

Aboriginal and Torres Strait Islander Protocol Guide— Pyrenees 2021

Purpose

The purpose of this Protocol Guide is to provide Pyrenees Shire Council officers and Councillors with guidance regarding engagement with Aboriginal and Torres Strait Islander peoples. It provides practical advice on the appropriate use of terminology when engaging with the Aboriginal and Torres Strait Islander community and assists in understanding culturally significant protocols when delivering programs and services within the Pyrenees Shire.

The development of this guide is a key action of the Council's Reconciliation Action Plan 2019-2020. These protocols form part of a wider effort to make the Pyrenees Shire a more inclusive, welcoming and culturally safe environment, and to promote respectful relationships with Aboriginal and Torres Strait Islander peoples.

By adopting these protocols, our organisation will continue to become more culturally aware and increasingly proactive in engaging with Aboriginal and Torres Strait Islander people and communities.

Scope

This guide applies to Councillors and all employees of the Pyrenees Shire Council.

Rationale

The use of this guide will assist Councillors and staff to:

- Use the appropriate terminology and language;
- Consider cultural sensitivities when engaging with Aboriginal and Torres Strait Islander peoples and communities;
- Build and strengthen relationships with the local Aboriginal and Torres Strait Islander community;
- Understand key principles for communication when engaging with Aboriginal and Torres Strait Islander peoples and organisations; and
- Gain a better understanding of Aboriginal cultural protocols and traditions when developing Council plans and policies, and organising events, meetings and capital works.

How to use this guide

This guide provides information on some of the protocols of the Aboriginal and Torres Strait Islander community. However, it is a general guide only and is not intended to provide an exhaustive list of protocols. Instead, it is designed to be a starting point for Council officers and Councillors wishing to seek further information on how to effectively engage with and build respectful relationships with Aboriginal and Torres Strait Islander people and how to incorporate this into their areas of work. Council staff should continue to consult with Aboriginal and Torres Strait Islander representatives about how and when to observe these and other protocols. Council staff and Councillors are also encouraged to seek the advice of staff members who regularly work with and have been effective in their engagement with the Aboriginal and Torres Strait Islander community.

References

This protocols guide was developed with information sourced from the following:

- Aboriginal Victoria
- Aboriginal and Torres Strait Islander Peoples: Engagement Toolkit 2012 (Australian Human Rights Commission)
- Aboriginal and Torres Strait Islander Protocol Guide (Victoria Police)
- Aboriginal and Torres Strait Islander Protocols 2012 (Council of Sydney)
- Australian Institute of Aboriginal and Torres Strait Islander Studies
- City of Greater Bendigo



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- Communicating with Aboriginal and Torres Strait Islander Audiences 2016 (Department of Prime Minister and Cabinet)
- Dhelkunya Dja - Dja Dja Wurrung Country Plan 2014-2034
- Eastern Maar Country Plan – Meerreengeeye ngakeepoorryeeyt
- Growing What is Good Country Plan – Voices of the Wotjobaluk Nations – Wotjobaluk, Jaadwa, Jadawadjali, Wergaia and Jupagulk Peoples
- Helping Your Organisation To Create A Welcoming Environment for Aboriginal and Torres Strait Islander People 2014 (Inner North West Primary Care Partnership)
- Maggolee: Local Government and Aboriginal Communities Working Together Working with Aboriginal communities and organisations: a communications guide (Department of Human Services);
- Reconciliation Australia
- Recognition and Settlement Agreement 2013 (Victorian Government and Dja Dja Wurrung Clans
- Aboriginal Corporation)
- Wadawurrung Country Plan – Paleert Tjaara Dja: Let's Make Good Country Together 2020-2030

1. Local Aboriginal and Torres Strait Islander community

The Aboriginal and Torres Strait Islander community in the Pyrenees municipality is a diverse and vibrant community. It is made up of Traditional Owners and many other Aboriginal and Torres Strait Islander peoples with links to different language and community groups across Australia.

Pyrenees Shire Council recognises the Wadawurrung people, Dja Dja Wurrung people, Eastern Maar people and the Wotjobaluk, Jaadwa, Jadawadjali, Wergaia and Jupagulk Nations as the Traditional Owners of the land on which the municipality is located.

According to the 2016 census, 1.9% (135 individuals) of people living in the Pyrenees were Aboriginal and/or Torres Strait Islander peoples, more than double the state average of 0.8%.

Traditional Owners

The region of Pyrenees falls within the boundaries of four Aboriginal Traditional Custodians including the Wadawurrung people (towards the south and east of the Shire), Dja Dja Wurrung people (towards the northeast of the Shire), Eastern Maar people (along the Western boundary of the Shire) and Wotjobaluk, Jaadwa, Jadawadjali, Wergaia and Jupagulk Nations (in a northwest corner). There is also a small part of municipality where there are no formally recognised Traditional Owners.

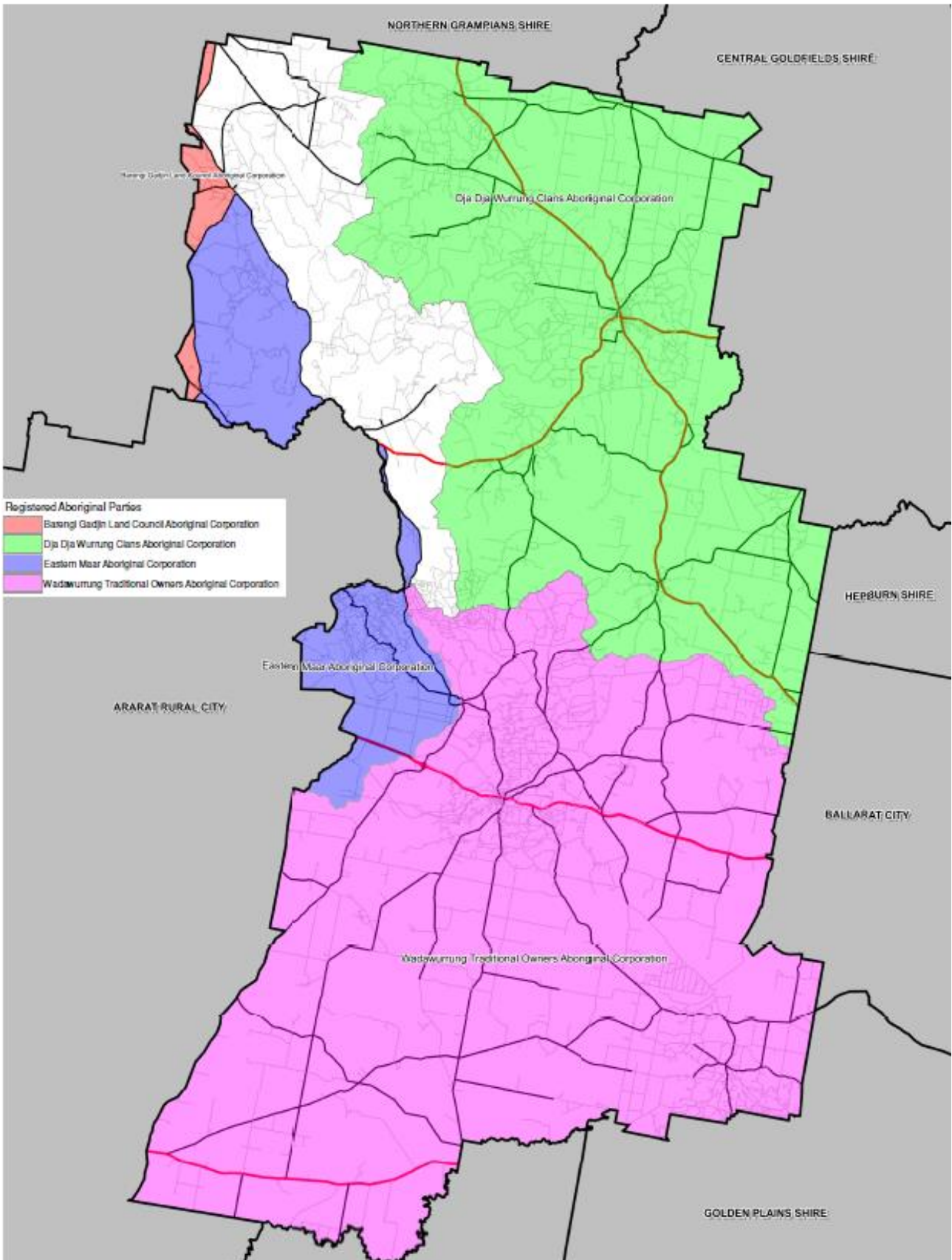


Figure 1. Traditional Owners in the Pyrenees municipality.

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Dja Dja Wurrung

The Dja Dja Wurrung are the Traditional Owners of a significant area of Central Victoria. Dja Dja Wurrung Country extends north from the Great Dividing Range, including Mount Franklin and the towns of Creswick and Daylesford in the south east, to Castlemaine, Maldon and Bendigo, Boort and Donald in the northwest, Rochester to the north east, and to Navarre Hill and Mount Avoca in the south west. It covers the catchments of Avoca, Loddon and Coliban rivers.

The Dja Dja Wurrung Peoples are also known as the “Djaara” (people of the area). “Dja Dja Wurrung” translated means “Yes Yes tongue/speak”, which relates to the collective language group. Djaara People speak the Dja Dja Wurrung language.

The Dja Dja Wurrung have a special relationship with and connection to the land. For example, Dja Dja Wurrung People experience a close cultural, spiritual, physical, social, historical and economic relationship with the land and waters that make up their country. Dja Dja Wurrung People see all the land and its creatures in a holistic way that is interconnected with each other and with the people.

Following the arrival of Europeans in Victoria in the early 1800s, the Dja Dja Wurrung People experienced significant disruption to their traditional cultures, identity, economic order and wellbeing. Many Dja Dja Wurrung were forced from their traditional lands, whilst important cultural sites, waterways and food sources were destroyed by early settlers and their unsustainable use of the natural environment. Successive government policies and practices also made it difficult for Dja Dja Wurrung ancestors to practice their traditional lore and customs, and extinguished their right to stay on their Country to access its resources.

Today, the Dja Dja Wurrung People continue to practice their cultural traditions, celebrate their community, and work to achieve their aspirations for Dja Dja Wurrung Country and people. The Dhelkunya Dja: Dja Dja Wurrung Country Plan 2014-2034 sets out the Dja Dja Wurrung aspirations for the next 20 years.

The following local governments are located on Dja Dja Wurrung Country: Greater Bendigo, Loddon, Buloke, Northern Grampians, Central Goldfields, Pyrenees, Ballarat, Hepburn, Mount Alexander, Macedon Ranges and Campaspe.

Native Title

In 2013, the Victorian Government and the Dja Dja Wurrung Clans Aboriginal Corporation (DDWCAC) (on behalf of the Dja Dja Wurrung Traditional Owner Group) entered into a Recognition and Settlement Agreement. The Agreement formally recognises the Dja Dja Wurrung People as the Traditional Owners of central Victoria. It is the first comprehensive settlement under the *Traditional Owner Settlement Act 2010 (Vic)*, which in its process settled four Dja Dja Wurrung Native Title claims in the Federal Court dating back to 1998. However, by entering into the Recognition and Settlement Agreement, the Dja Dja Wurrung are not able to make another Native Title claim to the Federal Court for the next 1,000 generations.

The Agreement area extends from north of the Great Dividing Range near Daylesford and includes part or all of the catchments of the Richardson, Avon, Avoca, Loddon and Campaspe Rivers. It includes Crown land in the Pyrenees Shire Council, Lake Boort and part of Lake Buloke. The Agreement relates only to Crown lands and waters within the external boundaries of the Agreement area.

The settlement includes:

- Recognition of the Dja Dja Wurrung as the Traditional Owner Group on approximately 266,532 hectares of public land.
- Transfer of two National parks, one regional park, two state parks and one reserve to ‘Aboriginal title’ held by the Dja Dja Wurrung, to be jointly managed in perpetuity with the State.
- Transfer of two freehold properties (approximately 56.2 hectares) of cultural significance at Carisbrook and Franklinford.
- Funding support to advance the cultural and economic aspirations of Dja Dja Wurrung People.
- Enabling Traditional Owners to take certain natural resources within agreed limits, based on sustainability principles.

More information and details on the Recognition and Settlement Agreement can be found at:

www.justice.vic.gov.au/home/your+rights/native+title/dja+dja+wurrung+settlement

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Wadawurrung

The Wadawurrung are the Traditional Owners of a part of western and southwestern Victoria. Wadawurrung Country encompasses an area from the Great Dividing Range of Ballarat, the coast from the Werribee River to 'Mangowak' (Airey's Inlet), including 'Djilang' (Geelong), 'Ballaarat' (Ballarat), Torquay, 'Jan Jook' (Jan Juc), the Bellarine Peninsula and Surf Coast. This area covers over 10 000 square kilometres or 1 million hectares, 80% of which is freehold and 20% crown lands.

Wadawurrung members are:

- descendants from John Robinson (Robertson) and his children Valentine Margaret Dalton, Hector Norman Arthur Robinson, Ellen Rose King, Mary Edith Hine, Thomas Joseph Russel Robinson, Victoria Alice Brannelly and Mabel Violet Powell;
- accepted as Wadawurrung according to Wadawurrung tradition; and
- known as and identify only as Wadawurrung.

Wadawurrung people have connections with neighbouring Traditional Owner groups in northern and central Victoria. Including the Wurundjeri Woi Wurrung, Bunurong, Taungurung and Dja Dja Wurrung, whom together are known as the Kulin Nations, sharing similar languages, common creation stories and joint cultural ceremonies and events. Wadawurrung Traditional owners today are spread across Country in areas such as Ballarat, Gordon, Mortlake, Geelong and Torquay with some living in other parts of Australia but maintaining spiritual and familial links by returning to country frequently.

Wadawurrung Traditional Owners live by Bundjil's lore to care for Country and all things living as their ancestors have always done. To Wadawurrung Traditional Owners, 'Dja' (Country), is more than a place, the coastal cliffs, wetlands, grassy and volcanic plains, and people were all formed by Bundjil and ancestor spirits who continue to live in the land, water and sky.

Dja is interwoven with relationships no matter whether the shape of that relation is human, granite hills, 'Waa' (crow) or 'Larrap' (Manna gum). Wadawurrung people believe their Country is filled with relations speaking language, sharing stories and following lore. These spirits connect them to their Country and each other which ensures ongoing respect for their obligation to care for Country.

From the early 1800s the lives of Wadawurrung people became permanently changed when Europeans settled on their Country. The grassy plains, waterways, wetlands, coastal and sea Country were taken over by squatters, eaten by sheep and cattle and cleared for farming and urban development.

Wadawurrung Country contributed to much of the wealth that Victoria was built upon and prospers from. Through these dramatic changes Wadawurrung people adapted their cultural knowledge and skills to remain living on and Caring for Country to survive. They became workers on Country in whatever way they could. Some people worked in the gold fields as miners, bark cutters, child minders and fur merchants selling possum and kangaroo skins. Other families became workers on pastoral stations, women continued to weave and sell baskets. Nonetheless, the thousands of Wadawurrung in clans and family bands were diminished to a fraction of their pre-colonisation population, to around 70 individuals.

Wadawurrung Traditional Owners continue to be on Country, performing ceremonies, dancing and singing in language. They are teaching our young ones the stories, how to hunt and harvest food, medicine and resources sustainably. To continue good practices as their ancestors did with aquaculture systems, 'beniyak' (eel) and fish traps. Looking after waterways and reinstating cultural flows so beniyak, perch, blackfish and yabbies remain. They are providing leadership in reinstating cultural burning practices so that Country like inland grasslands can again provide our favourite foods like murnong (Yam daisy), lily tubers, grass seeds, goim (kangaroo) and walert (possum).

Wadawurrung Traditional Owners are educating the broader community and retelling the stories of history in their Country to provide a richer understanding of how important their people have been and continue to be in the formation and functioning of modern-day Victoria. Wadawurrung Traditional Owners Aboriginal Corporation are strengthening their system of governance, building cultural businesses as an economic base. Caring for Country is essential for maintaining these relationships and connections, for passing on cultural knowledge and practices to younger generations and maintaining cultural identity.

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Registered Aboriginal Party

Wadawurrung Traditional Owners Aboriginal Corporation (WTOAC) was registered in 1998 and appointed in May 2009 as a Registered Aboriginal Party with statutory rights and under the *Victorian Aboriginal Heritage Act 2006*. It is the legally recognised corporation for working with as custodians, decision makers and knowledge holders for looking after cultural heritage and Country.

WTOAC has over 300 hundred members and its role is to respond to the needs of the Wadawurrung community and to coordinate the activities, resources and partnerships necessary to protect and strengthen culture, manage land and sea Country and support community health and wellbeing.

WTOAC has grown significantly over the past five years with many achievements in looking after culture and Country since its establishment. It has increased its ability to provide a wide range of professional services.

These include:

- Cultural heritage assessments, management plans, protection and management works
- Welcome to Country & smoking ceremonies
- Artworks and linkages to Wadawurrung artists
- Cultural education and awareness workshops
- Dance and cultural practices workshops
- Wadawurrung language and cultural interpretation advice
- Cultural advice into environmental, urban and water plans
- Reconciliation Action Plan development
- Caring for Country services - cultural burning, weed, water and feral animal management

The Local Governments operating on Wadawurrung land include: Pyrenees Shire Council, City of Ballarat, Moorabool Shore Council, Golden Plains Shire Council, City of Greater Geelong, Surf Coast Shire Council and Corangamite Shire Council.

Wadawurrung Traditional Owners do not currently have Native Title over their Registered Aboriginal Party area.

Eastern Maar

The Eastern Maar are the Traditional Owners of a part of southwestern Victoria. Eastern Maar land extends north to Ararat and encompasses the Warrnambool, Port Fairy and Great Ocean Road areas. It also stretches 100m out to sea from low tide and therefore includes the iconic Twelve Apostles. Part of the Pyrenees municipality is in the northern part of Eastern Maar Country.

Eastern Maar is a name adopted by the people who identify as Maar, Eastern Gunditjmara, Tjap Wurrung, Peek Whurrong, Kirrae Whurrung, Kuurn Kopan Noot and/or Yarro waetch (Tooram Tribe) amongst others, who are Aboriginal people and who are:

- descendants, including by adoption, of the identified ancestors;
- who are members of families who have an association with the former Framlingham Aboriginal Mission Station; and
- who are recognised by other members of the Eastern Maar People as members of the group.

Before the arrival of Europeans, there were over 200 clan groups belonging to the Maar Nation. This number diminished quickly to just a fraction of the original population, with small groups coalescing into larger ones, and yet larger ones still until there were only two Maar landholding groups left, each covering a large area of land and water.

Today, some citizens continue to identify with the respective Maar clan groups of their ancestors, including Peek Whurrong, Chap Whurrong (Tjap Wurrung or Djab Wurrung), Kirrae Whurrong, Kuurn Kopan Noot and Yarro Waetch (Tooram Tribe). Other citizens comfortably identify as part of the broader Eastern Maar group without identifying with a particular clan.

Eastern Maar people continue to pass on traditional knowledge from generation to generation, inducting young people into Maar society as a cultural practice initiated by Ancestors. It is a process that keeps customs and stories alive and ensures the Eastern Maar can maintain Maar culture, language and society. Ecological knowledge allows Eastern Maar people to read and interact with Country and its plants and animals. It guides the way Eastern Maar people identify and utilise resources for traditional purposes and the basics of life. Kinship is important to Eastern Maar people: who parents and grandparents are, where we are living, and how we all are related, are underpinning elements of Eastern Maar identity.

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Native Title

In July 2011 the Eastern Maar and Gunditjmara peoples were recognised as the native title holders for an area of their Traditional Country in south-west Victoria between the Shaw and Eumerella Rivers and from Yambuk in the south to beyond Lake Linlithgow in the north.

In 2020, Eastern Maar Aboriginal Corporation was announced as having Registered Aboriginal Party (RAP) status over a large portion of land in south-west Victoria. The status recognises Eastern Maar as the primary guardians, keepers and knowledge-holders for the management and protection of Aboriginal cultural heritage within the determined area. The determined area extends along the coast from east of Port Fairy to west of Anglesea and extends inland to include the Great Otway National Park and the townships of Warrnambool, Terang, Mortlake, Camperdown, Colac, Apollo Bay, Lorne and Cressy.

Eastern Maar also has a native title claim underway in the Federal Court under the Commonwealth Native Title Act 1993 that was first lodged in 2012.

In 2015, the [Eastern Maar Aboriginal Corporation](#) developed the Country Plan called Meerreengeeye Ngakeepoorryeeyt. It is in Maar language. Meerreengeeye means 'Our Country', which includes the land and waters, plants and animals, Maar stories and spirits, Maar citizens. This is how Eastern Maar see Country, as connected and all-encompassing. Ngakeepoorryeeyt means 'far seeing'.

The following local governments are located on Eastern Maar Country: Ararat, Central Goldfields, Pyrenees, Corangamite, Colac Otway, Golden Plains, Surf Coast, Moyne.

More information and details on the Recognition and Settlement Agreement can be found at:

<https://www.justice.vic.gov.au/your-rights/native-title/proposed-eastern-maar-recognition-and-settlement-agreement>

Wotjobaluk, Jaadwa, Jadawadjali, Wergaia and Jupagulk

The Wotjobaluk Peoples are the Traditional Owners of a large area of Western Victoria. Collectively known as the Wotjobaluk Peoples, the individual Nations are the Wotjobaluk, Jaadwa, Jadawadjali, Wergaia, and Jupagulk Peoples. Wotjobaluk Country is extensive: it runs from the Victorian-South Australia border, north to Ouyen, as far south as Edenhope, and at its east runs south from Lake Tyrrell towards Donald, and follows the Richardson and Avon Rivers south to Navarre and then to Ararat. To the southeast, Wotjobaluk Country borders Dja Dja Wurrung Country; to the south it borders Eastern Maar Country.

The Wotjobaluk are represented by the Barengi Gadjin Land Council Aboriginal Corporation, which is also the Registered Aboriginal Party for much of Wotjobaluk Country.

People have been living in the Wimmera for at least 40,000 years, in groups that were interconnected and which became associated with particular tracts of Country. While a person would share resource rights to a local group or that of their father, the groups had a shared cultural system, providing social connections and access to resources beyond their immediate group. These enduring connections were established through kinship, marriage, and trade. Seasonal movements were motivated by availability of specific foods, and large gatherings at Lake Buloke and the Wirrengren Plain were important for trade.

It is likely that the first contact the Wotjobaluk Peoples had with Europeans came in the form of smallpox, transmitted through Wotjobaluk trade routes and possibly the Murray River. Prior to the 1830s at least two epidemics are recorded. Following this, the 1840s encroachment of sheep and cattle farmers establishing pastoral stations created at least a decade of direct conflict between the Traditional Owners and Europeans. During this conflict, some Wotjobaluk ancestors sought refuge at friendly pastoral runs where they maintained an approximation of familiar group life. Although people continued to move around, they also became associated with particular runs and settlers, leading many Wotjobaluk People to take on the European family names of those pastoral families.

The Ebenezer Mission was established in 1859 and operated for 45 years. The Mission was established on sacred Wotjobaluk lands, including an historic corroboree site, and was operated in a way that enabled some traditional practices to continue. The effects of the *Half-Caste Act 1886* dwindled resident numbers, however, and after the Mission's resultant closure many families moved away from Wotjobaluk Country to nearby townships.

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Today, though, and following a positive determination of a Native Title application in 2005, many families are returning to the Wimmera area. The Wotjobaluk people maintain a strong connection to their Country, and the ability to protect and manage their Country and Culture is of central importance to the Wotjobaluk Peoples. The *Growing What is Good* Country Plan brings together the voices of the Wotjobaluk Nations to establish a vision for the future. The Country Plan will be implemented alongside a sustainable, strategic plan to address the following identified priority actions:

- Strong and healthy Wotjobaluk Culture
- Healthy Wotjobaluk Country
- An engaged and connected Wotjobaluk community
- Recognition and respect
- Economic sustainability
- Healthy Wotjobaluk Peoples
- A strong corporation with excellent governance

Native Title

In 2005, after 10 years of research and negotiation, the Wotjobaluk Peoples were granted native title by the Federal government – the first successful native title claim in Victoria and all of southeastern Australia. The Barengi Gadjin Land Council was appointed to protect and manage the Indigenous Land Use Agreement Area established through the native title process. The Barengi Gadjin Land Council subsequently entered into a suite of Settlement Agreements with the State government, designed to strengthen their legal claim to Wotjobaluk Country. A 2013 review of those Agreements followed, and in 2017 renegotiation of them commenced.

Negotiations are also ongoing with respect to a Proposed Recognition and Settlement Agreement. The land the subject of those negotiations aligns with the boundary of the Land Use Agreement Area.

<https://www.justice.vic.gov.au/your-rights/native-title/proposed-recognition-and-settlement-agreement-with-the-wotjobaluk-jaadwa>

The local government Councils operating partly or wholly on Wotjobaluk land are: Mildura Rural City Council, West Wimmera Shire Council, Hindmarsh Shire Council, Yarriambiack Shire Council, Buloke Shire Council, Horsham Rural City Council, Northern Grampians Shire Council, Southern Grampians Shire Council, Ararat Rural City Council, and Pyrenees Shire Council.

2. Terminology when referring to Torres Strait Islander peoples

Aboriginal

An Aboriginal or Torres Strait Islander is a person of Aboriginal and Torres Strait Islander descent, identifies as an Aboriginal and Torres Strait Islander, and is accepted as such by the community in which he or she lives or has lived.

- Always capitalise the ‘A’ in Aboriginal when referring to Aboriginal people from across Australia. The word ‘aboriginal’ with a lower case ‘a’ refers to an aboriginal person from any part of the world. It is considered offensive when ‘Aboriginal people’ or ‘Aboriginal communities’ is written with a lower case ‘a’ within any brochures or literature distributed within the Aboriginal community.
- The term ‘Aboriginal’ should be used as an adjective rather than a noun (i.e. Aboriginal people).
- Never abbreviate ‘Aboriginal’ as this is considered offensive.

Aboriginal people or peoples

‘Aboriginal people’ is a collective term for the original people of Australia and their descendants. However, this term does not emphasise the diversity that exists within Aboriginal culture and communities. Using the term ‘Aboriginal peoples’ emphasises the diversity of Aboriginal languages, communities, cultural practices and spiritual beliefs.

Torres Strait Islander

A Torres Strait Islander is a person or descendant from the Torres Strait Islands, which are located to the north of Cape York Peninsula between mainland Australia and New Guinea. The term ‘Torres Strait Islander’ refers to people of Torres Strait Islander origin, whether or not they are also of Aboriginal origin. Many people are both Aboriginal and Torres Strait Islander.

- Use upper case ‘T’, ‘S’ and ‘I’ for Torres Strait Islander.
- The term should be used as an adjective rather than a noun (i.e. Torres Strait Islander community, Torres Strait Islander peoples).
- Never abbreviate ‘Torres Strait Islander’ as this is considered offensive.

Traditional Owners

Traditional Owners are directly descended from the original Aboriginal and Torres Strait Islander inhabitants of a culturally defined area of land or Country. Traditional Owners have ongoing spiritual and cultural ties to this Country that are derived from the traditions, observances, customs, beliefs and / or history of the original Aboriginal and Torres Strait inhabitants of the area.

- Use ‘Traditional Owner’ to refer to an Aboriginal and Torres Strait Islander person or group as defined above.

Koori and other terms

‘Koori’ and other terms are directly derived from Aboriginal languages and are often used by Aboriginal peoples in specific areas when referring to themselves. Note that many Aboriginal peoples from other areas of Australia reside within Victoria and still use their traditional names. Always check with the local Aboriginal community about using this type of terminology. The following words are commonly used in each State and Territory:

- “Koori” or “Koorie”, which is a New South Wales term that is used by many Aboriginal people in Victoria and New South Wales
- “Palawa”, which is usually used in Tasmania
- “Murri”, which is usually used in north-west New South Wales and Queensland
- “Nunga”, which is usually used in South Australia
- “Yolngu”, which is usually used in the Northern Territory (north-east Arnhem Land)
- “Anangu”, which is usually used in Central Australia
- “Noongar”, which is usually used in Western Australia

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First Nations

'First Nations' is an inclusive term used when referring to a group that is comprised of members of the Aboriginal and Torres Strait Islander community.

Indigenous (Australian)

'Indigenous people' or 'Indigenous peoples' is often used as a non-specific term to describe Aboriginal and Torres Strait Islander people.

- Avoid using the term 'Indigenous' as many Aboriginal and Torres Strait Islander people feel the term diminishes their Aboriginality and is not appropriate to use. It is recommended that staff use the term 'Aboriginal and Torres Strait Islander'
- The term 'Indigenous' is now the primary term when referring to native flora and fauna
- Using 'indigenous' with a lower case 'i' can be used to refer to indigenous people from other parts of the world, and is not referring solely to Indigenous people of Australia

Aboriginality

Government agencies and community organisations usually accept three 'working criteria' as proof or confirmation of Aboriginal or Torres Strait Islander heritage. This follows the working definition as defined by the Federal Government. This definition states that an Aboriginal or Torres Strait Islander person is someone who is:

1. of Aboriginal and/or Torres Strait Islander descent;
2. who identifies as an Aboriginal or Torres Strait Islander, and
3. is accepted as such by the community in which he or she lives.

Not all Aboriginal and Torres Strait Islander people are dark-skinned.

It is offensive to question the 'amount' of Aboriginal and/or Torres Strait Islander 'blood' or to expect an Aboriginal and/or Torres Strait Islander person to divide their Aboriginality into parts. It is particularly offensive to refer to labels such as 'full-blood', 'half-caste' or 'quarter-caste' as these labels were derived from past government policies and definitions of Aboriginal and Torres Strait Islander peoples. These labels are considered racist and oppressive terms and should never be used.

3. Other terminology

Country

'Country' is a term used to describe a culturally defined area of land associated with a culturally distinct group of people or Nation. 'Country' also refers to the diverse relationships, deep connections and understandings that Aboriginal and Torres Strait Islander people have to the land and environment.

- 'Country' is often used by Aboriginal and Torres Strait Islander people to describe family origins and associations to parts of Australia. It is spoken of like a person: we speak to country, we sing to country, we worry about country, and we long for country.
- Use 'Country' to refer to a culturally defined area of land e.g. Dja Dja Wurrung Country, Eastern Maar Country, Wadawurrung Country, Wotjobaluk Country.
- 'Caring for country' - means participating in interrelated activities on Aboriginal lands and seas with the objective of promoting ecological, spiritual and human health. It is also a community driven movement towards long-term social, cultural, physical and sustainable economic development in rural and remote locations, simultaneously contributing to the conservation of globally valued environmental and cultural assets.

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Community

Within Aboriginal and Torres Strait Islander culture, the term ‘community’ takes on different meanings and refers to Country, (extended) family ties, and shared experience.

- Use the term ‘community’ to refer to Aboriginal and Torres Strait Islander peoples living within a geographical region, remaining mindful of the diversity of Aboriginal and Torres Strait Islander people within that ‘community’.
- An Aboriginal and Torres Strait Islander person may belong to more than one community, such as where they come from, where their family is, and where they live or work.
- ‘Community’ is about inter-relatedness and belonging within Aboriginal and Torres Strait Islander cultures.

Nation

‘Nation’ refers to a culturally distinct group of people associated with a culturally defined area of land or country.

Clan

A clan is a named, local descent group, larger than a family but based on family links through a common ancestry. A clan is a subset of a Nation. While some Aboriginal and Torres Strait Islander peoples may use this term, its usage should be respected. It is generally not appropriate for non-Aboriginal and Torres Strait Islanders to use this term and, if unsure, guidance should be sought from local Aboriginal and Torres Strait Islander peoples or organisations.

Elder

Elders are highly respected members of their communities and are recognised as the custodians of cultural knowledge and beliefs passed on from generation to generation. Elders are chosen and accepted by their communities as people who have permission to disclose cultural knowledge and beliefs. They have a significant role in preserving and passing on culture, guiding younger members of the community, and making guiding decisions for the wellbeing of the whole community.

- Always use an uppercase ‘E’ when using the term ‘Elder’.
- In some instances, Aboriginal and Torres Strait Islander peoples above a certain age will refer to themselves as Elders. However, it is important to be aware that in traditional Aboriginal and Torres Strait Islander cultures, age does not necessarily mean that one is a recognised Elder.
- It is important to ensure recognised Elders (or other respected community representatives) are involved in negotiations with Aboriginal and Torres Strait Islander communities where possible. While it is important to negotiate with recognised Elders or other respected community members, this should not replace negotiation with local Aboriginal and Torres Strait Islander organisations for advice and direction.

For Pyrenees, these organisations include the Registered Aboriginal Parties (Wadawurrung Traditional Owners Aboriginal Corporation, Dja Dja Wurrung Clans Aboriginal Corporation, Barengi Gadjin Land Council Aboriginal Corporation, Eastern Maar Aboriginal Corporation).

Sister / Brother / Cousin / Uncle / Aunty

In non-Aboriginal culture, these terms are used to refer to familial relationships. However, these terms have very different meanings in Aboriginal and Torres Strait communities. They are used as a greeting to acknowledge a person as a sign of respect. For example, younger members of the community will generally use the term ‘Uncle’ or ‘Aunty’ when referring to adults as a sign of respect.

However, this does not necessarily mean that people are related as in non-Aboriginal culture.

Non-Aboriginal people should not refer to someone as ‘Aunty’, ‘Uncle’, ‘Cuz’, ‘Sis’ or ‘Bruz’ unless you are invited to do so.

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Mob

'Mob' is a term that is often used to refer to a group of Aboriginal and Torres Strait Islander people associated with a particular place. The term does not have the same negative connotations as when used in mainstream English.

- 'Mob' is an important term for Aboriginal and Torres Strait Islander peoples and is often used in a friendly way to describe who they are and where they are from. 'Mob' is generally used by and between Aboriginal and Torres Strait Islander peoples.
- It may not be appropriate for non-Aboriginal people to use this term unless this is known to be acceptable.

Registered Aboriginal Parties

Registered Aboriginal Parties (RAPs) are organisations that hold decision-making responsibilities under the Aboriginal Heritage Act 2006 for protecting Aboriginal cultural heritage in a specified geographical area. RAPs have important roles and functions in managing and protecting Aboriginal cultural heritage in Victoria. RAP appointments are determined by the Victorian Aboriginal Heritage Council. There are currently 10 RAPs in Victoria. The Wadawurrung Traditional Owners Aboriginal Corporation, Dja Dja Wurrung Clans Aboriginal Corporation, Barengi Gadjin Land Council Aboriginal Corporation and Eastern Maar Aboriginal Corporation are the RAPs on the land on which the Pyrenees Shire operates in. For more information on the tasks performed by RAPs, visit the Victorian Government's Aboriginal Victoria website. www.vic.gov.au/aboriginalvictoria/heritage/registered-aboriginal-parties.html

Stolen Generation

The term 'Stolen Generation' refers to the Aboriginal and Torres Strait Islander persons who were forcibly removed as children from their families, homes and communities, in accordance with government policy at the time. Children were removed by churches, welfare bodies and government agencies and placed in institutional care or with non-Aboriginal and Torres Strait Islander foster families.

Native Title

Native Title is the recognition under the common law of Australia that Aboriginal and Torres Strait Islander peoples hold pre-existing rights and interests to the land and waters.

Native title was first accepted into Australian law following the High Court of Australia's historic decision in 1992 regarding *Mabo v Queensland (No 2)* [1992] HCA 23; (1992) 175 CLR 1 (*Mabo*). Known as the *Mabo No. 2* decision, this decision recognised that the rights possessed by Aboriginal and Torres Strait Islander people under their system of traditional laws and customs survived colonisation. The native title of a particular group is defined by the traditional laws and customs observed by that group of people.

Following the *Mabo No. 2* decision, the Federal Government enacted the *Native Title Act 1993 (Cth)*, giving statutory recognition and protection of native title. The Act also lays out the procedures for making a claim for a determination of native title through the courts.

For native title rights and interests to be recognised, it must be established that:

- The native title claim group have rights and interests that are possessed under traditional laws acknowledged, and traditional customs observed;
- The native title claim group by those laws and customs have a connection with the land or water; and
- That those rights and interests are recognised by the common law of Australia.

4. Aboriginal and Torres Strait Islander protocols

Welcome to Country

A Welcome to Country ceremony is conducted by a Traditional Owner to welcome people visiting their Country. This protocol is delivered at the beginning of a meeting, event or ceremony, and is an important mark of respect for Aboriginal and Torres Strait Islander peoples. A Welcome to Country generally takes the form of speeches of welcome, but may also include traditional dance, singing and smoking ceremonies.

- A Welcome to Country should be arranged for all major public or significant forums and events, and especially for any function or milestone of significance for the Aboriginal and Torres Strait Islander community.
- A Welcome to Country can only be conducted by a representative of the Traditional Owner Group.
- Always use upper case when referring to 'Welcome to Country' in writing.

A Welcome to Country must be arranged through the Registered Aboriginal Parties (RAPs) for the Pyrenees region. See [Resources](#) section for contact details of the RAPs.

Acknowledgement of Country

An Acknowledgement of Country is a protocol delivered at the opening of meetings, conferences, special events and official functions. It is a way for other people to acknowledge and pay respects to the Traditional Owners of the land on which they are speaking. Unlike a Welcome to Country, an Acknowledgement of Country can be given by any non-Aboriginal person or an Aboriginal and Torres Strait Islander person who is not a Traditional Owner. It can be delivered with or without a Welcome to Country.

- An Acknowledgement of Country should be given:
 - By the first speaker but subsequent speakers may also choose to acknowledge the Traditional Owners.
 - At the start of all major events and public functions, forums, larger meetings (i.e. 10 or more people), exhibitions, training sessions etc.
 - At the start of meetings at which people from external organisations are present.
 - At the start of meetings at which Aboriginal and Torres Strait Islander persons are present.
 - The wording used in the Pyrenees Shire at various locations is as follows:

Dja Dja Wurrung (Waubra, Lexton, Avoca, Moonambel, Natte Yallock and Redbank) -

Pyrenees Shire Council acknowledges the Wadawurrung, Dja Dja Wurrung, Eastern Maar Peoples and Wotjobaluk, Jaadwa, Jadawadjali, Wergaia and Jupagulk Nations whose land the Pyrenees Shire operates in.

We would like to acknowledge the Dja Dja Wurrung People as the Traditional Owners of the land on which we meet today. We pay our respects to their Ancestors and Elders past and present and recognise them for their stewardship and continuing connection to Country

Wadawurrung (Beaufort, Brewster and Snake Valley)

Pyrenees Shire Council acknowledges the Wadawurrung, Dja Dja Wurrung, Eastern Maar Peoples and Wotjobaluk, Jaadwa, Jadawadjali, Wergaia and Jupagulk Nations whose land the Pyrenees Shire operates in.

We would like to acknowledge the Wadawurrung People as the Traditional Owners of the land on which we meet today. We pay our respects to their Ancestors and Elders past and present and recognise them for their stewardship and continuing connection to Country.

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Eastern Maar (Raglan and Crowlands)

Pyrenees Shire Council acknowledges the Wadawurrung, Dja Dja Wurrung, Eastern Maar Peoples and Wotjobaluk, Jaadwa, Jadawadjali, Wergaia and Jupagulk Nations whose land the Pyrenees Shire operates in.

We would like to acknowledge the Eastern Maar People as the Traditional Owners of the land on which we meet today. We pay our respects to their Ancestors and Elders past and present and recognise them for their stewardship and continuing connection to Country.

Wotjobaluk, Jaadwa, Jadawadjali, Wergaia, and Jupagulk (small part of Landsborough)

Pyrenees Shire Council acknowledges the Wadawurrung, Dja Dja Wurrung, Eastern Maar Peoples and Wotjobaluk, Jaadwa, Jadawadjali, Wergaia and Jupagulk Nations whose land the Pyrenees Shire operates in.

We would like to acknowledge the Wotjobaluk, Jaadwa, Jadawadjali, Wergaia and Jupagulk Nations as the Traditional Owners of the land on which we meet today. We pay our respects to their Ancestors and Elders past and present and recognise them for their stewardship and continuing connection to Country.

No Traditional Owners (Landsborough Resource Centre, Barkly)

Pyrenees Shire Council acknowledges the Wadawurrung, Dja Dja Wurrung, Eastern Maar Peoples and Wotjobaluk, Jaadwa, Jadawadjali, Wergaia and Jupagulk Nations whose land the Pyrenees Shire operates in.

We would like to acknowledge Aboriginal Peoples as the Traditional Owners of the land on which we meet today. We pay our respects to their Ancestors and Elders past and present and recognise them for their stewardship and continuing connection to Country.

The above wording is also suitable for when outside the Pyrenees Shire and you are not aware of who the Traditional Owners are.

Acknowledgement of Country Signage

All Pyrenees Shire Council buildings including Beaufort Council Offices, Beaufort Resource Centre, Avoca Information Centre, Beaufort Depot and Avoca Depot, as well as those managed by Community Asset Committees, including, Beaufort Community Bank Complex, Brewster Hall, Landsborough Community Resource Centre, Lexton Community Centre, Snake Valley Hall and Waubra Community Hub have aluminium Acknowledgement of Country signs affixed to them.

All new community assets should also have Acknowledgement of Country signs incorporated to their design and development.

Each Traditional Owner has preferred wording for Acknowledgement of Country signage:

Dja Dja Wurrung

We are proud to acknowledge Dja Dja Wurrung as the Traditional Owners of this Country. Signs are to be purchased directly from Dja Dja Wurrung: info@djadjawurrung.com.au.

Wadawurrung

Pyrenees Shire Council acknowledges the Wadawurrung People as the Traditional Owners of this land, along with their continuing connection to land, waters and Culture. We pay our respect to their Ancestors and Elders past, present and emerging.

No Traditional Owner

Pyrenees Shire Council acknowledges Aboriginal People as the Traditional Owners of this land, along with their continuing connection to land, waters and Culture. We pay our respect to their Ancestors and Elders past, present and emerging.

Council's graphic design contractor, 61 Design has a template for Wadawurrung and No Traditional Owner signs.

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Smoking ceremony

A Smoking Ceremony is undertaken in Aboriginal communities to cleanse the space. The ceremony is a purification ritual and is always undertaken by a Traditional Owner who has specialised cultural knowledge. As per a Welcome to Country ceremony, this needs to be booked through the relevant Registered Aboriginal Party.

Sorry Business

'Sorry Business' refers to the period of mourning for a deceased Aboriginal and Torres Strait Islander person. In many Aboriginal and Torres Strait Islander communities it is offensive to refer to a deceased person by name or to show photographic images of the person during the mourning period, unless agreed to by family members. Mourning periods differ between communities and sometimes may last for a week, a year or an indefinite period. Before using the name of a deceased person or publishing their image, it is essential to obtain the family's permission.

Intellectual property and cultural copyright

Cultural copyright and the protection of intellectual property are key issues when working with Aboriginal and Torres Strait Islander communities. Aboriginal and Torres Strait Islander peoples are the custodians of their culture and have a right to own and control their own heritage. Aboriginal and Torres Strait Islander intellectual copyright covers all forms of traditional cultural expression, such as traditional stories, music, dance, song, and artistic works and designs.

If an employee wishes to access and make use of Aboriginal and Torres Strait Islander cultural materials or knowledge, it is important to gain permission from relevant individuals or organisations. Some of this may also be registered on the Intangible Heritage Register, in accordance with the *Aboriginal Heritage Act 2006*. The relevant compliance process will need to be adhered to.

Aboriginal knowledge and remuneration

Aboriginal and Torres Strait Islander peoples are the owners and holders of their culture and knowledge. Any person who is engaged in a cultural capacity – such as performing traditional dance, music, delivering speeches, providing an artwork or participating in a project – are entitled to request remuneration for their time and expertise. At the Council, it is expected that any Aboriginal and Torres Strait Islander person who is engaged by the Council for their cultural knowledge should be remunerated appropriately for their time and service.

Use of Aboriginal and Torres Strait Islander images, photographs, film

Before filming or taking photographs for inclusion in any publications or other media, including the Council's own publications, written consent must always be obtained before using their image. The person must be completely briefed as to how the image will be used and how long it will be used for.

In addition:

- Always ensure that images of Aboriginal people or persons are used in an appropriate manner e.g. that the image is representative of the local Aboriginal and Torres Strait Islander community of Pyrenees.
- Many Aboriginal communities consider displaying an image of a deceased person as disrespectful. Do not use these images.

Employment

Aboriginal and Torres Strait Islander employees bring unique knowledge, skills and expertise to the workforce and understand the needs and aspirations of the Aboriginal and Torres Strait Islander community.

By employing Aboriginal or Torres Strait Islander people, Council will gain better insight into the Indigenous community, helping us to make more considered, thoughtful choices. Cross-cultural awareness will improve, enhancing relationships with suppliers and customers from different cultural backgrounds.

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The Pyrenees Shire Council aims to contribute as an employer to the 'Closing the Gap' agenda. It is committed to improve representation of Aboriginal and Torres Strait Islander peoples in the Local Government Sector.

The strategic focus areas are:

- Cultural Integrity – improving and embedding the understanding of Aboriginal and Torres Strait Islander culture in the workplace to support the development of culturally-safe workspaces and services, and creating a more inclusive municipality.
- Career Pathways – diversify and strengthen the pathways into and across the Local Government Sector.
- Career Development and Advancement – individual career development and advancement plans supported by targeted development initiatives and advancement opportunities.

Pyrenees Shire Council will continue to invest for the future by building a talent pipeline through direct recruitment, professional development and decreasing the relative separation rates of Aboriginal and Torres Strait Islander employees.

Procurement

The Victorian Government has committed to a one per cent Aboriginal business procurement target by 2019-2020. The Victorian Government defines an Aboriginal business as:

- at least 50% Aboriginal and/or Torres Strait Islander-owned
- undertaking commercial activity
- main business location is in Victoria

Tharamba Bugheen – Victorian Aboriginal Business Strategy 2017-2021 highlights that the Victorian Aboriginal business sector is large, diverse, and growing. The sector includes for-profit businesses, Traditional Owner corporations, social enterprises and community enterprises in metropolitan and regional areas. Land-based Aboriginal businesses, including Traditional Owner corporations, are active in several fields, including primary production, natural resource management, ecosystem services and cultural tourism.

Pyrenees Shire Council is committed to engaging First Nations businesses where practicable and supporting them to grow and employ more people resulting in increased First Nations' peoples entrepreneurship and business development, as well as enhanced opportunities for Aboriginal and Torres Strait Islander peoples to participate fully in the economy.

5. Tips for effective communication

All communications with Aboriginal and Torres Strait Islander peoples should be respectful and culturally sensitive. When communicating with Aboriginal and Torres Strait Islander people, it is important for staff to have an awareness of the local Aboriginal and Torres Strait Islander community, to use appropriate language, and to be aware of potential barriers to engagement. These barriers may stem from poor experience in dealing with mainstream organisations or the impact of past government policies and practice.

General considerations when communicating with Aboriginal and Torres Strait Islander people include:

- Demonstrate respect. This can be done through:
 - Paying attention to and having an awareness of local protocols and traditions;
 - Acknowledging the Traditional Owners of the land at the start of meetings, events and other public functions;
 - Showing an awareness of, sensitivity and respect for Aboriginal and Torres Strait Islander cultures;
 - Being present and listening well to community members; and
 - Listening to and following the advice of local community members and Elders.
- Take the time to build trust, rapport and positive relationships with community.
- Use clear and accurate language e.g. avoid acronyms, technical terms and bureaucratic language.
- Always work in partnership with community and seek input and advice right from the start when planning and developing projects. Consultation should be ongoing.

- Be aware of the considerable demands, often limited resources, and time pressures placed on the Registered Aboriginal Parties, local Aboriginal community organisations and individual community members.
- Allow sufficient (and often longer) time for consultation with community.
- Engage with community in a space that is culturally safe, welcoming or most comfortable for community members. Often this means engaging with community at their workplace, a neutral meeting space or at a venue chosen by community members.
- Take the initiative and increase your own knowledge and understanding of Aboriginal and Torres Strait Islander cultures, heritage and issues.
- Undertake cultural awareness training and other workshops especially for Councillors and Council staff.
- Show your support by becoming involved and attending local events and community activities, such as Reconciliation Week, NAIDOC Week and other events throughout the year.
- Be aware of the Council's obligations under the Recognition and Settlement Agreement to ensure successful engagement.
- Be aware of the Council's legal responsibility under the Aboriginal Heritage Act 2006 as, in some instances, engagement with the Traditional Owner Group is required under law.

6. Aboriginal and Torres Strait Islander flags

The Council's flag flying protocol includes the Aboriginal flag being flown permanently at the Beaufort Council Offices.

Aboriginal flag

The Aboriginal Flag was designed by Harold Thomas in 1971, a Luritja man from Central Australia. It has come to represent the unity of Aboriginal people. The symbolic meaning of the flag colours are:

- Black representing the Aboriginal people of Australia.
- Red representing the red earth, the red ochre and a spiritual relation to the land.
- Yellow representing the sun, the giver of life and protector.



Torres Strait Islander flag

The Torres Strait Islander Flag was designed by the late Bernard Namok from Thursday Island and was created as a symbol of unity and identity for Torres Strait Islander people. The flag was recognised by the Aboriginal and Torres Strait Islander Commission in June 1992 and given equal prominence with the Aboriginal flag.

The Torres Strait Islander flag has three horizontal panels:

- The green represents the land.
- The black represents the Indigenous people.
- The blue represents the sea.
- The white represents peace.
- The five points of the star represents the five major Island groups.

The star also represents the navigation, a symbol of the seafaring culture of the Torres Strait. The panels are divided by thin black lines and the white Dhari (traditional headdress) sits in the centre and represents Torres Strait Islander people.



7. Aboriginal and Torres Strait Islander Calendar

January 26

Australia Day / Invasion Day / Survival Day

January 26 has multiple meanings. It is considered a day of celebration for many non-Aboriginal Australians. However, for Aboriginal and Torres Strait Islander peoples, January 26 is considered a day of mourning. It represents invasion, dispossession and the loss of culture and sovereignty.

In 1938 on the 150th anniversary of the landing of the first fleet in Sydney Cove, a 'Day of Mourning' was organised by Aboriginal leaders in Sydney. To many since then, January 26 has become known as 'Invasion Day'. It represents the beginning of unlawful invasion and the devastating impacts of colonisation, which are still felt by Aboriginal communities today. Many Aboriginal and Torres Strait Islander peoples also choose to refer to January 26 as 'Survival Day' in acknowledgement of the survival of their ongoing traditions and culture.

The day is marked by Aboriginal and Torres Strait Islander peoples across the country through marches, rallies and concerts. The Invasion Day rally and *Balit Narrun Festival* (Share the Spirit) is held annually in Melbourne.

February 13

Anniversary of the National Apology

The Apology to Australia's Aboriginal and Torres Strait Islander people was delivered by then-Prime Minister, Kevin Rudd on February 13, 2008. The National Apology acknowledged members of the Stolen Generations and apologised for past laws, policies and practices and the trauma these policies have caused for Australia's First Nation peoples.

April 2

National Close the Gap on Indigenous Health Equality Day

The Close the Gap campaign, launched in 2006, involves a coalition of peak Aboriginal and Torres Strait Islander and mainstream health bodies, non-government organisations and human rights organisations advocating for health and life expectancy equality by 2030. The Close the Gap campaign is working towards a major goal – to close the gap in health and life expectancy outcomes between Aboriginal and Torres Strait Islander peoples and non-Aboriginal Australians within a generation. The first National Close the Gap Day was held in 2007 and has since become a growing National movement with events held annually across Australia.

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May 26

National Sorry Day

Sorry Day has been held on 26 May across Australia since 1998 to raise awareness of the forcible removal of Aboriginal and Torres Strait Islander peoples from their families and homes (stolen generation). This annual event acknowledges the painful effects of the forcible removal policies and its impact on the children that were removed and their families.

May 27 to June 3

National Reconciliation Week

National Reconciliation Week is a National campaign, held from May 27 to June 3, to celebrate and build respectful relationships between Aboriginal and Torres Strait Islander peoples and other Australians.

It commemorates two significant milestones in the reconciliation journey – the successful 1967 Referendum and the 1992 Mabo decision by the High Court of Australia to recognise native title rights. The week is a time for all Australians to learn about our shared histories, cultures and achievements, and to explore how each of us can join the National reconciliation effort.

For more information, visit Reconciliation Australia. www.reconciliation.org.au

June 3

Mabo Day

This date marks the anniversary of the landmark decision made by the High Court in 1992, recognising the rights of Aboriginal and Torres Strait Islander peoples as the Traditional Owners of their land for the first time. The legal case was brought by Torres Strait Islander Eddie Mabo and others, and challenged the concept of '*terra nullius*' that claimed Australia was unoccupied before British settlement. This decision also altered the foundation of land law in Australia and led to the Australian Parliament passing the Native Title Act in 1993.

First Full Week of July

NAIDOC Week

NAIDOC Week is held on the first full week of July each year and is a celebration of the history, culture and achievements of Aboriginal and Torres Strait Islander peoples. NAIDOC originally stood for 'National Aborigines and Islanders Day Observance Committee'. This committee was once responsible for organising National activities during NAIDOC Week and its acronym has since become the name of the week itself. Visit www.naidoc.org.au for exact dates and more information.

August 4

National Aboriginal and Torres Strait Islander Children's Day

National Aboriginal and Torres Strait Islander Children's Day is held annually on August 4. The day was first celebrated in 1998 by the Secretariat of National Aboriginal and Islander Child Care, the National non-government peak body for Aboriginal and Torres Strait Islander children. The day is a celebration of Aboriginal and Torres Strait Islander children.

August 9

International Day of the World's Indigenous Peoples

In 1994, the United Nations declared August 9 as the International Day of the World's Indigenous Peoples. The date marks the day of the first meeting, in 1982, of the UN Working Group on Indigenous Populations of the Sub-Commission on the Promotion and Protection of Human Rights.

8. Boundaries and languages

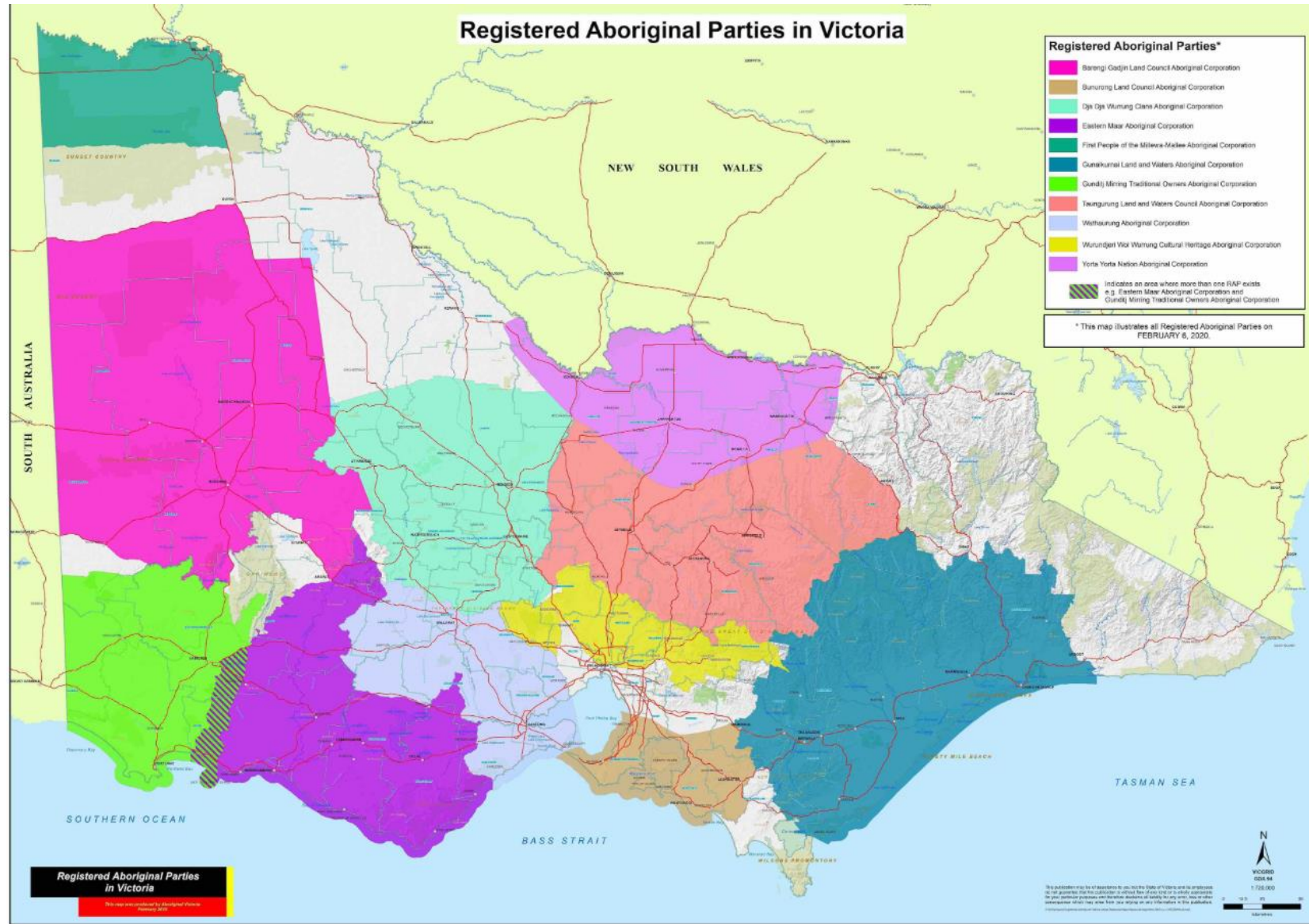


Figure 2. Victorian Registered Aboriginal Parties 2020 (Maggolee: <http://www.maggolee.org.au/registered-aboriginal-parties-map/>)

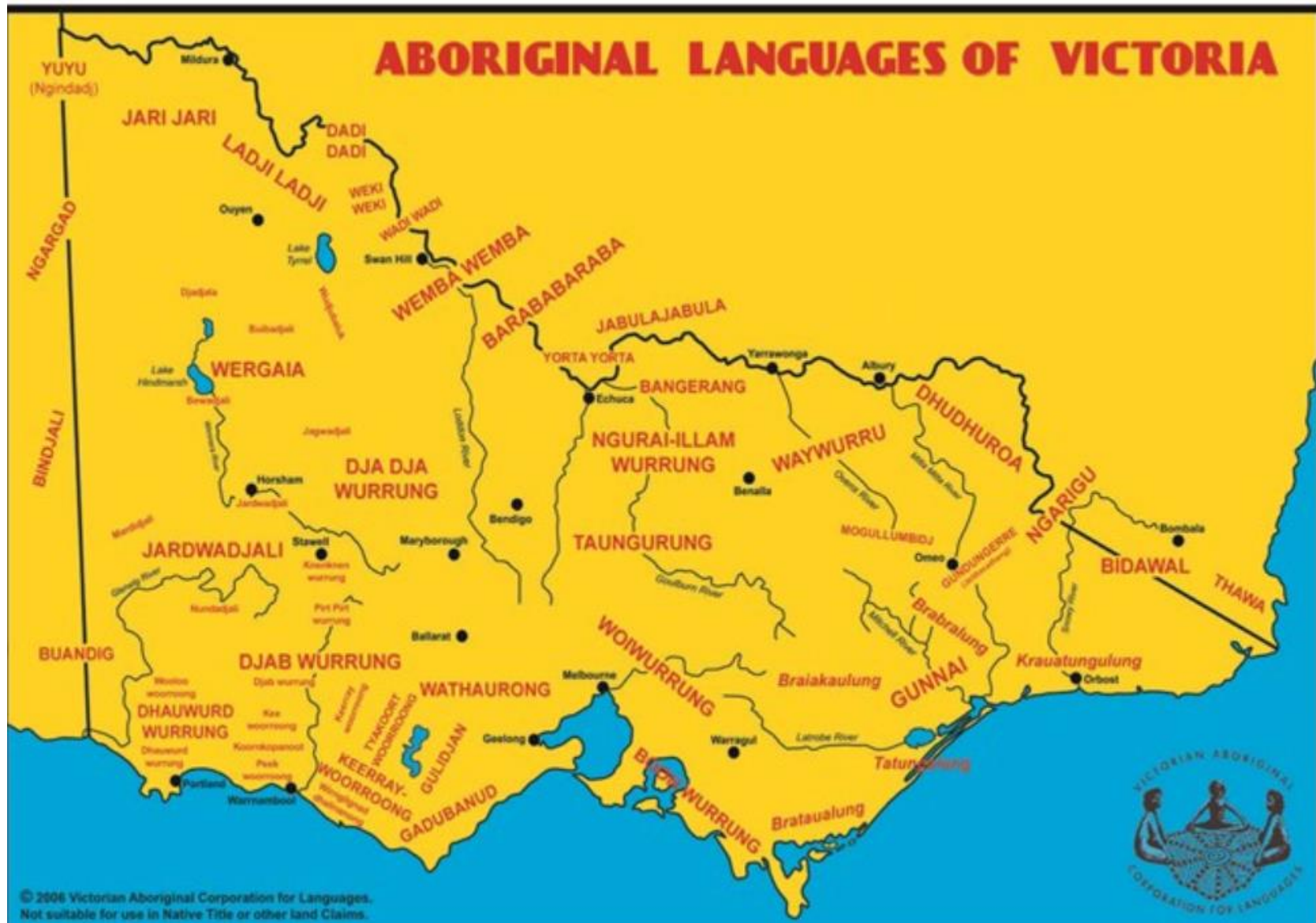


Figure 3. Victorian Aboriginal Languages 2006 (Victorian Aboriginal Corporation for Languages:
<https://cv.vic.gov.au/stories/aboriginal-culture/our-story/vacl-language-map-of-victoria/>)

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9. Resources

Aboriginal and Torres Strait Islander Healing Foundation

The Healing Foundation is a National Aboriginal and Torres Strait Islander organisation that partners with communities to address the ongoing trauma caused by actions like the forced removal of children from their families.

www.healingfoundation.org.au

Aboriginal Victoria

www.vic.gov.au/aboriginalvictoria

Australian Government Indigenous Affairs

www.indigenous.gov.au

Australian Institute of Aboriginal and Torres Strait Islander Studies (AIATSIS)

www.aiatsis.gov.au

Barengi Gadjin Land Council

Barengi Gadjin Land Council represents Traditional Owners from the Wotjobaluk, Jaadwa, Jadawadjali, Wergaia and Jupagulk peoples.

<https://www.bglc.com.au/>

Closing the Gap, Department of Prime Minister and Cabinet

The Prime Minister's annual report to Parliament on progress in Closing the Gap

www.closingthegap.pmc.gov.au

Dhelkunya Dja Land Management Board

A Traditional Owner Land Management Board responsible for the delivery of a Joint Management Plan for the Appointed Land under the Dja Dja Wurrung Recognition and Settlement Agreement between the State and the Dja Dja Wurrung Clans Aboriginal Corporation. The Appointed Land comprises six National parks in central Victoria that have been transferred to the Traditional Owners on Aboriginal Title.

www.dhelkunyadja.org.au

Djandak (Dja Dja Wurrung Enterprises Pty Ltd)

A company solely owned by Dja Dja Wurrung Clans Aboriginal Corporation (DDWCAC). Dja Dja Wurrung Enterprises Pty Ltd main purpose is conducting works in cultural heritage and environmental services and supporting the regional investment in Central Victoria.

www.djadjawurrung.com.au/enterprise

Dja Dja Wurrung Clans Aboriginal Corporation (DDWCAC)

www.djadjawurrung.com.au

Dja Dja Wurrung Recognition Settlement Agreement, Department of Justice

www.djadjawurrung.com.au/enterprise

Eastern Maar Aboriginal Corporation

<https://easternmaar.com.au/>

Indigenous Workforce Strategy

<https://www.apsc.gov.au/indigenous-workforce-strategy>

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Koorie Heritage Trust

www.koorieheritagetrust.com.au

Local Aboriginal Network (LAN) and the LAN Five Year Plan 2016-2020

The Local Aboriginal Networks (LANs) are voluntary community networks, bringing Aboriginal people together to set priorities, develop community plans, improve social cohesion, and empower Aboriginal Victorians to participate in civic and community life.

www.vic.gov.au/aboriginalvictoria/communityengagement/local-aboriginal-networks

Maggolee: Local Government and Aboriginal communities working together

www.maggolee.org.au

NAIDOC Week

www.naidoc.org.au

Reconciliation Australia

A National organisation working to promote reconciliation between Aboriginal and Torres Strait Islander peoples and the broader Australian community and is involved in a number of National initiatives and programs.

www.reconciliation.org.au

Reconciliation Victoria

www.reconciliationvic.org.au

Victorian Aboriginal Business Directory

<http://directory.business.vic.gov.au/aboriginal>

Victorian Aboriginal Corporation Languages (VACL)

www.vaclang.org.au

Wadawurrung Traditional Owners Aboriginal Corporation

<https://www.wadawurrung.org.au/>