

Organisational Protocols for recognising traditional owners/custodians



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CEO Foreword

I am very pleased to be able to present our 'Organisational Protocols for Recognising Traditional Owners/Custodians'. Macedon Ranges is on the Country of three Traditional Owners and Aboriginal peoples have a strong and rich history in this area going back at least 26,000 years. This is evident in the range of significant Aboriginal sites within Macedon Ranges including Hanging Rock, Mount William, and Mount Macedon. These protocols are a way to recognise this Aboriginal history and culture in Macedon Ranges, as well as a way to promote respect and recognition of the Traditional Owners/Custodians.

The protocols are a collection of guidelines to advise staff and Councillors in recognising, and therefore respecting, the Traditional Owners/Custodians. By using them our organisation will further develop relationships with local Aboriginal leaders and the Registered Aboriginal Parties. Through these relationships we can develop a better understanding and commitment to engaging with and recognising Aboriginal priorities. In addition, through implementing these protocols the wider community will be able to share in Aboriginal culture and heritage, enabling better relationships between Indigenous people and other Australians.

The protocols are also reflective of Council's intention to do more work with Aboriginal and Torres Strait Islander people. Council has initiated the development of its first Reconciliation Action Plan. This plan will reflect the priorities of the three Traditional Owners/Custodians in Macedon Ranges and will be our guiding document, complemented by these protocols, in what sort of work Council does in the coming years with Aboriginal and Torres Strait Islander people and how we do it.

A handwritten signature in dark ink, appearing to read 'Margot Stork', with a long horizontal stroke extending to the right.

Margot Stork

Chief Executive Officer

Protocols for Recognising Traditional Owners/Custodians¹

1. Introduction

Traditional Owners/Custodians are Aboriginal and Torres Strait Islander people who have ongoing traditional and cultural connections to Country. Aboriginal peoples in Victoria were dispossessed of their traditional lands and often forced off their country onto missions and reserves following European settlement of Victoria. Many Aboriginal people do not live on their traditional lands today, however that does not diminish the rights or responsibilities of Traditional Owners/Custodians to their country.

Traditional Owners/Custodians have unique rights to their country and in some cases statutory authority in relation to land and natural resource management and heritage, stemming from Native Title and cultural heritage legislation.

These protocols recognise the unique position of Aboriginal peoples in Australian culture and history and specifically in Macedon Ranges Shire. There are three Traditional Owners/Custodians in Macedon Ranges Shire: the Dja Dja Wurrung ('jah-jah wuh-rung'); Taungurung ('tun-guh-rung'); and Wurundjeri Woi Wurrung ('wuh-roon-er-ee'). The protocols will promote respect and recognition of these Traditional Owners/Custodians and enables the wider community to share in Aboriginal culture and heritage, facilitating better relationships between Aboriginal and Torres Strait Islander peoples and other Australians.

2. History of Aboriginal and Torres Strait Islander People in Macedon Ranges Shire²

There is evidence to suggest that Aboriginal people have lived in the Macedon Ranges for at least 26,000 years. The Wurundjeri Woi Wurrung, Dja Dja Wurrung and Taungurung lived in clearly demarcated territories defined by tribal language, and bounded by geographical features such as mountain ridges, creeks or rivers. These three communities, along with the Wathaurung and Boonerwung, make up the federation of the Kulin Nation. Each community in the Kulin Nation is distinct and is made up of smaller land-owning communities (or clans) but they all share a defining social moiety (totem) either Bundjil, the eagle, or Waa, the crow. An individual's moiety traditionally dictated behaviour, social relationships and marriage partners.

The Wurundjeri Woi Wurrung peoples lived on the lands in and around the Yarra River and Maribyrnong watershed, which extended northwards to include the Macedon Ranges and the current towns of Gisborne, Hesketh, Lancefield, Macedon, Riddells Creek and Romsey.

¹ Different Registered Aboriginal Parties use either the term 'traditional owners' or 'traditional custodians'. The Dja Dja Wurrung and Taungurung prefer 'traditional owners', while the Wurundjeri Woi Wurrung use 'traditional custodians'. In this document both will be referred to but its use in practice should reflect the specific traditional owner/custodians preferences.

² The text below can be used as preambles in official Council documents and other publications.

The Dja Dja Wurrung peoples (also known as the Djaara Djaara people) covered a very large area of central Victoria, including land around the present towns of Woodend and Malmsbury and the west side of the Campaspe River around Carlsruhe and Kyneton.

Taungurung peoples lived on lands that include the townships of Kyneton and Carlsruhe on the east side of the Campaspe River, and range through to Rushworth and Euroa in the north, extending east to Mt Buller.

Wurundjeri Woi Wurrung, Dja Dja Wurrung and Taungurung communities continue to be active today, working to manage and care for Country and develop strong and resilient communities.

As a result of colonial policies and demographic shifts there are other Aboriginal and Torres Strait Islander people living in Macedon Ranges who belong to different Traditional Owner groups outside of the Macedon Ranges. These Aboriginal and Torres Strait Islander people have their own histories and cultures that is also recognised by these protocols.

Significant Sites

There are a range of significant Aboriginal sites in Macedon Ranges³ including below:

Mount William/ Wil-im-ee Moor-ring

Mount William, north of Lancefield, is one of the most important cultural sites of the Wurundjeri Woi Wurrung people, with highly-prized green stone being extensively quarried for use as axe tools. Mount William was recently added to the National Heritage List in recognition of its national significance.

Hanging Rock

Hanging Rock is on the edge of several tribal boundaries and is believed to be a shared place which may have been used for gatherings.

Mt. Macedon/Geboor

At the base of Mount Macedon is an axe-grinding site important for the Gunung willam-balluk clan part of the Wurundjeri Woi Wurrung community. The stone from Mt. William was shaped and sharpened on the rock. Some of the finished axe heads were traded during night-time ceremonies held around Hanging Rock.

Yelka Park

Yelka Park was named after the word for this section of the Campaspe River which features heavily in local Aboriginal history as a major meeting and trading place between local Aboriginal

³ All Aboriginal cultural places and artefacts are protected by law in Victoria under the Aboriginal Heritage Act 2006. It is illegal to disturb or destroy a place and artefacts. If you believe you have found an artefact or a site of significance, report your find to Aboriginal Affairs Victoria.

clans. On this site, the Wurundjeri Woi Wurrung people from Mt William Quarry traded greenstone blanks that could be shaped into axe heads, spear points and scraping tools.”

3. Registered Aboriginal Parties in Macedon Ranges Shire

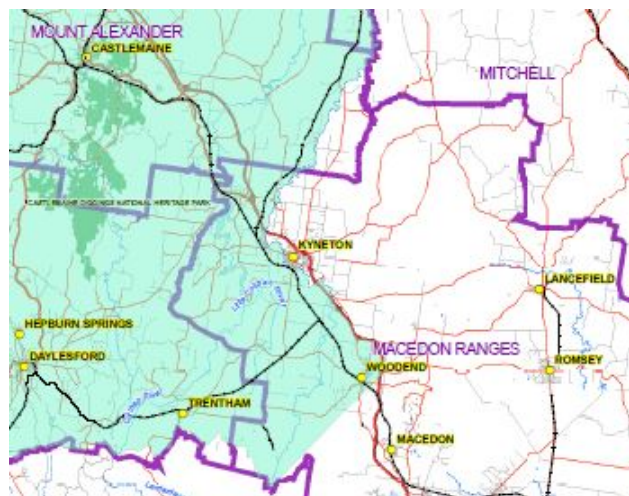
The Victorian Aboriginal Heritage Act 2006 (the Act) recognises Aboriginal people as the primary guardians, keepers and knowledge holders of Aboriginal cultural heritage. At a local level, Registered Aboriginal Parties (RAPs) are the voice of Aboriginal people in the management and protection of Aboriginal cultural heritage in Victoria.

Macedon Ranges Shire incorporates three RAPs reflecting the three Traditional Owners/Custodians: Dja Dja Wurrung, Taungurung; and Wurundjeri Woi Wurrung. These responsibilities are stated later in report. Council’s role in protecting and conserving places of Aboriginal cultural heritage significance, and in promoting community awareness of Aboriginal history and cultural heritage can only be achieved through effective relationships with RAPs.

3.1 Who are the RAPs in Macedon Ranges Shire?

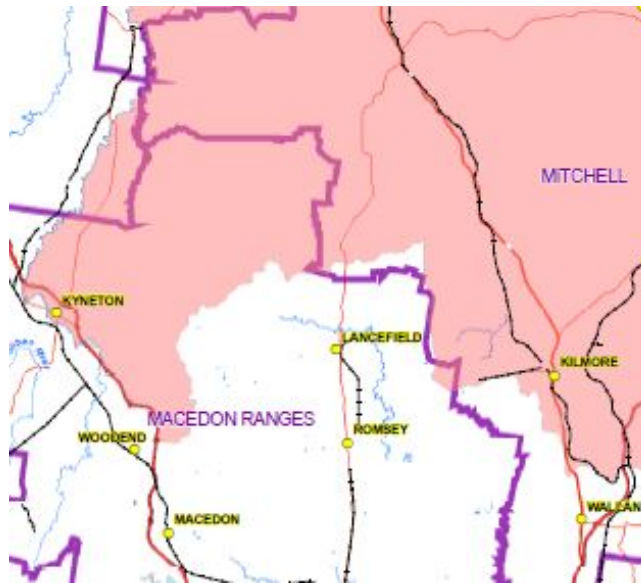
The three RAPs are listed below, as well as a map of the area that they cover in Macedon Ranges Shire and their most current contact details.

3.1.1. Dja Dja Wurrung Clans Aboriginal Corporation (DDWCAC)



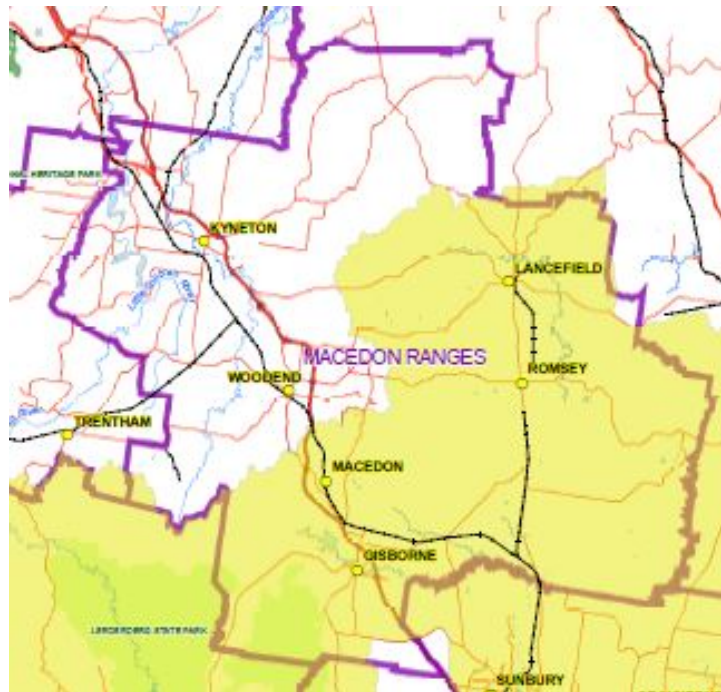
Contact Details:	
Rodney Carter Chief Executive Officer Email: ceo@djadjawurrung.com.au	
Address: 1/70 Powells Avenue, Bendigo 3552	Website: www.djadjawurrung.com.au
Postal: PO Box 1026, Bendigo VIC 3552	Phone: (03) 5444 2888

3.1.2. Taungurung Clans Aboriginal Corporation (TCAC)



Contact Details:	
Matthew Burns Chief Executive Officer Email: ceo@taungurung.com.au	
Address: 37 High Street Broadford VIC 3658	Website: www.taungurung.com.au
Postal: PO Box 505 Broadford, VIC, 3660	Phone: (03) 5784 1433

3.1.3. Wurundjeri Land and Compensation Cultural Heritage Council Aboriginal Corporation (WLCCHCAC)



Contact Details:	
Cheryl Krause Chief Executive Officer cherylk@wurundjeri.com.au	
Address: Level 1, Providence Building, Abbotsford Convent 1 St Heliers Street Abbotsford, VIC 3067	Webiste: www.wurundjeri.com.au
Phone: (03) 8673 0901	

3.2 Responsibilities of RAPs and when to engage with a RAP

RAPs have responsibilities under the Act relating to the management of Aboriginal cultural heritage, including:

- evaluating Cultural Heritage Management Plans
- providing advice on applications for Cultural Heritage Permits
- making decisions about Cultural Heritage Agreements
- providing advice or application for interim or ongoing Protection Declarations.

RAPs should be engaged with on any of the above issues (see below on Cultural Heritage Management Plans). In addition, RAPs can be engaged with during the development of planning schemes, invitations to Council events and activities and supporting Aboriginal participation in the management of public parks and places.

All engagement with RAPs provides an opportunity for Council to promote community awareness of Aboriginal history and cultural heritage and strengthen the formal and informal relationships between the Elders and people of each tribe and the civic and executive leadership of Council

3.3 Which RAP should I engage with?

Each RAP represents a Traditional Owner group and the land which they were stewards of. If you are clear about whom the Traditional Owners/Custodians of an area are and the associated RAP then contact that RAP directly using the contact details listed.

To accurately check a particular location, officers can use Intramaps. Using the 'basic enquiry' module, a check box can be selected to activate the RAP overlay. Alternatively, when a 'property enquiry' is performed, the appropriate RAP information will be in the information panel.

However, in some cases it may be unclear who the relevant RAP is. Traditionally, and in practice, land boundaries can be fluid with different traditional owners/custodians using and asserting ownership of land around the boundaries of recognised land areas. If it is unclear which RAP is the responsible group then you should contact both or all three RAPs to allow them to ascertain which RAP is responsible.

4. Recognition and Settlement Agreements

In 2010, acknowledging the difficult nature of having native title determined under the Native Title Act, the Victorian Government developed an alternate system for recognising the rights of Victorian Traditional Owners.

The Traditional Owner Settlement Act 2010 (Vic) provides a framework for negotiating an out-of-court settlement of native title for Traditional Owner groups without the need for the lengthy and costly processes that are usually required under the Native Title Act.

It enables Traditional Owners to enter into agreements with the Victorian State Government to achieve comprehensive settlement of claims with real and lasting benefits such as the grant of freehold land, joint management of public lands and the foundation for sustainable economic development. In return for entering into a settlement, Traditional Owners must agree to withdraw any native title claim, pursuant to the Native Title Act 1993 (Cth) and not to make any future native title claims.

Under the Act, a settlement package can include a **Recognition and Settlement Agreement** to recognise a traditional owner group and certain traditional owner rights over Crown land. As well as this there may be a **Land Use Activity Agreement** which allows traditional owners to comment on or consent to certain activities on public land, a Land Agreement which provides for grants of land in freehold title, a Funding Agreement to enable traditional owner corporations to manage their obligations and undertake economic development activities and a Natural Resource Agreement to recognise traditional owners' rights to take and use specific natural resources and provide input into the management of land and natural resources.

In 2013, the Dja Dja Wurrung Clans Aboriginal Corporation (DDWCAC) (on behalf of the Dja Dja Wurrung Traditional Owners) entered into a 'Recognition and Settlement Agreement' and in 2018, the Taungurung Clans Aboriginal Corporation (on behalf of the Taungurung Traditional Owners) also entered into a 'Recognition and Settlement Agreement'.

4.1 Land Use Activity Agreement (LUAA)

The LUAA is intended to provide clearly defined procedural rights for traditional owners over public land. Both the Dja Dja Wurrung and the Taungurung have an opportunity to have their say or consent to certain activities on Crown land, and in some cases, reasonable 'community benefits' are payable to them.

A LUAA applies to public (Crown) land with the exception of a number of exclusions, including:

- land where there is existing infrastructure (as defined in the LUAA)
- land where there is a specific planned future use (subject to criteria included in the LUAA)
- any other land that the state, at the time of entering into a LUAA, wishes to exclude from the operation of the LUAA (as agreed to by the traditional owner group).

The LUAA classifies activities on the settlement land into four categories: routine, advisory, negotiation and agreement. Any activities that are planned or take place on public land subject to a LUAA need to be classified into one of the four categories and the appropriate category procedure followed. If the correct procedure is not followed then Traditional Owners or RAPs may be able to issue a stop work order and seek a VCAT ruling on the activity.

To determine what category an activity is classified in officer should refer to the Dja Dja Wurrung LUAA Assessment Manual.

4.2 Local Government Engagement Strategy

Schedule 6 of the Dja Dja Wurrung Recognition and Settlement Agreement (and it is expected to be also included in the Taungurung Recognition and Settlement Agreement) is the Local Government Engagement Strategy. The strategy recognises Local governments have the potential to offer significant on-ground and practical means by which to improve the economic and social standing of Aboriginal people and communities within their municipal boundaries.

The 'Local Government Engagement Strategy' requires ongoing local government engagement and partnership with the Dja Dja Wurrung (and Taungurung) and lists a range of activities for local governments to focus on. These are listed in Appendix 1.

4.3 Impacts for Macedon Ranges Shire Council

Whenever any activities are planned or conducted on Crown land (except for the excluded areas) in the Dja Dja Wurrung or Taungurung settlement area, the LUAA should be consulted to see what category the proposed activity is and what the Council obligations to the Traditional owners are.

Council should also work to progress actions in the Local Government Engagement Strategy.

Protocols that Council commits to observe

5. Acknowledgement of Country and Welcome to Country

The process of 'Acknowledgement of Country' and 'Welcome to Country' recognises the unique position of Aboriginal people in Australian culture and history. Recognising this unique position and incorporating it as part of official protocol enables the wider community to share in Aboriginal culture and heritage, facilitating better relationships between Aboriginal and Torres Strait Islander people and other Australians.

5.1 What is an Acknowledgement of Country?

An Acknowledgement of Country recognises that the Macedon Ranges Shire has a strong and proud Aboriginal history and complex ownership and land stewardship systems stretching back many thousands of years. It pays respect to the Traditional Owners/Custodians.

5.2 When is an Acknowledgement of Country appropriate?

Generally, an Acknowledgement of Country should be given at all formal events, public forums and functions.

As a rule, an Acknowledgement of Country should be given at the following specific events/functions:

- All official Council Meetings
- All citizenship ceremonies
- Any public event/function
- Any official opening/unveiling/ launch
- Any event/function hosting external groups in the Shire
- Any meetings at Council with external people attending

5.3 Who should give the Acknowledgement of Country?

The first speaker at an event or function (following the welcome or in the absence of a welcome) should give the Acknowledgment of Country.

Subsequent speakers may also give an acknowledgement, however, this is a matter of personal preference and judgement in relation to the particular occasion.

It is the responsibility of the Council officer organising an event to ensure that an Acknowledgement of Country is conducted and should be included in all speech notes.

5.4 What form should the Acknowledgement of Country take?

Macedon Ranges Shire incorporates three Traditional Owners/Custodians: Dja Dja Wurrung, Taungurung; and Wurundjeri Woi Wurrung.⁴

It is important when conducting an Acknowledgment of Country that you identify the correct Traditional Owner/Custodian for site in which the gathering is taking place. The most accurate way is to use intramaps. Using the 'basic enquiry' module, a check box can be selected to activate the RAP overlay. Alternatively, when a 'property enquiry' is performed, the appropriate RAP information will be in the information panel.

Alternatively, below is a table of townships and the relevant Traditional Owner/Custodian whose land it is on.

Township	Traditional Owner
Carlsruhe (east of Campaspe river)	Taungurung
Carlsruhe (west of Campaspe river)	Dja Dja Wurrung
Kyneton (east of Campaspe river)	Taungurung
Kyneton (west of Campaspe river)	Dja Dja Wurrung
Gisborne	Wurundjeri Woi Wurrung
Hanging Rock	All three Traditional Owners
Lancefield	Wurundjeri Woi Wurrung
Macedon	Wurundjeri Woi Wurrung
Malmsbury	Dja Dja Wurrung
Riddells Creek	Wurundjeri Woi Wurrung
Romsey	Wurundjeri Woi Wurrung
Woodend	Dja Dja Wurrung

Once you have identified who the Traditional Owners/Custodians are the following Acknowledgement of Country should be used:

Acknowledgement of Country

Macedon Ranges Shire Council is on Dja Dja Wurrung, Taungurung and Wurundjeri Woi Wurrung Countries. I want to acknowledge that we are gathering today on the land of the

[Traditional Owner/Custodian] Peoples.

I would like to pay my respects to their Elders past, present and emerging and any Aboriginal and/or Torres Strait Islander People who may be here today.

⁴ Note on pronunciation

Dja Dja Wurrung = 'jah-jah wuh-rung'.

Taungurung = 'tun-guh-rung'.

Wurundjeri Woi Wurrung = 'wuh-roon-jer-ee woi-wur-rung'.

5.5 What is a Welcome to Country?

A Welcome to Country ceremony is performed by Aboriginal Traditional Owners/Custodians for people visiting their country. These ceremonies vary from speeches of welcome to traditional dance and smoking ceremonies.

5.6 When is a Welcome to Country appropriate?

If a function has broad impact on, or significance for, Aboriginal people or is connected to a significant Aboriginal site, a welcoming ceremony will be appropriate. A Welcome to Country may also be conducted as part of Reconciliation Week or NAIDOC week activities as per the current protocols.

A Welcome to Country should be conducted prior to the swearing in of a newly elected Council (every four years).

A Welcome to Country may also be conducted at other major public functions or events at the discretion of the organisers.

It is at the discretion of the organiser whether to give an Acknowledgment of Country prior to a Welcome to Country but it is not a requirement.

5.7 Who can perform a Welcome to Country?

A Welcome to Country should only be performed by a representative of the Traditional Owner group.

Asking an Aboriginal person to perform a Welcome to Country when they do not belong to the Traditional Owner group may cause them embarrassment and may offend the Traditional Owners/Custodians.

The organiser will need to ascertain who the traditional owners/custodians through their appointed RAP area maps. Contacting the relevant RAP should follow the current protocols on engaging with RAPs (below).

For Shire-wide events, such as the swearing in of a new Council, then the Welcome to Country should be rotated through each traditional owner group equally.

5.8 What wording should be used in performing the Welcome to Country ceremony?

There is no exact wording for Welcome to Country. As such, the content of the ceremony should be negotiated between the Council organiser and the provider with reference to the nature of the event and community practices. It is very important that the Aboriginal and Torres Strait Islander representative has been involved in and is comfortable with the arrangements.

5.9 Is there a fee for a Welcome to Country?

In providing cultural services such as Welcome to Country, Aboriginal and Torres Strait Islander people are using their intellectual property and should be appropriately remunerated.

Appropriate remuneration and/or assistance should be negotiated prior to the event with the Aboriginal and Torres Strait Islander representative and should take into consideration:

- Travel to and from the event
- Payment for performing the Welcome to Country
- Public profile of the event

6. Aboriginal and Torres Strait Islander Flags

6.1 Flying the Australian Aboriginal flag

Flying the Australian Aboriginal or Torres Strait Islander flags confirms our respect for Indigenous Australians. If there is only one flagpole available, the Australian Aboriginal Flag and the Torres Strait Islander Flag should not replace the Australian National Flag. If there are two flagpoles available, it is at the discretion of the authority concerned to determine which flag should be flown with the Australian National Flag.⁵

Currently the Australian and Aboriginal flag is flown permanently at the Kyneton and Gisborne offices. The Australian Aboriginal flag is flown on the second flagpole and this practice will continue.

6.2 Lowering the Australian Aboriginal flag

If the Australian National flag is lowered at half-mast then the Aboriginal flag should also be lowered to half-mast after the Australian National flag.

7. Celebrating & Respecting Indigenous Culture

7.1 Why celebrate Indigenous culture?

In the 2011 census, 5% of Macedon Ranges Shire Council residents identified as being of Aboriginal or Torres Strait Islander descent. The region has a number of nationally significant sites for Aboriginal people. Celebrating Indigenous culture also recognises the unique position of Aboriginal people in Australian culture and history and responds to Council's clear responsibility to promote community awareness of Aboriginal history and cultural heritage to the 95% of Shire

⁵ Part 2 of the booklet 'Australian Flags', Department of Prime Minister & Cabinet.

residents who are not of Aboriginal or Torres Strait Islander decent. Our commitment to this responsibility and any success we achieve enables the wider community to share in Aboriginal culture and heritage, facilitating better relationships between Indigenous people and other Australians.

Two national events provide all Macedon Ranges Shire residents with the opportunity to celebrate Aboriginal cultural heritage. These two events are Reconciliation and NAIDOC Weeks.

7.2 What is Reconciliation Week?

National Reconciliation Week (NRW) is celebrated across Australia each year between 27 May and 3 June. The dates commemorate two significant milestones in the reconciliation journey—the anniversaries of the successful 1967 referendum (27 May) and the High Court Mabo decision (3 June).

This week is a time for all Australians to learn about their shared histories, cultures and achievements and to explore how each of them can join the national reconciliation effort.

7.3 Reconciliation Week Activities

Reconciliation is focused on bringing together and building better relationships between Aboriginal and non-Aboriginal people. Each year, Council will organise at least one celebratory event and preferably reflecting the culture and history of one or more of the local traditional owners. The event will seek to involve community partners where possible.

Council will invite representatives from all three RAPs, the Mayor and Councillors, and local residents to help celebrate Aboriginal and Torres Strait Islander culture. Appropriate remuneration and/or assistance should be negotiated with the Aboriginal representatives which may include travel to and from the event and performing at a civic function.

7.4 Special acknowledgement for Reconciliation Week

The acknowledgement for Reconciliation Week should be stated after the standard Acknowledgement of Country and is as follows:

“Reconciliation is about unity and respect between Aboriginal and Torres Strait Islander peoples and non-Indigenous Australians. It is about respect for Aboriginal and Torres Strait Islander heritage and valuing justice and equity for all Australians.”

7.5 What is NAIDOC week?

NAIDOC Week celebrations are held across Australia each July to celebrate the history, culture and achievements of Aboriginal and Torres Strait Islander peoples. NAIDOC is celebrated not only in Indigenous communities, but by Australians from all walks of life. The week is a great

opportunity to participate in a range of activities and to support your local Aboriginal and Torres Strait Islander community.

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.

NAIDOC Week is usually held from the first to second Sunday in July each year.

7.6 What events will Council host for NAIDOC week?

Each year Council will organise at least one celebratory event and preferably reflecting the culture and history of one or more of the local traditional owners. The event will seek to involve community partners where possible. Council Departments will also be encouraged to deliver activities that raise awareness across Council each year.

7.7 Special acknowledgment for NAIDOC Week?

The acknowledgement for NAIDOC week should be stated after the standard Acknowledgement of Country and is as follows:

"Today we honour the Aboriginal and Torres Strait Islander peoples of this land, the oldest continuing cultures in human history. We reflect on their past mistreatment and acknowledge these wrongs of the past so that we can move forward with confidence to the future. A future based on mutual respect, mutual resolve and mutual responsibility."

8. Staff and Councillor Induction

8.1 Councillor Induction

As part of the induction of a new Council and within the first six months of a general election, a formal component addresses these protocols and the history and culture of the Traditional Owners/Custodians of the Shire.

8.2 Staff Induction

These protocols will be provided to all new employees as part of their induction material.

9. Summary of Adopted Protocols

Adopted Protocol	Details	Responsible Person
Acknowledgement of Traditional Owners/Custodians at all Civic events	Refer to section 5.1 – 5.4 (p.12-13)	Council Officer responsible for event
Welcome to Country	Refer to section 5.5 - 5.9 (p.13-14)	Council Officer responsible for event
Aboriginal Flag	Refer to section 6 (p.15)	Coordinator, Governance
Reconciliation Week Events	Refer to section 7.1 - 7.4 (p.15-16)	Led by Community Development and Executive Office staff
NAIDOC Week Events	Refer to section 7.5 - 7.7 (p.16-17)	Led by Community Development
Councillor Induction	Refer to section 8.1 (p.17)	Coordinator, Governance
Staff Induction	Refer to section 8.2 (p.17)	Manager, Organisational Development

10. Cultural Heritage Management Plans

10.1 What is a Cultural Heritage Management Plan?

A cultural heritage management plan is a way of protecting and managing Aboriginal cultural heritage when you are considering a development project. The Plan must be approved by the relevant RAP where one exists.

10.2 When do I need to get a Cultural Heritage Management Plan?

When you plan to undertake large scale developments and other high impact activities in culturally sensitive landscapes, it needs to be understood that this can cause significant harm to Aboriginal cultural heritage.

The burden of proving that an area has been subject to significant disturbance rests with the applicant for a statutory authorisation for the proposed activity. Authorities may assist by providing access to relevant records detailing past land use and development.

10.3 How do I prepare a Cultural Heritage Management Plan?

Preparing a Cultural Heritage Management Plan involves a cultural heritage advisor working with Aboriginal community representatives to identify and assess cultural heritage values in relation to a proposed development or activity. Where a RAP exists they must be notified of a proponent's intention to prepare a Cultural Heritage Management Plan and they then evaluate the Plan.

10.4 Costs associated with preparing a Cultural Heritage Management Plan

Preparing a Cultural Heritage Management Plan involves costs in undertaking on-ground assessment work, consulting with the RAP, and writing the Cultural Heritage Management Plan itself. A fee is also charged by the RAP responsible for evaluating the Cultural Heritage Management Plan.

10.5 Where are significant heritage sites in Macedon Ranges Shire?

Areas of cultural heritage sensitivity are landforms that are more likely to contain Aboriginal cultural heritage. A registered Aboriginal cultural heritage place is also an area of cultural sensitivity. More information about areas of cultural heritage sensitivity is available at:

<https://www.aboriginalvictoria.vic.gov.au/cultural-heritage-sensitivity>

11. Acknowledging and repatriating Aboriginal & Torres Strait Islander material and objects

11.1 What protocols are relevant for repatriating Aboriginal and Torres Strait Islander people's materials and objects?

Traditional Owners/Custodians are the rightful custodians of their ancestral remains and are the rightful owners of associated grave goods and should be consulted prior to any such property being returned. The relevant traditional owners/custodians can be contacted through the appropriate RAP as outlined above.

The determination of who is involved in negotiations and consultations is made by the Traditional Owners/RAPs. Traditional Owners/RAPs should have access to and copies of all relevant documentation concerning their ancestral remains.

The study of ancestral remains should always be undertaken in consultation and with the informed consent of Aboriginal and Torres Strait Islander Traditional Owners/Custodians or their identified representatives.

Appendix 1

Local Government Engagement Strategy (Schedule 6)

The actions in the Local Government Engagement Strategy were agreed to by the Dja Dja Wurrung and the Victorian government as key actions for Councils to progress as part of the Recognition and Settlement Agreement. It is expected that there will be a similar Schedule in the forthcoming Taungurung Recognition and Settlement Agreement.

	Action
A	Local government compliance with relevant legislation and agreements in relation to public and private land management, including the Land Use Activity Agreement and the Aboriginal Heritage Act 2006 (including through training of local government personnel)
B	Educating local government in relation to the role of the Corporation as the Registered Aboriginal Party under the Aboriginal Heritage Act 2006 for the Agreement Area and building partnerships for the maintenance and protection of significant sites
C	Engagement by local government with the Corporation in relation to the management of parks and reserves for which relevant councils are the land manager
D	Development of a Reconciliation Action Plan with the assistance of Reconciliation Australia
E	Contracting by local government of the Corporation and/or its subsidiaries to perform natural resources management or other work for which the Corporation and/or its subsidiaries have relevant expertise
F	Flying the Aboriginal flag
G	Acknowledging the Dja Dja Wurrung as traditional custodians of relevant areas in official documents and websites and seeking welcomes to country for council events (by adoption of the Protocol on Acknowledgements and Welcomes to Country contained in the Recognition and Settlement Agreement)
H	Adoption of traditional Dja Dja Wurrung names for new local roads, bridges and public spaces in relevant council areas in consultation with the Corporation
I	Installation of appropriate signage and interpretive information to recognise Dja Dja Wurrung as the traditional owners for the Agreement Area
J	Support for the development of cultural awareness strategies and projects (such as local history research, language preservation)
K	Encourage the use of the strategic planning tools available within the planning system to protect places of significant Aboriginal cultural heritage
L	Education of the broader community about the Dja Dja Wurrung People, customs, language, spirituality and history