these Traditional Owners speak for.

3.2.2. Face-to-face interview participant identification process

Traditional Owners from the following groups were invited to participate in face-to-face interviews, with guidance from the Nation Organiser:

- Grassroots Traditional Owners on the Stakeholder List, as provided by the Nation Organiser
- further suggestions from interview participants, while on the ground
- Native Title Applicants on the Stakeholder List, as provided by Native Title Services.

The initial list of grassroots Traditional Owners changed significantly whilst WSP consultants were on the ground. As anticipated as part of culturally appropriate consultation, a high degree of flexibility with time, interview and travel arrangements was needed due to the following factors:

- the unavailability of some Traditional Owners due to unplanned cultural matters
- further suggestions from interviewees for additions to the interview list
- the reliance on the Nation Organiser to provide contact details and cultural introductions.

In one case, consultants made plans on the advice of the Nation Organiser to spend two days travelling to Sydney to interview a Traditional Owner, however a combination of last minute change of location and a breakdown of communication resulted in altered timeframes and interview plans.

3.2.3. Face-to-face interview process

Face-to-face interviews were guided by Traditional Owners to ensure the process was as culturally appropriate as possible. This empowered the Traditional Owners to make choices on how they would like to be engaged, including:

- choice of location and venue, including own homes, cafes, parks, community venues and hotel/motels
- time of day
- food of choice, whether bought to their home or ordered in a café
- options on how they wish to share their cultural knowledge, including question and answer, ‘On Country’ walks and/or photo documentaries
- recording options, including voice recording, note taking or both
- ‘On Country’ trips.
To provide background to WRPs, all interviewees received an information pack which included a data use agreement and list of survey questions (Appendix B), as well as a Department of Planning, Industry and Environment – Water WRP information book and workshop notes.

WSP took time for a cultural introduction with each interviewee to introduce the project, read through the data use agreement, identifying family (mob) and ‘have a yarn’. All interviewees in the Lachlan River Region chose a question and answer format, which was less formal and more conversational.

Whilst a NSW Department of Planning, Industry and Environment - Water Aboriginal Cultural Officer attended all three face-to-face interviews for the Lachlan River Region, it was not essential and may have limited open discussion on Aboriginal values, uses and objectives of water. Interviewees commented on a lack of trust in government that has built up over time. One interviewee had mentioned ‘we have shared our cultural knowledge in the past and there has been no outcome’.

This advice can be shared with the Nation Organiser to highlight the need for them to act earlier, this would then streamline the early process and negate the need for NSW Department of Planning, Industry and Environment - Water Officers to be as involved.

A follow up meeting scheduled with the Nation Organiser to encourage them to check in on progress and understand any issues that may affect the consultation timeframes.

This proposal may ease the workload on NSW Department of Planning, Industry and Environment - Water staff.

An aim for the interviews was for the Traditional Owner to spread the word about WRPs and the consultation process, including upcoming community workshops. However, this approach relies heavily on the Traditional Owner to share the information they have received via ‘word of mouth’. This resulted in some confusion at the time of the community workshops, as some workshop participants had not yet heard about the project in the lead up.

This essentially means that community would like to ‘come together’ on their terms to discuss matters at hand, in their own time prior to attending future consultation workshops.

### 3.2.4. Face-to-face interview feedback

Feedback captured from face-to-face interviews provided a basis for the community workshops and for the overall structure and findings in this report. From these interviews, the feedback was captured into the following themes, which were drawn out to guide the community workshop discussions:

- water for people and place
- cultural connection and revival
- custodianship
- justness, amends and impartiality
- communication and collaboration.

Feedback was gathered under the following categories: Values, Uses, Evidence of Change (Impacts), Risks, Objectives and Outcomes. These align with the requirements of Basin Plan, Chapter 10, Part 14, except for ‘Evidence of Change’ (‘Impacts’), added to incorporate the large amount of feedback about changes in the environment, culture and people because of water planning processes.

The interviewees were also asked for their input and direction to feed into the organisation of the workshops. Each interviewee gave feedback on appropriate towns across Wiradjuri Nation, culturally appropriate venues that were seen to be mutual meeting places, cultural protocols to be followed and culturally appropriate communication techniques. Interim consultation reports outlining the themes, responses to categories and workshop guidance obtained from the face-to-
face interviews were presented to NSW Department of Planning, Industry and Environment - Water to inform the workshop planning. In this way, knowledge from Traditional Owners has shaped broader community feedback, as is culturally appropriate.

3.3. Phase 3: Lachlan River Region consultation

Following the face-to-face interviews with Wiradjuri Traditional Owners in the Lachlan River Region, the wider Wiradjuri community were invited to attend and participate in community workshops. The workshops invited Traditional Owners to provide input and valuable information on their uses and values of water, highlight risks and voice their outcomes and objectives based on these and for future water resource planning. The workshops were also an opportunity to build trust and rapport between NSW Department of Planning, Industry and Environment - Water and Wiradjuri Traditional Owners.

3.3.1. Workshop participant data

The Lachlan River Region workshops were conducted in December 2018 and January 2019 in three different locations across Wiradjuri Nation. A total of 31 Wiradjuri Traditional Owner participants attended these workshops, three of which completed a face-to-face interview prior to the workshops. The Nation Organiser was present at each meeting and has been included as a participant in each of the workshops. Table 3-3 outlines participant data from each workshop held in the Lachlan River Region.

Table 3-3. Wiradjuri Nation: Lachlan River Region workshop participants

<table>
<thead>
<tr>
<th>Date</th>
<th>Town</th>
<th>Venue</th>
<th>No. participants</th>
<th>M</th>
<th>F</th>
</tr>
</thead>
<tbody>
<tr>
<td>27/11/2018</td>
<td>Euabalong</td>
<td>Euabalong Community Hall</td>
<td>16</td>
<td>1</td>
<td>15</td>
</tr>
<tr>
<td>28/11/2018</td>
<td>Condobolin</td>
<td>Condobolin Motor Inn</td>
<td>3</td>
<td>0</td>
<td>3</td>
</tr>
<tr>
<td>29/11/2018</td>
<td>Forbes</td>
<td>Amaroo Education Centre</td>
<td>2</td>
<td>2</td>
<td>0</td>
</tr>
<tr>
<td>16/01/2019</td>
<td>Cowra</td>
<td>Cowra Council Chambers</td>
<td>10</td>
<td>5</td>
<td>5</td>
</tr>
</tbody>
</table>
3.3.2. Workshop logistics

Workshop logistics were taken care of by the NSW Department of Planning, Industry and Environment - Water team, as per the consultation terms of reference, and followed recommendations given from Traditional Owners during the face-to-face interviews including; suitable dates, locations, feeder towns and communities, key invitees and venues. Locations suggested were chosen as they were considered culturally appropriate locations.

3.3.3. Workshop process

Workshops for the Lachlan River Region lasted between three to six hours, depending on the size of the participant group and level of input and discussions being had. The intended structure of the workshops was as following:

1. Welcome to Country
2. Introductions
3. WRP and Water Planning information session (NSW Department of Planning, Industry and Environment - Water)
4. Data Use Agreement and Consent (WSP)
5. Feedback Session One
6. Feedback Session Two.

This, however, was not always the case and during the Cowra workshop, it was decided by participants that the workshop should not proceed due to there being no prior consultation or information provided for the Traditional Owners to be making informed comments and decisions about Water Resource Planning. They felt the workshops were a ‘tick the box’ exercise and not being undertaken as they should be, providing preferred suggestions and objectives for future consultation.

3.3.3.1. Data use agreement

Participants attending the workshops treated the data use agreement (Appendix C) very seriously. Some sought clarification, some were willing to sign the agreement and others felt uncomfortable with signing the agreement prior to seeing the report. The data use agreement was an important choice to offer and discussion of the agreement often became a vehicle for conversations around trust, legalities, governance and relationships with government. These conversations were valuable for feedback in themselves (reflected in the outcomes and objectives of this report) and bought up many valid questions which could not be answered on the day.

3.4. Phase 4: Analysis and review

3.4.1. Analysis

Thematic analysis was used to collate and organise the data from both the face-to-face interviews and workshops. Where there were trends of reoccurring responses, they were subcategorised under; values, uses, risks, impacts objectives and outcomes. Where relationships were identified, they were connected through analytic interpretation of the data.

After a round of secondary analysis following the workshops, five themes were finally determined. WSP then contributed to the development of subcategories, themes and responses, ensuring the contribution of a First Nations’ interpretation. Quotes illustrating these responses are listed beneath each them and although frequency is used to prioritise responses, it is important to note this does not measure relative importance of responses.

3.4.2. Review

Traditional Owners from both the face-to-face interviews and workshops have been invited to review the draft report either via email or in person.
3.5. Overall participant data

Overall participant data from both the Wiradjuri Nation, Lachlan River Region face-to-face interviews and workshops is shown in Table 3-4. Overall, participation was higher than expected.

Table 3-4. Lachlan River Region – workshop participant data

<table>
<thead>
<tr>
<th>Total participant data</th>
<th>Number of people</th>
</tr>
</thead>
<tbody>
<tr>
<td>Total Female Participants</td>
<td>23</td>
</tr>
<tr>
<td>Total Male Participants</td>
<td>8</td>
</tr>
<tr>
<td>Total number of Wiradjuri Participants</td>
<td>31</td>
</tr>
</tbody>
</table>

3.6. Recommendations for future consultation process

The following recommendations are made for future Culturally Appropriate Nation-Based Consultation rounds in the WRP development process.

3.6.1. Phase 1: Design and development

- The Nation Organiser ensures comprehensive and detailed development of a stakeholder list and connections early in Phase 1, in collaboration with NSW Department of Planning, Industry and Environment - Water and their consultants.
- Following the early engagement by NSW Department of Planning, Industry and Environment - Water with the Nation Organiser, follow up meetings are scheduled to check on progress to allow for assisting in the development of the stakeholder list and to start conversations with Traditional Owner’s in regards to the face-to-face interviews and workshops.
- Planning and organisation in terms of timing, logistics and stakeholders could be done upfront by the Nation Organiser in collaboration with NSW Department of Planning, Industry and Environment - Water and their consultants.
- There is genuine room for improvement and whilst NSW Department of Planning, Industry and Environment - Water have done everything they could to organise these meetings and workshops, the project has still gone over budget and time.
- Legal representation and data storage options beyond the life of the project could be explored in this phase to answer challenging questions that did appear in phase 2 and 3.
- All previous studies undertaken and information previously gathered that is available should be provided as reference. This would ensure a more informed approach is taken into phase 2 and 3.

3.6.2. Phase 2: Preparation

- Community information sessions should be undertaken with the purpose of informing the community of Water Resource Planning and what access and rights Traditional Owners currently have, along with providing the data use agreement, question list and information sheets prior to the face-to-face interviews and workshops. This ensures Traditional Owners can make informed decisions about future consultation and water resource planning and provide valuable data based on these.
3.6.3. Phase 3: Consultation

- A half day planning session between NSW Department of Planning, Industry and Environment - Water, consultants and the Nation Organiser should be held before the next series of workshops. The workshop could include agenda setting; creation of a logistics template; clarification of facilitation roles; review and planning of tools for data gathering; review and planning of information session.
- A range of information sheets and pamphlets, including contact details and sites for further information, be made available at the workshops including future consultation timelines and expected report review and release dates.
- The option for written submissions should be given and advertised early in the process for those unable to attend workshops.

3.6.4. Phase 4: Review

- Traditional Owners should be offered face-to-face and email options for review.
- The Nation Organiser should be involved in the review phase and allocated for in the budget.
- A final copy of the report should be provided to all Traditional Owners prior to the report being made publicly available.
4. Findings: Themes

The Wiradjuri language group, whose homeland was traditionally centred on the area south of Cobar on the Lachlan River, reached their westernmost extent along the Lachlan through the Riverina Bioregion to the junction of the Lachlan and Murrumbidgee Rivers. The south-western slopes were traditionally Wiradjuri country, the largest Aboriginal language group in NSW. The Wiradjuri people travelled to the alpine regions of the south-eastern highlands and Australian alps bioregions for the annual summer feasts of Bogong moths.

Wiradjuri means 'people of the three rivers', these rivers being the Macquarie, Lachlan and Murrumbidgee. For the Wiradjuri people, the three rivers were their livelihood and supplied a variety of consistent and abundant food provisions including shellfish and fish such as Murray cod. In dry seasons the food from the rivers was supplemented with kangaroos and emus hunted for their meat, as well as fresh food gathered from the land between the rivers, including fruit, nuts, yam daisies, wattle seeds and orchid tubers.

Source: Native Title Report 2008

Figure 4-1. Wiradjuri – the three rivers that are the foundations of Wiradjuri Country

Evidence of the presence of the Wiradjuri people is common along the Macquarie and Lachlan Rivers in the northern half of the bioregion, but less so along the Murrumbidgee in the south, even though the Wiradjuri people lived on both sides of the Murrumbidgee. Surviving scarred trees are numerous in the northern part of the traditional Wiradjuri range, whereas there are fewer than these surviving near the Murrumbidgee that have been recorded. The Wiradjuri people generally moved around in small groups, using the river flats, open land and waterways with some regularity through the seasons.

Clashes between the new European settlers and the local Aboriginal people were common around the Murrumbidgee and even further north, particularly between 1839 and 1841. These violent incidents have been termed the 'Wiradjuri wars' and involved removal of cattle and spearing of stockmen by the Wiradjuri people in response to killing of their people as well as loss of their fishing grounds and significant sites following invasion by the new settlers.
Settlers’ concerns about the dangers of the Aboriginal people subsided during the 1840s as did the independence of the Wiradjuri people. By the 1850s, although corroborees were still being held on the hills surrounding Mudgee, the culture of the local Aborigines had been vitiated by disease, alcohol and mass European influx during gold rush periods (HO and DUAP 1996).

Despite their tragic recent past, the identity of the Wiradjuri people of the south-western slopes remains robust to the present day, a high degree of marriage within the Wiradjuri community contributing to this strength of identity. Throughout the region, the major Wiradjuri groups currently live in Cowra, Condobolin, Peak Hill, Narrandera and Griffith, with significant populations at Wagga Wagga and Leeton and smaller groups at West Wyalong, Parkes, Forbes, Cootamundra and Young.

The following information provides the key objectives and wishes of the Lachlan River Wiradjuri People working towards the development of water resource plans. The Traditional Custodians who attended were hesitant in participating in this exercise and passing Cultural information, for fear of it being misconstrued or abused.

4.1. Water for people and place

‘The river heals us and we heal the river’

A recurring theme from the Community workshops was that in recent years, (up to 30 years), the river has never been the same. The river was utilised for trading, camping, fishing, used as meeting place and a place to practice cultural law. Bush medicines that were prolific along parts of the river were used in everyday life, these medicines are slowly dying off with some disappearing altogether. The question of accessing the river to practice Cultural methods was also raised from the various identified groups.

‘We need to keep the river flowing to preserve the environment, our people and our country’

Wiradjuri people frequently emphasise the association and connectedness of all things, water, people and land. Water cannot be seen as a separate issue. Without water, there would be no life. The rivers and creeks have been commonly referred to as the veins of the land, and that water is a living source, a ‘life blood’. The health of the water is of upmost importance and being custodians of the river means that Wiradjuri people have a cultural responsibility to look after their river and in return the river would look after their people. It has been identified that a greater understanding is needed to bridge communication and cultural understanding barriers between these views to create and build healthy partnerships in relation to water in the future.

‘Water is running and tangible in our spirit. Without the health of the rivers, our own health suffers, both mentally and physically’

A common recurrence was the health of the river system was paramount and related directly to the health of the Traditional Custodians. As the Traditional Custodians were slowly forced from accessing the river, the health of the river and the health of Traditional Custodians gradually declined. This was exacerbated by the introduction of the non-native species of carp and various forms of environmental pollutants. Today, Wiradjuri people believe that reduced access to the river and an increase in introduced species and environmental pollutants has coincided with a rise in mental illness, drug and alcohol abuse, poor social behaviour and health effects including cancer. These effects have ultimately caused a loss of cultural connection to place.
‘Cyanide and poisons are coming down our river. Now our mob is getting sick. Our river used to be healing’

Photo 4-1. Wiradjuri people would often meet along the creeks and rivers

4.2. Cultural connection and revival

‘The water is a pinnacle part of our culture and plays a critical role in our cultural activities’

Wiradjuri people value water for the deep connection it provides today, historically and ancestrally. For all of history, Wiradjuri people have engaged in many cultural practices along the river which shapes who they are as people, their identity. There is evidence of cultural practices and cultural sites all along the rivers and creeks such as burial grounds, scar trees and camp sites. Where access allows, these sites still provide a ‘sense of being’, connection and understanding of culture, with many missions still located on the rivers and cultural ceremonies and gathering held near the rivers.

‘If the river dries out, it will kill something very important in us’

Cultural practices still take place along the river today. However, these practices are progressively being threatened due to the declining health of the river and reduced access. Wiradjuri traditional owners have also reported the movement of people off country, which interrupts cultural practices and continuity. There is now less transfer of knowledge through storylines being passed down through generations. In addition, there are many waterways across the Lachlan region which people can no longer fish or swim because of low flows, low water levels, poor water quality and less catch. Yellow belly, in particular, are important to Wiradjuri people and are becoming more endangered due to low flows and the inability of the Yellow belly fish to lay their eggs on the river.
beds during a high tide. Sites are also being destroyed due to modern infrastructure such as water and waste water pipes, irrigation pipes and weirs.

‘When you have access to the river, it results in an increase of drug use and physical and mental health issues due to a loss of cultural practices’

Access to water in the Lachlan river region was commonly bought up in discussion in both the face-to-face interviews and the community workshops. Access is being threatened due to travelling stock routes, dams / weirs and fencing. Certain areas along the river are completely fenced off due to farming and agriculture and national parks and wildlife reserves. Further creating cultural disconnect. There is a great desire amongst Wiradjuri people to revive and continue their cultural practices, however they require appropriate access to the riverbanks which they have used for hundreds of years to be able to fulfil this desire and cultural need. Wiradjuri people would also like their use of water for culture acknowledged as being imperative in future water planning.

Photo 4-2. Wiradjuri consultation workshop, Condobolin NSW
4.3. Custodianship

Wiradjuri people are the traditional custodians of the Lachlan River Region. This forms an important part of who they are as First Nations people. Many Wiradjuri Traditional Owners who attended the community workshops and completed face-to-face interviews believe that water itself is a ‘spiritual being’ and is deeply connected to the land, for without water there would be no life. Different water bodies contain different stories and these stories have been passed down through generation to generation with certain families given responsibility of caring for water. One Traditional Owner who completed a face-to-face interview described their family as ‘water people’ and it is their responsibility to care of all water.

‘We have been taken off our life source and off our Country’

Individuals and communities to this day continue this role as custodians along the river by continuing to look after the river. Wiradjuri people have unwritten lore’s and knowledge on specific water sites across Country and often use water as a measure of both physical health and health of country. Some cultural practices to look after the Lachlan River Region are still taking place today such as tree clearing and propagation of native species of plants and fish. However, across the Lachlan River region, this role is being more threatened in a variety of different ways. Many Wiradjuri people feel as though they are being removed as custodians through neglect of involvement and consultation in Water Planning. They see changes in environment such as poor quality water, climate change and abnormal flows of water. The ability to exercise custodianship is also being tested by the increasing amount of limitations placed on access to water and cultural sites due to landholders fencing, water infrastructures, travelling stock routes and national parks.

‘Let us Wiradjuri women control the flows and give us control to police the flows’

Wiradjuri people feel as though they would be of benefit to everybody who lives off the river, if they could provide a custodianship role in collaboration with Government for their own Country. They would like more consultation and involvement in water planning to highlight their views and knowledge of Country and Water. They believe their own people should police the river ways and become ‘care takers’ of the river through water monitoring and conservation. This kind of partnership would provide a holistic approach to the health of the river and help Wiradjuri people move into the water planning space and play a critical role of the Lachlan River Regions future.

4.4. Justness, amends and impartiality

‘The water doesn’t just affect us. It affects everyone on this land’

Wiradjuri people have always respected, looked after and shared their water between themselves, the land and other Nations. Prior to colonisation, Wiradjuri people didn’t see water as a commodity, it wasn’t traded or stored for purposes other than the needs of people and place. Even today, Wiradjuri people believe that everybody should have access to water and that there should be a better balance.

The consultation has shown that the Wiradjuri people would like more say in the allocations and policies on water in their area. Acknowledgement was given that all people have a right to water, farmers need water for their livelihood and other essential services providers also need water.
Many Wiradjuri people feel as though they have been kept in the dark about water allocations and information hasn’t been readily available. Up until this point, no prior community workshops or information sessions on this topic have been held. They want their water to be shared, however their cultural needs and rights need to be seen as equally important to those of agriculture, environment and business. It was stated that water allocations should cease in times of drought and non-essential uses of water for industry such as cotton, be restricted from water usage.

“We need to create economic development opportunities for our future generations”

4.5. Communication and collaboration

“We need to implement both western and traditional ways and increase cultural awareness”

Wiradjuri people feel that their voices have not been heard and their Cultural connections to country are not considered when water allocations are distributed. Wiradjuri people would like to play a greater role in the distribution and allocation of water by building better partnerships between agencies and other stakeholders in regards to water.

“Our mob should be the driving force behind the river. This would build a sense of pride”

A common theme throughout the consultation period was the lack of proper communications, the need for transparency regarding stakeholders and the intended plans and allocations for the Lachlan River. Information needs to be communicated in a language that is appropriate for them, so being developed by Wiradjuri people would be ideal. This information also needs to be readily available in different formats as most elders and Traditional Owners don’t have access to digital copies.

The Traditional Owners of the Lachlan have also expressed the view that more involvement in the decision-making would assist in generating economic development opportunities for Aboriginal people in various areas of tourism, management, monitoring and native restoration of the river. The Wiradjuri people want to see real and lasting changes for their Country, built on partnerships.

“We need our own Wiradjuri liaison officers with more involvement in the decision-making process”
## 5. Findings: Categories

### 5.1. Values and uses

The information in this section has been informed by First Nations Cultural Knowledge for the intended purpose of developing and accrediting future Water Resource Plans.

**Table 5-1. Values and uses: sub-categories by name**

<table>
<thead>
<tr>
<th>Theme</th>
<th>Sub-categories</th>
<th>Detail</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>Water for People and Place</strong></td>
<td>Life</td>
<td>Survival, life source, medicines, food, sustainability of eco system, cultural lore, livelihood, quality of life, access to water</td>
</tr>
<tr>
<td></td>
<td>Animals</td>
<td>Yellow belly, snake, mussels, cod, yabbies</td>
</tr>
<tr>
<td></td>
<td>Plants</td>
<td>Medicine trees and weeds, food crops, water plants, native herbs and shrubs</td>
</tr>
<tr>
<td></td>
<td>Domestic</td>
<td>Bathing, trading, drinking water, irrigation of water, cleaning and clearing</td>
</tr>
<tr>
<td></td>
<td>Wellbeing</td>
<td>Herbal medicines, healing, living source, spirits, emotional and physical health, identity</td>
</tr>
<tr>
<td></td>
<td>Recreation</td>
<td>Swimming, play, camping, games, fishing</td>
</tr>
<tr>
<td></td>
<td>Water</td>
<td>Rivers, swamps, billabongs, Gilgai’s, river banks, cultural flow, creeks, Lachlan river, lakes, rain</td>
</tr>
<tr>
<td></td>
<td>Social</td>
<td>Community connectedness, resource sharing, gatherings</td>
</tr>
<tr>
<td></td>
<td>Travel</td>
<td>Walking tracks, other Nations</td>
</tr>
<tr>
<td><strong>Cultural Connection and Revival</strong></td>
<td>Historical Connections</td>
<td>Connection to sites along river</td>
</tr>
<tr>
<td></td>
<td>Ceremony</td>
<td>Births, funerals, weddings, celebrations, cultural ceremonies</td>
</tr>
<tr>
<td></td>
<td>Spiritual Practices</td>
<td>Water bearers and diviners, rain dance</td>
</tr>
<tr>
<td></td>
<td>Transference of Knowledge</td>
<td>Dreamtime stories, men’s and women’s business, yarning, Aboriginal lore, teaching</td>
</tr>
<tr>
<td></td>
<td>Sacred Sites</td>
<td>Burial grounds, spiritual water bodies ‘bunyips’, artefacts,</td>
</tr>
<tr>
<td></td>
<td>Traditional Medicines</td>
<td>Old mans weed, river medicines</td>
</tr>
<tr>
<td></td>
<td>Food</td>
<td>Hunting, gathering, cooking, fishing, replenish stocks,</td>
</tr>
<tr>
<td></td>
<td>Community</td>
<td>Meetings, gatherings, education, celebration</td>
</tr>
</tbody>
</table>
### 5.1.1. Responses – Values

The following responses have been obtained through both the face-to-face interviews and the community workshops, where both Senior Traditional Owners (STO) and Traditional Owners (TO) of Wiradjuri Nation’s Lachlan River Region were present.

1. **Most of all, to Wiradjuri people water is life**
   - ‘Water is within us; it is our livelihood’
   - ‘Water is life’
   - ‘The river is our right; it is ours to look after’
   - ‘The river is a part of us; even when we have moved away’
   - ‘Water to others is precious, but to us it is sacred’
   - ‘It was just our livelihood and our lore’
   - ‘The river is our home’

2. **Wiradjuri people value water and are the Traditional Custodians* of the river ("as described by a Traditional Owner)***
   - ‘The river heals us and we heal the river’
   - ‘Water is a part of us, just like the land - it is a living story’
   - ‘We were born on the river’
   - ‘The river has looked after us and we have looked after the river’
   - ‘Our elders were water bearers and water bearers and water diviners’
   - ‘If you’re from the land you look after the land, that is our Aboriginal lore’

3. **Wiradjuri people value water for the connection it gives to their culture and identity**
   - ‘We have strong cultural ties to the river’
   - ‘Most or all our cultural and spiritual values are connected to the river’
   - ‘The water is a pinnacle part of our culture, we value it, for it plays a critical role in who we are’

4. **Spiritual connections to the river are very valuable to Wiradjuri people**
   - ‘We have spiritual connections to the river’
   - ‘Dreaming and spiritual values are tied to the river, without it we shouldn’t be here’

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<table>
<thead>
<tr>
<th>Theme</th>
<th>Sub-categories</th>
<th>Detail</th>
</tr>
</thead>
<tbody>
<tr>
<td>Custodianship</td>
<td>Taking care of Country</td>
<td>Maintenance of the river, cultural flows,</td>
</tr>
<tr>
<td></td>
<td>Responsibility</td>
<td>Eldership, travel routes, Welcome to Country</td>
</tr>
<tr>
<td></td>
<td>Connection to Place</td>
<td>Ancestors</td>
</tr>
<tr>
<td>Justness, Amends and Impartiality</td>
<td>Economic</td>
<td>Education, tourism, fishing, economy, agriculture, water trading,</td>
</tr>
<tr>
<td></td>
<td></td>
<td>cultural flow</td>
</tr>
<tr>
<td></td>
<td>Social</td>
<td>Missions, commons, travel, camps</td>
</tr>
<tr>
<td>Communication and Collaboration</td>
<td>First Nations Partnerships</td>
<td>Traditional Owner representation, sharing of knowledge, collaboration,</td>
</tr>
<tr>
<td></td>
<td></td>
<td>contribution,</td>
</tr>
</tbody>
</table>
‘Running water is valuable, as it is tangible in our spirit’
‘We have many spiritual sites along the river’
‘As a kid, there was places you could and couldn’t swim because of the spirits and we respected that’
‘There are sections along the river that you just can’t go and meet on. There are unwritten Aboriginal laws around the river’
‘We have our people buried along these rivers’

5 Wiradjuri people value water for their health and wellbeing

‘Our river is healing’
‘The river is healing in Condobolin’
‘It is our healing and that is important to us’
‘We need water to live, if the river dries up we cannot access food and medicine’
‘The river brings us a source of medicine’
‘Health is a priority for us’

6 Wiradjuri people value water for sustainability

‘The river systems are the bloodline of our country. As soon as you allow stations to cut into that vein it destroys the country. We need to look after the systems to ensure there is water for future generations’
‘Mother earth comes first, if we don’t look after her we won’t have any water of objectives to talk about for future water planning’
‘There needs to be a balance of water for everyone’
‘Everybody deserves to make a profit, but not at the expense of the river’
‘There can be a balance between water for the environment and water for the economy, but we need to look after the river first’
‘We need to replenish stocks along the river, like my father used to’
‘We need to keep the river flowing to preserve the environment and our Country’
‘We need to get the balance right and recognise that the river is culturally important to Aboriginal people as is the land’
5.1.2. Responses – Uses

The following responses have been obtained through both the face-to-face interviews and the community workshops, where both Senior Traditional Owners (STO’s) and Traditional Owners (TO’s) of Wiradjuri Nation’s Lachlan River Region were present.

1 Wiradjuri people use water for social and recreational practices; including fishing, swimming and gatherings
   ‘Most, if not all of our activities used to occur on the river’
   ‘Ceremonies were often conducted along the river such a funerals’
   ‘A lot of meetings used to be held on the river and the door was always open’
   ‘We have used the river for trading, camping, fishing, as a meeting place, washing and swimming’
   ‘Our cultural values and uses need to be recognised as we still live off the river’
   ‘Fishing and cultural practices are currently still active’

2 Water is used for Wiradjuri people to transfer cultural knowledge
   ‘Water is a part of us, just like the land, it is a living story’
   ‘There are stories attached to the river, all up and down stream’
   ‘There are many dreamtime stories attached to the mission on the river’

3 Wiradjuri people use water for economic practices such as hunting, gathering and trading
   ‘We used water for everything’
   ‘We would camp and fish as kids along the river’
   ‘My business works with the local council to eradicate a lot of the foreign weeds and carp in the river’
   ‘Water is a pinnacle part of our culture and play an important role in our cultural activities including ceremonies, gatherings and trading’

4 Many environmental practices occur along the river. Wiradjuri people would use the river, but also look after the river.
   ‘My father would breed the Yellow belly in the river’
   ‘Our job was to clean and replenish the river’
   ‘Cleaning the river is still being practiced, but it is different now’
   ‘My father would bread Yellow belly in the river to replenish stocks’
   ‘What we would take from the river, we would always give back to the river’

5 Wiradjuri people use the water to transfer cultural knowledge and stories
   ‘As kids we were told many dreamtime stories on the mission by the river’
   ‘We use the river to tell stories to our children. There are many stories attached to our river, all up and down’
   ‘When we were children, the river told stories of where you could and couldn’t swim’

6 Wiradjuri people use area near the river for their homes and to travel from one place to another
   ‘People still live on the mission and there are still strong connections to culture’
   ‘There are walking tracks all along the river’
5.2. Risks and impacts

Table 5-2. Risks and impacts: Sub-categories by theme(1)

<table>
<thead>
<tr>
<th>Theme</th>
<th>Sub-categories</th>
<th>Detail</th>
</tr>
</thead>
<tbody>
<tr>
<td>Water for People and Place</td>
<td>Animals</td>
<td>Carp, introduced species, cattle, contaminated soil and groundwater, cyanide, soil erosion, salt bush, climate, seasonal changes</td>
</tr>
<tr>
<td></td>
<td>Plants</td>
<td>Salt bush, green algae, tree clearing, climate, weeds, loss of native bush medicines</td>
</tr>
<tr>
<td></td>
<td>Wellbeing</td>
<td>Dyshomeostasis, cancer, mental illness, social and emotional impacts, suicide</td>
</tr>
<tr>
<td></td>
<td>Flows</td>
<td>Artificial flows, low flow, reduced water, erosion of river banks, drained aquifers, irrigation, no cultural flow</td>
</tr>
<tr>
<td></td>
<td>Water</td>
<td>Mining, farming, contamination, flow, drought, climate change, discoulouration, undrinkable, rubbish, dead cows along the river, wastewater</td>
</tr>
<tr>
<td></td>
<td>Social</td>
<td>Disconnection, loss of access, less ceremonies</td>
</tr>
<tr>
<td></td>
<td>Land use</td>
<td>Cotton, travelling stock routes, farming, cattle, mining, land clearing, water infrastructure, irrigation</td>
</tr>
<tr>
<td>Theme</td>
<td>Sub-categories</td>
<td>Detail</td>
</tr>
<tr>
<td>-----------------------------------</td>
<td>------------------------------------</td>
<td>----------------------------------------------------------------------</td>
</tr>
<tr>
<td>Cultural Connection and Revival</td>
<td>Historical Connections</td>
<td>Disrupted burial grounds</td>
</tr>
<tr>
<td></td>
<td>Spiritual Practices</td>
<td>Disruption of storylines</td>
</tr>
<tr>
<td></td>
<td>Traditional Medicines</td>
<td>Invasion of foreign plant species, soil erosion of river banks, climate change</td>
</tr>
<tr>
<td></td>
<td>Food</td>
<td>Less fishing, carp, dirty rivers, access to the river</td>
</tr>
<tr>
<td></td>
<td>Community</td>
<td>Reduced access to the river, disrupted connection to the river</td>
</tr>
<tr>
<td></td>
<td>No voice</td>
<td>No representation, lack of information and education, lack of resources</td>
</tr>
<tr>
<td></td>
<td>Lack of access</td>
<td>Fencing, unable to walk on county, private land</td>
</tr>
<tr>
<td>Justness, Amends and Impartiality</td>
<td>Economic</td>
<td>Water allocations, mining, cotton, unregulated irrigation</td>
</tr>
<tr>
<td></td>
<td>Social</td>
<td>Increased drug use, health impacts, mental health</td>
</tr>
<tr>
<td>Communication and Collaboration</td>
<td>Consultation</td>
<td>Lack of consultation, lack of cultural understanding, lack of action, lack of transparent information, uninformed decision making</td>
</tr>
<tr>
<td></td>
<td>Government policies</td>
<td>Empty promises, conflicting messaging, poor trust</td>
</tr>
</tbody>
</table>

(1) Detail suggested by the workshop participants

5.2.1. Responses – Impacts of water management practices

The following responses have been obtained through both the face-to-face interviews and the community workshops, where both Senior Traditional Owners (STO) and Traditional Owners (TO) of Wiradjuri Nation’s Lachlan River Region were present.

The impacts of the water management practices have illustrated the flow on effect that passes through the Aboriginal community. When the river is stressed the Aboriginal community has less access to their bush medicines and food sources. There is less Cultural activity and less opportunities for the Elders to pass on their stories and practices encompassing the river. The Wiradjuri people have followed the seasonal of change on the river and have had various social, cultural and food gathering practices that align with the different times of the year. These values and practices are in danger of dying off.

1 As custodians, Wiradjuri people feel this is being impacted due to loss of access to the river

‘There are locked gates stopping us from accessing the river’
‘We used to be able to live on our river, and now we cannot. We are unable to have the option to live on our river and be connected with our river’
‘We have been forced off our ancestral homeland’
‘I really want to go down the river, and just sit. But it is no longer safe and the best parts where you can sit along the river you can no longer access’
‘Our way of life is dying because we cannot get access to the river’
Wiradjuri people are concerned about changes to water flow and levels

‘Water is flowing in all different direction. It is affecting our river’
‘Bunyip needs water to survive, we need more flow’
‘We need water for living, if the river dries up we can't access food and medicine’
‘Currently there is no balance, but a balance can be created’

Wiradjuri people are concerned about their water quality due to contamination, pollution and climate changes

‘If you can’t go down to the river and drink directly from it, then what is the use of it?’
‘The river is not clear like it used to be’
‘When groundwater bores were installed, it seems that that is when people started to get sick’
‘At our mission there is now sewerage being pumped into the river. This is still an issue that has not been resolved’
‘The river is now toxic, you cannot even swim in it’
‘A train load of Cyanide was buried out of Condobolin and the train has leached cyanide into our groundwater water and aquifers’

Wiradjuri people are anxious about the negative health and wellbeing impacts of the river

‘Cyanide and poisons are coming down our river. Now our mob is getting sick with cancers. Our river used to be healing’
‘When you ban access to the river - there is an increase in drug use and physical / mental health issues due to a loss of cultural practices’
‘We can’t take our kids down to the river, but it is a part of who they are’

Wiradjuri people are concerned with the impacts on wildlife and the natural environment

‘When they put the Carp in our river, it was one of the most devastating things’
‘Contamination, soil erosion and salty soil are affecting our river and medicines’
‘Salt bush is taking over our country’

Wiradjuri people are concerned that the impacts on the river will affect future generations

‘At this rate, there will be no water for our future generations’

5.2.2. Responses – Risks to values and uses

The following responses have been obtained through both the face-to-face interviews and the community workshops, where both Senior Traditional Owners (STO’s) and Traditional Owners (TO’s) of Wiradjuri Nation’s Lachlan River Region were present.

The Wiradjuri people are concerned that cotton, farming and mining, are a risk to their Cultural Heritage practices and values, however they acknowledge that farming is an essential requirement and would like to see more autonomy and engagement into the uses of water. The health and wellbeing of Wiradjuri people is being negatively affected and they attribute this to the management of the river. The Traditional Owners see a huge decline in the biodiversity along the Lachlan river in turn the Wiradjuri people feel that these negative effects have flowed down to social and family impacts. In the past the river was utilised for teaching and passing on oral traditions and practices as well as being used socially for hunting and gathering which in turn gave the younger people something to do and reinforced respect and Cultural identity.
Wiradjuri people feel as though there is an imbalance between water for agriculture and water for cultural values and uses

‘Currently there is no balance between water for farmers and water for Aboriginal people’

‘There are many greedy farmers out there’

‘Cotton farming should stop in times of drought. It is not a life source and does not benefit everyone’

‘Certain industries are using excess water for very little return for the community’

‘Get the balance right and recognise that the river is culturally important to Aboriginal people as is the land’

One of the biggest risks on Wiradjuri people’s values and uses of water is the inequity of water rights

‘The water is not the government’s to sell’

‘Cultural values need to be recognised as we still live off the river’

‘I see there being guarantees for everybody else’s water use, but what about our guarantees?’

‘Our water has been taken from us, no we cannot even use it to live off’

‘Water is our cultural right, we shouldn’t need water licences’

‘Every law that passes in this country is to serve white people, not Aboriginal people’

‘Our people are getting fined for trying to continue our cultural practices on the river’

Wiradjuri people feel as though poor communication on water allocations and government consultation is risking their water dependant values and uses

‘Aboriginal people need to be more involved and provided more information on what is happening with the Lachlan River’

‘We haven’t been involved in the process in the past. We have been locked out and I feel like this is just another box ticking exercise’

‘We need to implement both western and traditional ways and increase cultural awareness’

‘Nobody has explained the complexities. If you want to consult, you need to start listening to us’

‘We need the opportunity to make informed decisions. We cannot be consulted unless the government provides prior information to us on water resource planning’

‘We have legal rights to water, but we don’t even know what those are’

Wiradjuri people feel as though illegal activity and poor monitoring and compliance of water use in the area is risking their own values and uses

‘People should not be greedy. What are you going to leave for your children and their children if you take all of the water? There needs to be limits in place for everyone’

‘Underground water is just as important as surface water’

‘We should be prosecuting farmers for stealing the water. It is not theirs to take’

‘When will people be punished for doing the wrong thing. There should be a royal commission into water and how it’s being used’
5.3. Objectives and outcomes

The MDBA Part 14 Guidelines advise the aim of consultation processes should be 'to identify Traditional Owners’ objectives for water management, and the desired outcomes that the objectives would contribute towards.'

- **Objectives** are commonly understood to mean ‘aspirations’ or ‘goals’, and is often expressed as wishes.
- **Outcomes** is commonly thought of as the result of achieving an objective – in other words, what happens (or is envisaged to happen) when a wish is fulfilled.

Through consultation with Traditional Owners in the Lachlan River Region, many objectives and themes were identified for both future water management and consultation. For reporting purposes, these objectives and outcomes have been categorised into the themes identified at the face-to-face interviews and community workshops (refer to Table 5-3).

‘Cultural flows should be recognised on their own. We need our own cultural flow which is owned and managed by us Traditional Owners’

Photo 5-2. Wiradjuri consultation workshop, Condobolin NSW

Overall, the Wiradjuri people feel that they have not received enough consultation and information on water management plans. The outcomes expressed the need to for future education in every aspect of water management. The consensus was that any future engagement and consultation cannot be carried out until the Wiradjuri people have the proper and prior informed knowledge needed to participate and make an informed decision. Traditional Owners need to be informed on who other stakeholders are, what is their position on water management and what are the roles and responsibilities of MLDRIN and NBAN. The Wiradjuri people would also like better access to opportunities of economic development, monitoring the health and flow of the river and be instrumental in native rehabilitation and management of the river overall.
Table 5-3. Wiradjuri people have many objectives and outcomes for future water management and consultation

<table>
<thead>
<tr>
<th>Theme</th>
<th>Objective</th>
<th>Outcome</th>
</tr>
</thead>
<tbody>
<tr>
<td>Water for People and Place</td>
<td>Access to clean and safe water that is not contaminated</td>
<td>Wiradjuri people can drink river water</td>
</tr>
<tr>
<td></td>
<td></td>
<td>Management of cyanide and waste disposal into the river</td>
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<tr>
<td></td>
<td></td>
<td>Eliminate blue green algae</td>
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<td></td>
<td></td>
<td>Remove sewerage from the river and upstream of missions</td>
</tr>
<tr>
<td></td>
<td></td>
<td>Water quality testing on a regular basis</td>
</tr>
<tr>
<td></td>
<td>Healthy flowing river systems</td>
<td>Flows are natural and follow seasonal changes</td>
</tr>
<tr>
<td></td>
<td></td>
<td>Water pumps and infrastructure affecting flow is appropriately managed</td>
</tr>
<tr>
<td></td>
<td></td>
<td>Appropriate restoration of river banks and native flora and fauna</td>
</tr>
<tr>
<td></td>
<td>Restoration of river banks and riparian zones</td>
<td>Native flora and fauna are planted</td>
</tr>
<tr>
<td></td>
<td></td>
<td>Removal of foreign species of carp and weeds</td>
</tr>
<tr>
<td></td>
<td></td>
<td>River banks are maintained and rebuilt where erosion has occurred</td>
</tr>
<tr>
<td></td>
<td>Native species are protected</td>
<td>Native fish breeding programs</td>
</tr>
<tr>
<td></td>
<td></td>
<td>Restoration and protection of breeding grounds</td>
</tr>
<tr>
<td></td>
<td></td>
<td>Removal of foreign species of flora and fauna</td>
</tr>
<tr>
<td>Cultural Connection and Revival</td>
<td>Cultural practices are continued and revived</td>
<td>Regain cultural sense of identity and pass this onto younger generation</td>
</tr>
<tr>
<td></td>
<td>Wiradjuri people can use the rivers for transfer of knowledge</td>
<td>Elders able to teach cultural practices along the river</td>
</tr>
<tr>
<td></td>
<td>Cultural sites are mapped and recognised</td>
<td>Highlighting spiritual and cultural connections to the river</td>
</tr>
<tr>
<td></td>
<td></td>
<td>Cultural sites such as burial grounds are protected within management plans</td>
</tr>
<tr>
<td>Custodianship</td>
<td>Wiradjuri people are involved in managing the rivers and conservation</td>
<td>Wiradjuri people to monitor the rivers and police water metre compliance</td>
</tr>
<tr>
<td></td>
<td></td>
<td>Rivers and river banks are cleared and maintained</td>
</tr>
<tr>
<td></td>
<td></td>
<td>Culturally focused educational days and festivals are held along the river</td>
</tr>
<tr>
<td></td>
<td></td>
<td>Workshops held by NSW Department of Planning, Industry and Environment - Water to inform community about entitlements and cultural flow</td>
</tr>
<tr>
<td>Theme</td>
<td>Objective</td>
<td>Outcome</td>
</tr>
<tr>
<td>-------</td>
<td>-----------</td>
<td>---------</td>
</tr>
</tbody>
</table>
|       | Wiradjuri people can continue their role as custodians | Wiradjuri ownerships of specific cultural site and areas along the river  
Wiradjuri people employ and are employed for management of the river  
Grants for education and funding provided to Wiradjuri people  
Economic development and increased jobs for Wiradjuri people |
|       | Access to culturally important water dependent sites and areas | Travelling Stock Route fencing is removed where possible to allow Wiradjuri People access  
Cultural access rights are known by landholders and recognised as significantly important |
|       | Acknowledgement of Wiradjuri people’s custodianship of water is recognised and written into future WRP and policies | Policy and Planning workshops are held in Wiradjuri country to educate all Wiradjuri people of their entitlements to water and water licenses  
All future consultation to be done on Country with sufficient time to process information and response |
| Justness, Amends and Impartiality | Allocation of cultural flows to Wiradjuri people for cultural practices | Cultural flow allowed in time of cultural ceremonies, women’s and men’s business, breeding seasons and maintenance of traditional medicines  
Cultural flows to not be associated with environmental flows and be recognised on their own  
Cultural flows to be seasonal, supporting the natural environment  
Wiradjuri people are supported in the process of applying for cultural flows  
Additional legislations of pumping to be considered in times of cultural flow |
|       | Illegal activity along the river is monitored and policed | Accountability and policing of water quality and licences is followed through with stronger consequences if not adhered to  
Consequences to be made stronger and taken more seriously – jail time should be considered |
| Communication and Collaboration | Wiradjuri people continue to be engaged and represented in water planning | Further involvement in the development of clear objectives for future Water Sharing and Water Resource Plans  
Further Wiradjuri Nation meetings are held to discuss water planning |
Appendix A.  Murray Darling Basin – Water resource plan areas

A1 WRP Plan areas – Surface water

Source: https://data.gov.au/dataset/7bdce274f-7f12-4062-9e54-5b8227ca20c4/resource/087c7a0a-d308-4512-b79e-2305b54c991c/download/surface-water-water-resource-plan-areas.pdf
A2 WRP areas – Groundwater

This map was endorsed by the Murray Lower Darling Rivers Indigenous Nations (MLDRIN) representative organisation on 20 August 2018 and the Northern Basin Aboriginal Nations (NBAN) representative organisation on 23 October 2018.

Source:
Appendix B. Interview questions and privacy statement

**WIRADJURI NATION – WATER PLANNING SURVEY**

Department of Industry (DOI) Water is the lead agency responsible for water resource management in New South Wales (NSW). It prepares and administers legislation, NSW policy and water management planning products including water resource plans (WRP). DOI Water is currently working with First Nations to develop 22 WRP’s under the Commonwealth Basin Plan 2012 for surface and groundwater areas in the Murray Darling Basin. These WRP’s are to be accredited by 30 June 2019 and to meet this timeline, NSW expects to submit all WRP’s for assessment between June 2018 and April 2019.

WRP’s will set out arrangements to share water for consumptive use. They will also establish rules to meet environmental and water quality objectives and will consider potential and emerging risks to water resources. It is a requirement under the Commonwealth Water Act 2007 and Commonwealth Basin Plan 2012, that each water resource plan must take account of Aboriginal people’s water dependent cultural values and uses.

WSP acknowledges that to Aboriginal people, water is part of one connected system which includes that of the land, people and all things living. Water has spiritual, social, customary, environmental and economic values and is vital for many aspects of Aboriginal life. WSP will work closely with the DOI Water and take a nation-by-nation approach to ensure effective Traditional Owner consultation is undertaken, through sharing a cultural bond with Traditional Owners, conduct high value and high trust face-to-face surveys and conversations with Traditional Owners, liaise with the Northern Basin Aboriginal Nations (NBAN) and Murray Lower Darling Rivers Indigenous Nations (MLDRIN) as required.

At the end of the consultation period, WSP will provide the DOI Water with a final consultation report, which identifies and prioritises key values, objectives and themes for the Nation.

**WHY BE INVOLVED IN THE WIRADJURI WATER PLANNING SURVEY**

- Have your say on how water is shared and managed in Wiradjuri Nation.
- Make sure Aboriginal people’s views are a part of current and future water planning.
- Ensure cultural values of water and ownership of data is protected.
- Influence how the government engages with Aboriginal People and provide input into community workshops and reporting.

**WIRADJURI WATER PLANNING SURVEY - QUESTION LOGIC**

1. Background, community representation, current understanding of WRP in NSW
2. Finding out about perspectives on the Aboriginal values and uses of water and linking those values and uses with ecological values and uses
3. Challenges and risks to Aboriginal values and uses of water
4. Wiradjuri objectives for water management and planning in the future
5. The future of engagement in water management systems for Wiradjuri Nation (including planning for community workshops)
Contact details

DATE:  

NAME:  

PLEASE SELECT:

- Male  
- Female  
- Other  

18-35 years  
25-35 years  
35-50 years  
50-65 years  
65+ years  

Privacy Statement: The information you provide will be treated in confidence and will not be released to or used by any persons or organisations other than the NSW Department of Industry - Water and their consultants WSP Australia Pty Limited for the purpose of determining First Nations people’s values and objectives for water, informing future Water Resource Plans under the Commonwealth Basin Plan 2012 unless otherwise agreed. The information you provide will be used to compile aggregated information for public reporting and no specific detail on individuals or families, groups will be reported publicly.
1.1 QUESTIONS – BACKGROUND AND COMMUNITY REPRESENTATION

Q1. What country / countries do you identify with?

Q2. What family group do you represent? And how many people are you representing today?

Q3. Do you represent your community on any Boards, Indigenous Organisations or other groups?

Yes / No

Q4. If yes, what is the purpose of these group/s or board/s? (please select the answer/s that are relevant)

Youth support / Health / Education / Natural Resource Management / Land Council and Cultural Management

Other?

Q5. Do you know about how the NSW government currently manages water in the Basin?

(please select one)

Yes / No

Q6. If you do know about how the NSW government manages water, how do you know about this matter?

Interest in river / wetland / environmental health

Concerns for water quality and human health

News and media
Water trading □

Use of a domestic water licence □

Through being an irrigator □

Other: __________________________

1.2 QUESTIONS – WIRADJURI CULTURAL VALUES AND USES

Q7. What cultural values are connected to the rivers and ground water in Wiradjuri?

________________________________________________________________________________________

________________________________________________________________________________________

________________________________________________________________________________________

Q8. What should the government do to recognise the cultural value of the rivers and ground water in Wiradjuri?

________________________________________________________________________________________

________________________________________________________________________________________

________________________________________________________________________________________

Q9. How are the rivers and ground water being used today by the Aboriginal people in Wiradjuri?

________________________________________________________________________________________

________________________________________________________________________________________

________________________________________________________________________________________

Q10. How is this different to how water in Wiradjuri Nation has been historically used? Can you share some of the stories and history around the waterways and ground water within Wiradjuri?

________________________________________________________________________________________

________________________________________________________________________________________

________________________________________________________________________________________
Q11. Is there an ongoing practice of utilising the rivers and groundwater for cultural practices? And are there specific areas along the river which hold significant cultural value? (If no, what impact has this had?)

1.3 QUESTIONS – WIRAJURI CHALLENGES AND RISKS

Q12. How do you see the current balance between water for irrigation and water for the environment?
(please select one)
   Bad for the economy/jobs
   Can’t say
   Good for your Country
   Good for the economy/jobs
   Bad for your Country

Why do you think so?

Q13. If there was less water for irrigation and more water for the environment, this would be…?
   Bad for the economy/jobs
   Can’t say
WSP

Good for your Country

☐

Good for the economy/jobs

☐

Bad for your Country

☐

Why do you think so?

________________________________________

________________________________________

Q14. What are some of the environmental, ecological and cultural challenges and risks facing the rivers and groundwater in Wiradjuri?

________________________________________

________________________________________

1.4 QUESTIONS – WIRADJURI SURFACE WATER AND GROUNDWATER MANAGEMENT

Q15. How do you think water in the rivers and groundwater could be better managed in Wiradjuri Nation?

________________________________________

________________________________________

Q16. What suggestions, if any, do you have that may enhance the use of rivers and groundwater that would allow Aboriginal people to carry on their traditional uses of the water within Wiradjuri in the future?

________________________________________

________________________________________
Q.17 What would you like to see happen for water management of Wiradjuri Nation in 5 years’ time and in 10 years’ time?

________________________________________________________________________________

________________________________________________________________________________

Q.18 How would you like to be engaged in the future of water resource planning?

Through face-to-face meetings   □

Via email   □

Via phone   □

Via participation in surveys and reports   □

Via community workshops   □

Other:________________________________________________________________________________

________________________________________________________________________________

________________________________________________________________________________

Q.19 Who else do you believe the NSW DoI Water should be talking to?

________________________________________________________________________________

________________________________________________________________________________

________________________________________________________________________________

Q20. NSW DoI Water, would like to hold a community workshop to gather broader community insights into water uses and values, how do you wish this to be done? (Who would you like us to invite, where would you like to hold the workshop and when would you like the workshop to be?)

________________________________________________________________________________

________________________________________________________________________________

________________________________________________________________________________
Appendix C. Data use agreement workshops

PARTICIPANT INFORMATION SHEET
WORKSHOPS WIRADJURI NATION

First Nations Culturally Appropriate Nation-Based Consultation
For Water Resource Plans
NSW Department of Planning, Industry and Environment - Water

Thank you for agreeing to participate in the consultation workshops held by NSW Department of Planning, Industry and Environment - Water, Water (NSW Department of Planning, Industry and Environment - Water) from Tuesday 27 November – Friday 30 November 2018.

Purpose

NSW Department of Planning, Industry and Environment - Water is conducting culturally appropriate consultation on a nation-by-nation basis to ensure that the concerns of Traditional Owners are taken into account in the development of NSW Water Resource Plans (WRPs). These consultations will assist NSW Department of Planning, Industry and Environment - Water to meet its objectives in delivering water planning as per the Murray Darling Basin Plan under the Water Act 2007.

NSW Department of Planning, Industry and Environment - Water will be gathering information about First Nations values and uses of water. You will also be asked to identify any potential risks to these values and uses, as well as some objectives and outcomes for their preservation and management.

Information Use

WSP Australia Pty Limited, on behalf of NSW Department of Planning, Industry and Environment - Water, will be gathering written notes on information you provide. These will be used to write a consultation report to inform the development of specific Water Resource Plans in New South Wales. Notes from the workshop will be retained by WSP Australia Pty Limited for review purposes, but will not be given to NSW Department of Planning, Industry and Environment - Water. The report and notes will not be used for any other purpose.

Your name will not be stored with any of the information provided. Your name and other details you choose to provide on the participant register will be used for feedback and statistics only.

Photography

WSP Australia Pty Limited may take photos throughout the workshop for use in the consultation report and on NSW Department of Planning, Industry and Environment - Water’s internal social media. Please indicate your consent below.

Review

Senior Traditional Owners will have the opportunity to review the draft consultation report. All stakeholders will be given the opportunity to view Water Resource Plans as they go on public exhibition throughout 2018/2019.

Please contact WSP Australia Pty Limited Consultants for more information.

Russell Reid – 0432 923 527 Conor Dwyer – 07 3854 8149
PARTICIPANT AGREEMENT

WORKSHOPS WIRADJURI NATION

First Nations Culturally Appropriate Nation-Based Consultation
For Water Resource Plans
NSW Department of Planning, Industry and Environment - Water

WSP Australia Pty Limited Privacy Statement: The information you provide will be treated in confidence and will not be released to or used by any persons or organisations other than the NSW Department of Planning, Industry and Environment - Water and their consultants WSP Australia Pty Limited for the purposes of determining First Nations people’s values and objectives for water, informing future Water Resource Plans under the Commonwealth Basin Plan 2012 unless otherwise agreed. The information you provide will be used to compile aggregated information for public reporting and no specific detail on individuals or family groups will be reported publicly.

☐ I have been provided information about this workshop and understand its purpose.

☐ I understand my participation in this workshop is voluntary.

☐ I consent to WSP Australia Pty Limited and NSW Department of Planning, Industry and Environment - Water collecting notes on my feedback and using them to provide a consultation report for writing Water Resource Plans.

☐ I DO/DO NOT (please circle) consent to WSP Australia Pty Limited including me in photos of the workshop for the consultation report and NSW Department of Planning, Industry and Environment - Water’s internal social media.

☐ I would like my details below to be added to a list for further consultation and information about water planning in New South Wales.

Name: _________________________________   Signed: _______________________________

Phone: ________________________________   Email: ________________________________

Date: _________________________________