

# **NYUNGAR TOURISM IN THE SOUTH WEST REGION OF WESTERN AUSTRALIA: A *QUOPARDAR or BEST PRACTICE APPROACH* FOR NYUNGAR TOURISM OPERATORS**

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## **PURPOSE OF RESEARCH**

### Background

The Quopardar or best Practice guide is funded by an Australian Research Council as part of the research project “Nyungar Tourism In The South West Region Of Western Australia: A Case Study Analysis From A Nyungar Perspective”. This research project enabled the team to bring together ten Nyungar Tourism Operators conducting businesses in Nyungar boodjar or country to:

- Develop a Quopardar or Best Practice Guide for Nyungar Tourism Operators conducting businesses in Nyungar boodjar or country
- Develop a Website.



## INTRODUCTION

Nyungar Tourism Operators involved in this research project acknowledge the need for a quopardar or best practice which is underpinned by the need to strive for excellence, to have a committed approach to improvement in every area of their organization, to establish and maintain a high quality service and for continually improving performance to achieve better outcomes for their visitors.

There is a desire to protect and promote Nyungar culture, its practice and Nyungar knowledge as well as increase the economic value of the Nyungar community within the tourism industry. The challenge for Nyungar Tourism Operators is to be both innovative and competitive. Each of the tourism outlets involved in the research have put together the best possible resources available to them from their own Nyungar boodjar to give the tourist or visitor a “unique, authentic Nyungar experience” through stepping back in time. This also helps the visitor to experience and understand the impact of colonisation on Nyungar culture and to also share Nyungar knowledge, spirituality and customs of our Nyungar lifestyle.

Nyungar Tourism Operators and other Case Study participants share a desire for commercial viability, to encourage a sustainable, quopardar or best practice approach that respects and protects both Nyungar culture and boodjar or country.

This quopardar or Best Practice Guide is aimed to incorporate these objectives, philosophies and visions.

## WHAT IS QUOPARDAR PRACTICE

### How Can Quopardar or Best Practice Be Defined

In general terms, establishing a quopardar or **best practice framework** is about looking at the development of broad standards across a particular sector in this case Nyungar tourism and then to translate those standards to reflect the service provision. For instance, quopardar or best practice may be defined as:

- **Quopardar** or best practice - An activity or procedure that has produced outstanding results in another situation and could be adapted to improve effectiveness, efficiency, ecology, and/or innovativeness in another situation.
- **Benchmark** - A measurement or standard that serves as a point of reference which process measures performance. Benchmarking is a structured approach for identifying the best practices from industry and government, and comparing and adapting them to the organization's operations. Such an approach is aimed at identifying more efficient and effective processes for achieving intended results, and suggesting ambitious goals for program output, product/service quality, and process improvement.
- **Community of practice** - An affinity group. An informal network or forum where tips are exchanged and ideas generated. A group of professionals informally bound to one another through exposure to a common class of problems, common pursuit of solutions, and thereby themselves embodying a store of knowledge.
- **Guiding principle** - A statement that articulates shared organizational values, underlies strategic vision and mission, and serves as a basis for integrated decision making. Principles constitute the rules, constraints, overriding criteria, and behaviors by which an organization abides in its daily activities in the long term.



## PERSONAL VALUES

**Personal values** will also play a major part in developing practices and principles underpinning quopardar or best practice. The **challenge** is to turn your personal values and commitment to best practice into a useful working guide for service provision, covering all aspects of your organisation. This involves turning **broad values into standards and practice principles**, and in turn applying these to policies, procedures, staff, administration and so on.

The ten case study participants come from five of the Nyungar language group regions in Nyungar boodjar or country. **They agreed** to develop a Quopardar or Best Practice Guide that would assist them to strive for excellence in their own business as Nyungar Tourism Operators.

The Operators however, **invite** other Nyungar and non-Nyungar Tourism Operators to follow what they believe are best practice principles and standards for conducting cultural tourism outlets in Nyungar boodjar or country.

**Quopardar or Best Practice** is continually evolving so what we have developed is a checklist for your organization as you continue to grow and prosper as Nyungar Tourism Operators in Nyungar boodjar or country.

## RESPONSIBILITIES OF NYUNGAR TOURISM OPERATORS

In the Southwest, yeye or today, as in kura or the past, Nyungar boordier or leaders are custodians of all knowledges, and in particular “special” knowledges, which are to be passed on. **Today** the passing on of knowledge continues through intergenerational Nyungar interaction using oral and written discourses. This, in turn, records and perpetuates the use of Nyungar language, values, attitudes and beliefs as a basis for intergenerational transmission of katitjin or knowledge, by and among Nyungar. **As each generation** passes on, it is our and their duty, as the current and future generation of Nyungar, to take on these custodial responsibilities, and pass them on to future generations. **These custodial responsibilities** include keeping harmony with social protocols in our past, current and future worlds by ensuring that each successive generation of regional Nyungar descendants, be they Whadjuk, Balardong or Minang, are brought up to understand and accept their responsibilities and place as **active participants and custodians** of such ancient katitjin or knowledges.

**Nyungar Tourist Operators** act as cultural custodians of Nyungar boodjar or country, moort or relations/family and katitjin or knowledge. They impart Nyungar culture through sharing our stories and experiences with the paying visitor who comes to learn and share these experiences.

- The Nyungar Tourist Operators do this through **imparting Nyungar knowledge's** that respect and reinforce Nyungar cultural heritage and are committed to protecting Nyungar cultural authenticity and integrity.
- Developing **sound business practices** so that they can offer the tourist or visitor that “unique Nyungar experience” in Nyungar boodjar or the southwest lands of Western Australia.
- Accepting their **cultural responsibility** by protecting and preserving Nyungar boodjar, moort, katitjin and culture through their tourism outlets.

We **invite** other Nyungar Tourism Operators and non-Nyungar Tourism Operators to respect Nyungar boodjar and culture and to put into practice the guiding principles of the Nyungar Best Practice Guide.





## QUOPARDAR OR BEST PRACTICE FOR NYUNGAR TOURISM OPERATORS

### PRINCIPLE ONE:

Every Nyungar Tour Operator In Nyungar Boodjar or Country Will Conduct A “Traditional Nyungar Welcome To Country” As A Matter of Respect and Protocol on Each Tour.

**STANDARD:** A Traditional Nyungar Welcome to Country to be conducted by:

1. A Nyungar Elder/s, who has traditional ties to the land that the **tourism activity** is conducted and is identified and accepted by the community, will be employed to conduct a “traditional Nyungar welcome to country”.
2. A Nyungar/s with traditional ties to the land that the tourism activity is occurring are to **conduct** a “traditional Nyungar welcome to country” or
3. A Nyungar person/s with **traditional ties** to the land that the tourism activity is occurring are to conduct an “acknowledgement” of Nyungar boodjar and its people”



## QUOPARDAR OR BEST PRACTICE FOR NYUNGAR TOURISM OPERATORS

### PRINCIPLE TWO:

Every Nyungar Tour Operator In Nyungar Boodjar or Country Where Possible To Promote Nyungar Products

**STANDARD:** Products where possible be:

1. The **product** where possible to be a Nyungar product Eg. produced by or carried out by a Nyungar.
2. The product being delivery has to be **culturally sensitive and appropriate**.
3. The Operator **should ensure** that the product is authenticated. Eg. For artwork ticket each item telling about the artist, who they are, where they are from, how they learnt to paint, and the tell the story of the painting



## QUOPARDAR OR BEST PRACTICE FOR NYUNGAR TOURISM OPERATORS

### PRINCIPLE THREE:

Every Nyungar Tour Operator In Nyungar Boodjar or Country Where Possible To Promote Other Indigenous Products

#### STANDARD:

4. If there is no Nyungar product available then an **Indigenous product** should be acquired Eg. Produced by Wongi, Yamatji, Koori or Tiwi etc
5. The Nyungar Operator **should seek permission** to use other Indigenous peoples cultural knowledge/product from the Elders or custodians of that language group. Eg. Produced by Wongi, Yamatji, Koori or Tiwi etc
6. **The Operator** should ensure that the product is authenticated. Eg. For artwork ticket each item telling about the artist, where they are from, how they learnt to paint, and they tell the story of the paintings meaning and its icons.



## QUOPARDAR OR BEST PRACTICE FOR NYUNGAR TOURISM OPERATORS

### PRINCIPLE FOUR

Every Nyungar Tour Operator In Nyungar Boodjar or Country Where Possible To Promote Indigenous Inspired Products

#### STANDARD:

7. If there is **no** Nyungar or Indigenous product available then an Indigenous inspired product should be acquired Eg. Mulba, Murri, Nunga or Palawah.
8. The Operator **should ensure** that the product is authenticated. Eg. For artwork ticket each item telling about the artist identity, where they are from, how they learnt to paint, and the tell the story of the painting

## QUOPARDAR OR BEST PRACTICE FOR NYUNGAR TOURISM OPERATORS

### PRINCIPLE FIVE:

Every Nyungar Tour Operator In Nyungar Boodjar or Country Where Possible To Market Nyungar And Indigenous Inspired Products

#### STANDARD:

9. If there is no Nyungar or Indigenous product available then an **Indigenous inspired** product should be acquired Eg. Mulba, Murri, Nunga or Palawah
10. The Operator should ensure that the product is **authenticated**. Eg. For artwork ticket each item telling about the artist, where they are from, how they learnt to paint, and they tell the story of the painting

## QUOPARDAR OR BEST PRACTICE FOR NYUNGAR TOURISM OPERATORS

### PRINCIPLE SIX:

Every Nyungar Tour Operator In Nyungar Boodjar or Country in the southwest of Western Australia Where Possible To Create Employment And Training Opportunities For Nyungar People In Tourism

**STANDARD:** Where possible employ

11. Where possible **train and employ** Nyungar people
12. Nyungar people who have been trained as Cultural tourism practitioners of Nyungar knowledge and culture.
13. Nyungar **woman** to talk about women's business
14. Nyungar **men** to talk about men's business
15. Provide training and employment opportunities for staff to **enhance** their cultural knowledge and practical skills
16. Ensure **funding** is available for professional development training for all staff Nyungar and Non Nyungar

## QUOPARDAR OR BEST PRACTICE FOR NYUNGAR TOURISM OPERATORS

### PRINCIPLE SEVEN:

Every Nyungar Tour Operator In Nyungar Boodjar or Country Where Possible To Create Employment And Training Opportunities For Nyungar People In The Southwest Of Western Australia.

**STANDARD:** Nyungar Tour Operators should

17. **Understand and respect** the role of Nyungar Elders, both Nyungar men and Nyungar women. (Approach them with respect).
18. **Provide** appropriate training opportunities for Nyungar and no Nyungar people involved in the delivery and receiving of the training.
19. Gain approval from Elders or cultural custodians of Nyungar knowledge of the boodjar or land of the tourism activity and to **employ and train** other Indigenous people to do tourism related activity.
20. Gain **approval** from Elders or cultural custodians of the boodjar or land of the tourism activity to pass on Nyungar knowledge and culture to Indigenous people.
21. Provide **training** opportunities for other Indigenous and non Indigenous staff to enhance their cultural Nyungar knowledge and practical skills
22. Employ Nyungar people who have been **trained** as Cultural Custodians of Nyungar knowledge and culture in tourism activity in the southwest of Western Australia.
23. Employ Nyungar woman to talk about **Nyungar women's business**
24. Employ Nyungar men to talk about Nyungar men's business

## QUOPARDAR OR BEST PRACTICE FOR NYUNGAR TOURISM OPERATORS

### PRINCIPLE EIGHT:

Every Nyungar Tour Operator In Nyungar Boodjar or Country Where Possible Will Learn and Use Nyungar Language Place Names and Meanings within their own locality.

#### STANDARD:

25. Have an **understanding** and basic knowledge of Nyungar language of the boodjar or land where the tourism activity is being delivered
26. **Basic understanding** and knowledge of Nyungar place names, meanings and interpretations the boodjar or land where the tourism activity is being delivered.
27. Use **Nyungar place names** with English names secondary i.e. Walyalup for Fremantle, Derbal Yirragan for the Perth waters of the Swan River, Willagee, the place of red ochre, Beelier the river, Lake Kogalup, the place or lake of the quokka, when conducting tourism activities.
28. Nyungar people to interpret their own country. Non-Nyungar people **should respect** and understand this by collaboration with Nyungar Elder/s from the Boodjar or country that is being interpreted.



## QUOPARDAR OR BEST PRACTICE FOR NYUNGAR TOURISM OPERATORS

### PRINCIPLE NINE:

Every Nyungar Tour Operator In Nyungar Boodjar or Country Where Possible Will Protect Nyungar Boodjar or country

#### STANDARD:

29. **Maintain cultural places** within the current laws and standards. I.e. WA Sites Register (Department of Indigenous Affairs or [www.dia.wa.gov.au](http://www.dia.wa.gov.au))
30. Be aware of the **legislative requirements** or regulations involved with Sites of significance in your area
31. **Be aware** of the environmental impact when conducting your tours
  - a. Make sure the site is left clean and tidy
  - b. Ensure the site maintains its natural landscape and ecology
  - c. Protect natural habitats. Look but do not touch.
31. **Record the** sites of significance in your area and help manage them in a culturally sensitive way.
32. Work with organisations like SAC, WAC, Southwest Sea and Land, CALM and mining companies and Nyungar tourism organisations and companies in each region to **protect Nyungar sites of significance**

## QUOPARDAR OR BEST PRACTICE FOR NYUNGAR TOURISM OPERATORS

### PRINCIPLE TEN:

Every Nyungar Tour Operator In Nyungar Boodjar or Country Where Possible Will Promote Nyungar Knowledge and Culture

#### STANDARD:

33. Share Nyungar knowledge with the visitor that keeps the integrity and the honesty to the best of their knowledge.
34. Acknowledge Nyungar culture as a living culture; do not talk about Nyungar culture in the past only. Nyungar culture is based on the continuity of the past kura, present yeye and the future mila boorda.
35. Ensure that Nyungar stories are approved and authenticated by Nyungar Elders or Nyungar cultural custodians from the boodjar or country where the tourism activity is being carried out.
36. Where possible use written texts, videos and documentation of Nyungar history and culture to support Nyungar oral histories.
37. Nyungar people should control their stories and the representation of their culture and country in all forms of written and oral interpretation.
38. Nyungar culture should be represented as living, dynamic, contemporary and capable of change while maintaining respect for tradition
39. Explain that there are certain cultural issues which are not of a public nature and are not for open discussion or sharing

## QUOPARDAR OR BEST PRACTICE FOR NYUNGAR TOURISM OPERATORS

### PRINCIPLE ELEVEN:

Every Nyungar Tour Operator In Nyungar Boodjar or Country employing Wedjela staff should ensure:

#### STANDARD:

40. Gain approval from **Elders or cultural custodians** of Nyungar knowledge to employ Wedjela people
41. **Gain approval** from Elders or cultural custodians to pass on Nyungar knowledge and culture to Wedjela people.
42. Provide training opportunities for Wedjela staff to **enhance** their cultural Nyungar knowledge and practical skills
43. Employ Wedjela people who have been **trained** as Cultural Custodians of Nyungar knowledge and culture.
44. Employ Wedjela women to talk about **Nyungar women's business**
45. Employ Wedjela men to talk about **Nyungar men's business**
46. Wedjela staff understand that there are certain cultural issues which are **not** of a public nature and are not for open discussion or sharing

## QUOPARDAR OR BEST PRACTICE FOR NYUNGAR TOURISM OPERATORS

### PRINCIPLE TWELVE:

Every Nyungar Tour Operator In Nyungar Boodjar or Country should ensure that signage and marketing products reflect Nyungar language and symbols:

#### STANDARD:

47. **Signage** located in and around Nyungar tourism outlets will use Nyungar language with the English interpretation as the secondary language. i.e. female toilets to read YORGA or woman and male toilets to read MAAMAN or man or pathways around the centre's to be called BIDI'S tracks
48. The materials developed for marketing are **inclusive** of Nyungar language
49. Nyungar people should control the representation of their culture through the use of Nyungar people in the **design and production of marketing materials** i.e. brochures, booklets, educational materials, clothing, music, art and websites.
50. Nyungar people will have their **intellectual and cultural copyright** protected.