PERTH has ALWAYS been a MEETING place. Before the BEdjela (WHITE PEOPLE) arrived in 1829, MoONGAR would MEET in MANY places to EAT, Trade, TALK, and BE TOGETHER. As the BEdjela (EUROPEANS) started replacing BEdjela (Aboriginal people) who were PUSHED TO THE OUTSKIRTS of the CITY, between 1927 and 1945 AN EXCLUSION zone was IMPOSED across the CITY which PROHIBITED Aboriginal people entering the CITY without a PASS. However, despite the DISCRIMINATION and DISPLACEMENT of Aboriginal people in PERTH, ENDURING ABORIGINAL CULTURE and IDENTITIES has REMAINED STRONG. THROUGHOUT the CONTINUING REPRESSION and FOCACY of ABORIGINAL people, their CULTURE and BELIEFS have BEEN MAINTAINED for FUTURE GENERATIONS.

01. THE PERTH CULTURAL PRECINCT: TAKING ABORIGINAL CULTURE TO THE WORLD

Aboriginal people are among the first known inhabitants of PERTH, having lived in the region for thousands of years. The PERTH CULTURAL PRECINCT is a vibrant hub for Aboriginal culture, located in the heart of the city. It includes a range of cultural organisations and institutions dedicated to preserving and promoting Aboriginal culture. The PERTH CULTURAL PRECINCT is home to the Aboriginal Heritage in the City of PERTH Courthouse, which houses the offices of the Department of Aboriginal Affairs and other government agencies responsible for supporting Aboriginal communities. The PERTH CULTURAL PRECINCT is also home to a range of cultural organisations, including the Aboriginal Heritage in the City of PERTH Cultural Centre, the Aboriginal Heritage in the City of PERTH Art Gallery, and the Aboriginal Heritage in the City of PERTH Museum. These organisations provide a range of services and programs, including cultural education, community engagement, and cultural events.

02. THE PROHIBITED AREA—1927–1954

The Prohibited Area was a government-established area in PERTH, which was established in 1927 and lasted until 1954. The Prohibited Area was created to prevent Aboriginal people from entering the CITY without a PASS. Despite this, Aboriginal people continued to enter the CITY and engage with the community, often through the use of disguises or at night. Despite this, the Prohibited Area remained in place until 1954, when it was finally abolished by the government. The Prohibited Area was a significant event in the历史 of Aboriginal people in PERTH, as it highlighted the discrimination and segregation that Aboriginal people faced.

03. THE ABORIGINAL PROTECTOR’S OFFICE

The Aboriginal Protector’s Office was established in 1905 to protect Aboriginal people over nearly every aspect of Aboriginal peoples’ lives including where they could live, who could work for what they paid, and who they could marry. During this time, Aboriginal children were frequently removed from their parents, which had tragic consequences for many families. Experiences like one below shared by a boodie (woman’s friend) are common:

They taught me and my young brother in the school, we were sitting in the classroom. I was doing maths at the time, and they said ‘there’s them white people. I think you’re confusing us!’ ‘But I’m not confused’, I took the pencil and wrote one in the wrong column. When my mother saw it she wouldn’t let me stay with her. She was a chronic diabetic. She passed away through the effects of her diabetes. I had to leave work before 5.30pm. It’s not like we are allowed to do that. In the end, when I went to her funeral day I was offered a job, I went out house cleaning straight away (Interview, 2014).

The system of control was run from the Aboriginal Police Officers’ Office at 57 Murray Street. The period of most intense control was during Ngalia’s reign from 1951 to 1968. While minor managing the lives of Aboriginal people to the level of approving their spending on their Aboriginal people. Ngalia once applied conditions on the State settlements like Moore River where many Aboriginal people were forced to live. These institutions had profound social, psychological and health impacts on Aboriginal people.

Aboriginal people survived by relying on their kinship and family networks. Aboriginal people’s houses became hubs for information, interaction, assistance and protection. As a senior public servant working in Aboriginal and Torres Strait Islander policy, I had to leave work before 3.00pm. It isn’t like we are allowed to do that. The trick was to take the red train and then walk to your sister’s house. You would meet her there. She knew that your family was there. You would stay there for the night, then your family would pick you up and take you back across the railway line to the local police station.

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Karla means home fire in Noongar, the language of the traditional owners of the southwest of Western Australia. Karla yarning is discussing and interrogating the Wadjuk Noongar homeland, the city of Perth. The information contained in this map was overseen by a group of senior Aboriginal people including Wadjuk boordiya moort (Wadjuk leadership families) assisted by non-Aboriginal and Wadjuk Noongar researchers. The statements of the Cultural Advisors included in this brochure were recorded during the consultation for this project between November 2013 and May 2014. Throughout this map, the use of the term Aboriginal person refers to Noongars, Wongais, Yamatjis, Mulbas, Kooris, Murris, Nungas, Wybas and the people of other Aboriginal nations who live in Australia.

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Project Partners

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Cultural Warning

The City of Perth would like to advise Aboriginal and Torres Strait Islander readers that this brochure may contain historical photos, images, references or names of people who have passed away.