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CLOSING REMARKS, ROUNDTABLE OF INDIGENOUS REPRESENTATIVES
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Bonjour, messieurs et mesdames. Moi, no sprechen zi deutch, no hablo espagnol, non parlez vous français, (*makes remark in his native tongue*). I'll speak to you in English, because you don't understand Nyoongar, and I don't speak French well. And I wanted to use this, because we find that the communication is a wonderful thing, and language is the weakest form of communication. In our cultures, the energies that we have amongst peoples, amongst us and the animals and amongst us and the plants, is the most powerful form of communication. So when we are in Australia and we do a presentation, I can say "good morning" to our audiences in Australia in some 15 or 20 different languages. Then I ask the Australian audience to say "good day" back to us in one of the 350 indigenous languages of Australia, and none of them can. Communication's got to be a two-way thing.

What I will do – I just want to run through 5 points, and I'll do that very, very quickly. I know we're running behind time, but with us, of course, we're timeless. And I never know what ... so I tell people I've got no time for anyone. But it's important that the things that kept us alive are the spectrums that we, as people, experience, as indigenous people. We experience the spectrum of the emotions to the extreme. If you meet an indigenous person after you haven't seen him for a while and you have a close relationship, you're overwhelmingly welcomed, and the laughter can sometimes be challenging and embarrassing. When we have a tragedy within our communities, if someone dies, the tragedy is very confronting, particularly when you get to more remote communities, where rocks are actually used to bring blood to our elders, who actually want to suffer with the people who have lost someone. So communication is a wonderful thing, but what I'm looking to do is just to run through five points.

The first point I want to make is that we as people on this planet, with the animals, with the plants, owe all of our lives to the one sun, so we all have far more in common than we have different. We'll get to the differences soon, there's no problem about that, but the commonality is the one sun. And it links us. The other thing that links us is what we call "the one red blood." Us and the animals share a blood. And the weakest species on this planet is the plants. So, the plants, quoting the words of a very famous person and a very influential teacher who is not here, a fellow called Chief Leon Secataro, is that we are the last comers to this planet, the people. The microbes were here first, followed by the plants, followed by the animals, then people came last, but we are the most destructive. And the three sectors that were the most destructive on this planet are the ones who have taken charge in trying to rebalance it, and those three sectors are science, governments, and business. They are responsible for the biggest destruction of this planet. They have left out the indigenous element.

We are not a part of the destruction, yet we are an aside to the repairing and the maintenance of it. We have to be included in the mainstream. We are not the subject matter to turn up at these major international forums speaking on environment and culture, people like these Al Gores and these people who take a wonderful choice (?) when they're out of parliament, or they're out of position. When people have served the place – we have ex-politicians, we have ex-everything, who go for a choice (?) - why don't they do it while they're there? Because we're still doing it when we're here. That's the challenge we have. Now I'll get onto my notes.

The indigenous peoples, we look holistically, so our culture is holistic, so whether it's Tashka or Bruno or most of us here, in our holistic approach, we are not only people who live on the land, we can do our songs, our dance - we're artists, we're storytellers, we're teachers, we're environmentalists, we're holistics, we're sports-people. We do not become a monoculture and streamline like the western world. So like the plants, the plants are most powerful when they're in an inclusive and a biodiverse area, not when it's taken isolated in a monoculture and put into an agriculture or into a plantation where you see the same species running in line, in line, in line.

So our challenge is, yes you can have your same species lined, you can have your wheat fields, you can have that, but we need the biodiversity and we need the individual plots that we have to be as

diverse as possible, because those plants not only have the elements themselves, but they get their ingredients, they get their spirit, they get their energy from what's around them, and that's been scientifically proven and we can go into that area, but I just wanted to make that point about monostreaming and holistically including.

The next point – that was number two. So one, we're one under the one sun; two, there's introduced species, and there's also indigenous species. Three, with us as indigenous peoples, we have what we call three phases in our being. The first one is our identity, who are we as an identity, and I mentioned this last year and we keep repeating it. We have an identity, whether we're a company, whether we're an individual, or whether we're a family, and that identity gives us our strength. With identity comes belonging, and with that belonging then comes responsibility, and a lot of us have taken responsibilities that have come with our belonging, and those responsibilities have taken us into areas that we might not necessarily have chosen. I thought I was going to be a super sporting star, and I was on the stage and film and television, and thought, "Wow, I'm going to be an actor," and I went to the U.S. and places like that, but my belonging and responsibility got me back to my people, saying, "You have to represent us in speaking for our country, speaking for our culture, speaking for our language." So that's where my responsibility took me, on another route. A far more powerful one, and I've still got an audience, so I can still claim to be an actor occasionally.

The next part in the four stages – this one's where the four stages are speaking. I have one where this fellow people up here, because a couple of years ago, a few years ago when I came here, I was the novelty at one stage, because I brought a didgeridoo and got painted up and Mister Guerlain walked past and saw me and was interested in the culture. Steve Birkbeck who brought me here had no idea why I came here, he just said we'd come out and we'd do something, and this is about design. And we did it and what happened was that we had very little impact. So that the introduction of us as indigenous people to this came as the brand for the photos on our products or the selling point. And it's graduated very, very quickly, thank goodness.

So the four stages are: One: We were spoken about, as people. Then we were spoken to. Then we were spoken for, and we're still spoken for in a lot of places around the world, and believe we, we can speak English far more than a lot of people can speak our language. Now, we get to speak, and that's very important. There are two more stages: We want you to listen, and then turn it into actions, then we get to outcomes.

For number five: The people who started this journey with myself, or mentored me on this journey, was a fellow called Leon Secataro, Bob Randall, Tis Mal Crow, and two of them are gone and they're not here, like Moses in the Promised Land, some people do not get to see what they start off. And we pay tribute to them, because our ancestors set our foundations down. Everyone is going to attest to that. Even yourselves, even here in the Grasse area, as communities, our ancestors have laid down their lives, and set the foundations of what we have today.

So, on number five, Leon used to say, the five-fingered ones have a responsibility to make sure that we have a balance on the planet. And the two things we need to work with indigenous people, and I'll leave it very brief, because you're getting information overload, the two things you actually need to work with indigenous people are two simple factors: The first one is respect, and the second one is patience. And if you have those, you can achieve whatever you like.

And to finish up, I'll give you a little exercise about simplicity. And I always do this because David Hircock loves it. Simplicity is complex, and we as indigenous people are looked at as being simple: "They're so simple. They're dances are so simple. The artwork is so simple." But simplicity is complex, and within your complex world, there are always simple solutions, so there is a nice balance between simplicity and the complex. And those of you in the marketing and design world know that the little strike or the tick that becomes an international logo is so simple, but it's very complex to get to that simplicity. So what I want to do is give you all a little bit of exercise now, so to finish off, I want all those with two hands, to just give you a little demonstration to take home with you about how complex simplicity is. And when I go into the schools and say to the kids, say to the people, "You

have in the palm of your hands your direction” (*makes gesture to be imitated*) and you can change directions – do that very quickly (*more hand gestures*). Keep the fist closed (*laughter*). Now that you’ve got that one mastered (*laughter*), I’ll just do two more for you – over here, as David said, listen, it’s important, and it’s wonderful, because there’s a sense of smell, so grab your nose, that goes wonderfully with the sense of hearing (*more gestures*) – your ear on the other side, now switch the ear, straight across. Now reverse that a couple of times (*laughter*). And I’ll do one more for you. The last one: To be successful, thumbs up for everyone (*gesture*), to be successful, it’s up to you (*gesture*), reverse that a couple of times (*laughter*).

I like doing that because we may see “simple,” it may look that some things are very simple, but there is complexity, there is practice, there is honing, there is a balance within our cultures, that if you embrace and work within indigenous communities, and local communities, local communities – we’re not talking indigenous, everyone’s indigenous in some way, shape, or form. Everyone’s indigenous. We’re all tribal in some way, shape, or form. Some of us like to mask our tribalism because it’s too confronting, because you may be too honest with some people. So the most powerful language in our culture is the spirituality and communication, and I’d like to thank the congress and Grasse for this journey, because it’s taken us about five years to get us, as indigenous people, here, and it’s people who make the difference. You as people. So now I don’t see people as positions, I see people as friends, and that is important, because we are fellow travelers on this planet. And regardless of whether you are a CEO, a lab technician, we’re all fellow people on one journey, and it’s wonderful to have that.

And yes, we do have people with egos – that’s wonderful, we need egos, we need eccentrics, we all do that, because, just to finish up, why we need those sorts of people is because everybody brings pleasure. Some when they arrive...and others when they leave. Thank you.