



Hutchinson, P. 2019. Sunset over Bunjil's Lookout. [Digital Photograph] Wadawurrung Country, Maude.

First Peoples Cultural Heritage

Growing Places Strategy

November 2023

Acknowledgement Of Country

Golden Plains Shire spans the Traditional lands of the Wadawurrung and Gulidjan people of Eastern Maar. Council Acknowledges them as the Traditional Owners and Custodians and pays its respects to both Wadawurrung and Eastern Maar Elders past, present, and emerging. Council extends that respect to all Aboriginal and Torres Strait Islander People who are part of Golden Plains Shire.



Map based on current Registered Aboriginal Party boundaries as at June 2022.
Source: Victorian Aboriginal Heritage Council- <https://achris.vic.gov.au/weave/wca.html>

Contents

Acknowledgement Of Country.....	1
Definitions.....	4
Wadawurrung Language.....	4
Background	5
First Peoples Cultural Heritage	6
Golden Plains Shire Community Vision 2040.....	7
Wadawurrung Cultural Heritage.....	8
Wadawurrung's 'Sharing Together Approach' towards <i>Dja</i> (Country).....	9
Wadawurrung Actions	10
1.0 Wadawurrung are the Traditional Knowledge Holders	10
1.1 Engagement	10
1.2 Respect.....	10
2.0 Wadawurrung cultural heritage will be protected	11
2.1 Protection of place and objects	11
2.2 Cultural Values Assessment (CVA)	11
2.3 Cultural Heritage Management Plans (CHMP)	11
2.4 Aboriginal Cultural Heritage Impact Assessments (ACHIA)	11
2.5 Return of <i>Dja</i> (Country) and yulluk (waterways, rivers and wetlands) to Wadawurrung	11
3.0 Visibility of Wadawurrung cultural heritage through recognition and use of language	12
3.1 Wadawurrung language in public communication and engagement.....	12
3.2 Wadawurrung language in naming.....	12
3.3 Wadawurrung place names	12
3.4 Renaming of those culturally insensitive and/or offensive names.....	12
4.0 Wadawurrung history and culture will be supported within design of the landscape and public infrastructure of the identified growth areas.	13
4.1 Indigenous Public Art and Design	13
4.2 Site interpretation.....	13
4.3 Use of Indigenous plants and traditional materials.....	13
5.0 Gobata <i>Dja</i> baap Ngubiyt (taking care of Country) and yulluk (waterways, rivers and wetlands) through their protection and enhancement.....	14
5.1 Healthy water, healthy <i>Dja</i> (Country)	14
5.2 Cultural accessibility.....	14
5.3 Individual Master Plans.....	14
5.4 Creation of trails	14

6.0	Enabling the transition to healthy people and Dja (Country) through providing areas for cultural burning practises to build resilient ecosystems, cultural connectiveness to Dja (Country) and reduce the risk of bushfires.	15
6.1	Bringing healing through Cultural Burning	15
	Eastern Maar Cultural Heritage	16
	<i>Meerreengeyye ngakeepoorryeeyt</i> (Our Country Plan) – Eastern Maar Vision and Goals	17
	Eastern Maar Actions	18
7.0	The Eastern Maar are the Traditional Knowledge Holders	18
7.1	Engagement	18
7.2	Respect	18
8.0	Eastern Maar cultural heritage will be protected	19
8.1	Protection of place and objects	19
8.2	Cultural Values Assessment (CVA)	19
8.3	Cultural Heritage Management Plans (CHMP)	19
8.4	Aboriginal Cultural Heritage Impact Assessments (ACHIA)	19
8.5	Return of Country and waterways, rivers and wetlands to Eastern Maar	19
9.0	Visibility of Eastern Maar cultural heritage through recognition and use of language	20
9.1	Eastern Maar language in public communication and engagement	20
9.2	Eastern Maar language in naming	20
9.3	Eastern Maar place names	20
9.4	Renaming of those culturally insensitive and/or offensive names	20
10.0	Eastern Maar history and culture will be supported within design of the landscape and public infrastructure of the identified growth areas.	21
10.1	Indigenous Public Art and Design	21
10.2	Site interpretation	21
10.3	Use of Indigenous plants and traditional materials	21
11.0	Taking care of Country and waterways, rivers and wetlands through their protection and enhancement.	21
11.1	Healthy water, healthy Country	21
11.2	Cultural accessibility	21
11.3	Individual Master Plans	21
11.4	Creation of trails	21
12.0	Enabling the transition to healthy Country through providing areas of cultural burning practises to build resilient ecosystems, culturally connectiveness to Country and reduce the risk of bushfires.	22
12.1	Returning Fire Spirit to Country	22
	References	23

Definitions

Word/Acronym	Definition
ACHIA	Aboriginal Cultural Heritage Impact Assessment
Aboriginal and Torres Strait Islanders First Peoples Indigenous People Traditional Custodians Traditional Owners	The groups of people whose ancestors lived in Australian before European colonisation ¹
CVA	Cultural Values Assessment
CHMP	Cultural Heritage Management Plans
Eastern Maar	Eastern Maar Aboriginal Corporation
Wadawurrung	Wadawurrung Traditional Owner Aboriginal Corporation
RAP	Registered Aboriginal Party

Wadawurrung Language²

Word/Program or Action Name/Phrase	Wadawurrung Language
Airey's Inlet	Mangowak
Ballarat	Ballaarat
Bellarine Peninsula	Bellawiyn
Bringing fire spirit to Country	Wiyn murrup goopma dja
Country	Dja
Fire	wiyn
Geelong	Djilang
Good	Paleert
Let's make Country good together	Paleert Tjaara Dja
Sky	Lakorra
Strengthening	Wurgurrwila
Take care	Gobata
Taking care of Country and waters	Gobata Dja baap Ngubiyt
Water	Ngubiyt
Torquay	Jan Jook
Waters/Waterways	Yulluk/Yaluk
Werribee River	Werribi yaluk

Background

This report has been prepared to inform the Golden Plains Growing Places Strategy which directs future growth and development in the Shire through to 2051. With this in mind, the following have been considered in developing the First Peoples Cultural Heritage Actions:

- within this period, we will see the continuation of self-determination for First Peoples and Treaty within Victoria
- and the potential of expansion of Native Title or Recognition and Settlement Agreement for both Recognised Aboriginal Parties (RAPs), Eastern Maar and Wadawurrung.

First Peoples Cultural Heritage

Country is not easily defined or understood by the non-Indigenous peoples, as it is not simply land or the western notion of ownership. It is far more complex with multiple layers; it is physical and spiritual while going beyond what you can just see, as Country holds tangible and intangible heritage; it's hundreds of Countries across Australia each with their own language rather than one nation we perceive.

For tens of thousands of years and countless generations, First Peoples have cared for Country. They have nurtured it, protected it, and learnt from it, while observing the damaging impacts to Country and their peoples from colonisation.

The process towards self-determination and Treaty is about acknowledging these impacts of colonisation, to ensure Victoria's First Peoples are free to determine and pursue their own social, economic, and cultural development.

As a land manager with statutory obligations, Golden Plains Shire has a responsibility to ensure the authority and interests of the Registered Aboriginal Parties (RAPs) within the locality are acknowledged, protected, and partnered with as part of both strategic planning and throughout the planning approval process.

The Growing Places Strategy provides an opportunity to make improvements to the way these statutory obligations and cultural values are protected, respected, and interpreted within the Shire. These Cultural Heritage actions within the Growing Places Strategy will underpin our commitment to a collaborative partnership and journey towards reconciliation.

Golden Plains Shire Community Vision 2040

The Community Vision 2040 outlines how the entire Golden Plains community can work together towards common goals and meet the Shire's needs, both now and into the future. The Eastern Maar and Wadawurrung Cultural Heritage Actions link into the following community themes and priorities:

Community

- We want to value our Indigenous and connect to Traditional Owners of the land.
- We want to celebrate through arts and culture, activities, and events.
- We want to be engaged, cohesive and aligned in our forward aspirations.

Sustainability

- We need to ensure our environment is maintained with appropriate practices and stewardship of our natural assets for future generations.
- We want to value and preserve our natural ecosystems, landscapes, features, open spaces, bushland and connection to cultural heritage.
- We want to promote positive attitudes and behaviours to land use, waste management, climate change and natural resource management.

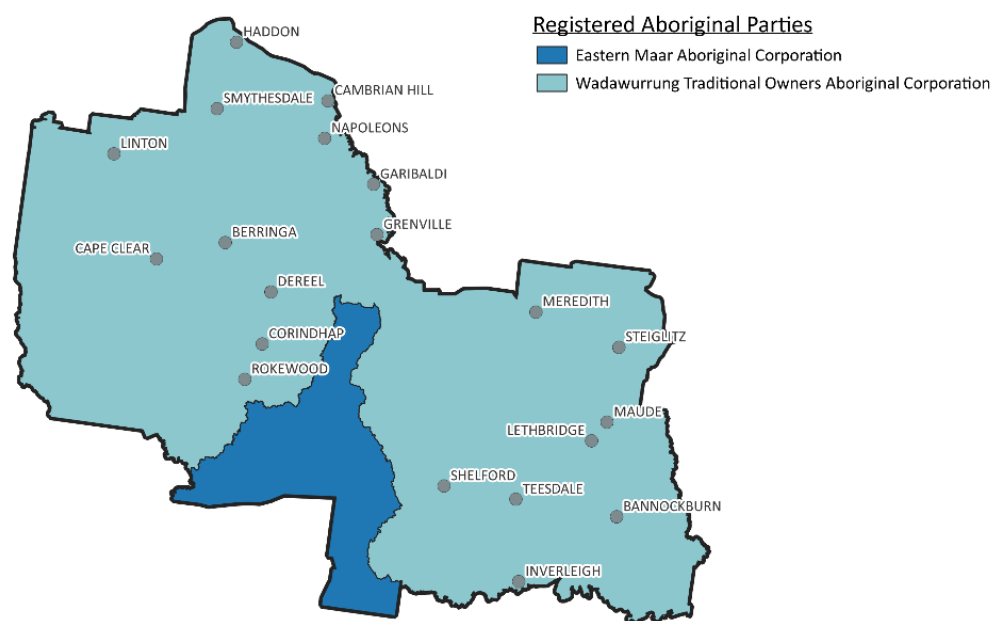


Wadawurrung Cultural Heritage

Wadawurrung ngoon di kinkinbil bengordiwudjak baa marlo, booyankal, tolam, ngubitj baa lakorra-bul waurn-wul gobata baa karringa

This is a special place for Wadawurrung people and our animals, plants, birds, water, and skies. A place to protect, take care of and nurture.

Wadawurrung *Dja* (Country) comprises of diverse landscapes that cover 10,000 square kilometres; encompassing an area from the Great Dividing Range of *Ballaarat* (Ballarat), the coast from the *Werribi yaluk* (Werribee River) to *Mangowak* (Airey's Inlet); including *Djilang* (Geelong), *Ballaarat* (Ballarat), *Jan Jook* (Torquay), *Bellawiyn* (Bellarine Peninsula) and Surf Coast.



Map: The boundaries of Registered Aboriginal Parties (RAPs) in Golden Plains Shire

The Wadawurrung have and continue to hold a cultural and spiritual connection to the lands, skies, and waterways within Golden Plains Shire. They have managed *Dja* (Country) for countless generations. With tens of thousands of years of this connection, the presence of sites of cultural significance/sensitivity and value to the Wadawurrung is expected will require engagement with and management alongside the Wadawurrung in the identified growth areas.

Wadawurrung's 'Sharing Together Approach' towards *Dja* (Country)

Wurrgurwilwa gupma bengadak Wadawurrung wurrung-wurring baap dja.
(All people working together to make Wadawurrung Country and culture strong). ³

Council acknowledges that caring for *Dja* (Country), *lakorra* (sky) and *yulluk* (waterways, rivers, and wetlands) are core to the identity and cultural practises as the Traditional Owners of Wadawurrung *Dja* (Country).

Council recognises the Wadawurrung people are committed to a 'sharing together approach' based on cultural knowledge and practise, and are guided in partnership through principles based on:

- Respect and acknowledgement for Wadawurrung Traditional Owners and their cultural, ancestral, spiritual, and historical connections to *Dja* (Country).
- *Dja* (Country) is interconnected, alive with dreaming and creation stories, imprinted with their cultural values and social history – there is no separation between cultural and natural resources and people.
- Wadawurrung people's right to access and care for *Dja* (Country) as an expression of their cultural obligation, responsibilities, connectedness, wellbeing, and economic basis.
- Engagement from the beginning of decision making or project planning in a way that is relevant to the Wadawurrung people; providing timely information and processes that support cultural governance.
- Open and honest relationships that sustain effective partnerships that are to benefit Wadawurrung people; are in the spirit of reconciliation; that address past negative impacts and enable self-determination with real outcomes.
- Respect for and appropriate protection of their intellectual and cultural property rights in sharing information, as holders of cultural knowledge. ⁴

Wadawurrung Actions

Council will engage and partner with the Wadawurrung Traditional Owners Aboriginal Corporation (Wadawurrung) as the Registered Aboriginal Party (RAP) that represent the Traditional Owners for the relevant specified geographical area within Golden Plains Shire. The Wadawurrung hold the decision-making responsibility and cultural knowledge under the *Aboriginal Heritage Act 2006* for the protection, management, and preservation of Aboriginal cultural heritage.

Council's engagement and partnership for the identified growth areas will be established around the following actions:

1.0 Wadawurrung are the Traditional Knowledge Holders

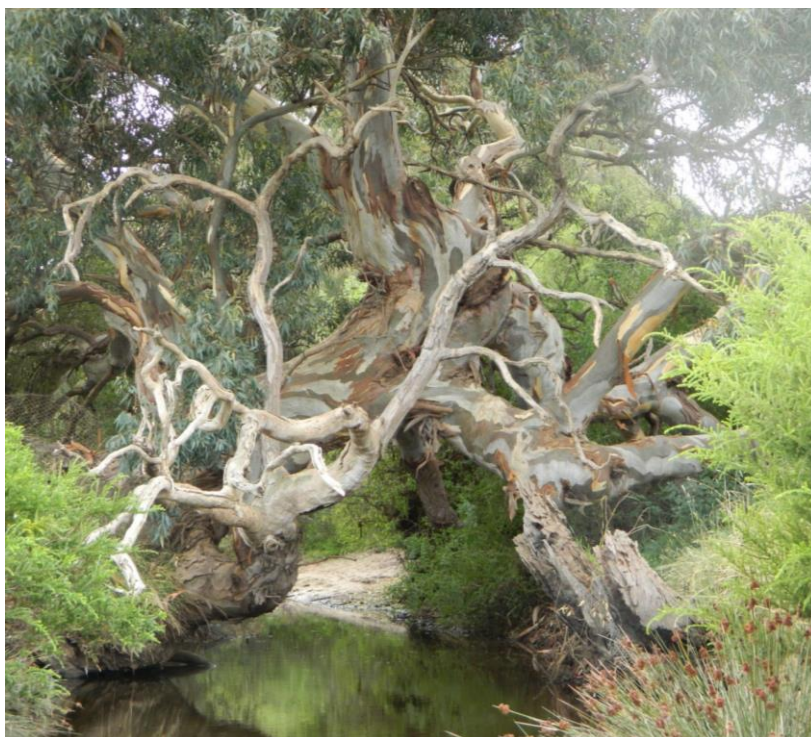
Council acknowledges that the Wadawurrung are Traditional Knowledge Holders of both traditional knowledge and teachings that have been taught to them by countless generations.

1.1 Engagement

Throughout land use planning decision making and assessment process that affect *Dja* (Country) *yalluk* (waterways) and *lakorra* (skies), Council commits to early and regular consultation and will negotiate with the Wadawurrung as Traditional Knowledge Holders.

1.2 Respect

Council will respect that the Wadawurrung may decide not to share knowledge and teachings that they deem is not appropriate on a case-by-case basis.



Source: B.Muller, c.2009. Unknown. [Photograph]Wadawurrung Country, Bannockburn

2.0 Wadawurrung cultural heritage will be protected

The *Aboriginal Heritage Act 2006* gives effect to the *Aboriginal Heritage Regulations 2018*, providing for the protection of Aboriginal cultural heritage and Aboriginal intangible heritage in Victoria; subsequently identified growth areas that are considered to have cultural heritage sensitivity/significance will be subject to further investigation prior to disturbance to avoid harm.

2.1 Protection of place and objects

Council will continue to support the protection of Wadawurrung cultural heritage; with the understanding that legislation provides protection for all Aboriginal places and objects regardless of their inclusion on the Victorian Aboriginal Heritage Register or whether they are located on public or private land.

Council is aware throughout the life of these Cultural Heritage actions; legislative requirements may change. With consideration of this Council will ensure it is aware of and adheres to these changes as they occur to ensure Wadawurrung cultural heritage is protected.

2.2 Cultural Values Assessment (CVA)

A CVA will be prepared for each identified growth area, that will identify known and potential of living cultural heritage values to assist in planning and development designs within the identified growth area.

2.3 Cultural Heritage Management Plans (CHMP)

If required, a Cultural Heritage Management Plans will be prepared to recognise and protect sites that are culturally significant; through identifying potential impact of the proposed growth in the area. It will further outline measures to be taken before, during and after an activity to manage and protect Aboriginal cultural heritage in the identified growth area.

2.4 Aboriginal Cultural Heritage Impact Assessments (ACHIA)

An ACHIA will be prepared for each identified growth area, which considers the cultural heritage impact of the identified growth area proposes by examining registers, archaeological field surveys and contextual information; to identify Wadawurrung areas or landforms that may influence the design.

2.5 Return of Dja (Country) and yulluk (waterways, rivers and wetlands) to Wadawurrung

Council will encourage and support the return to *Dja* (Country) and *yulluk* (waterways, rivers and wetlands) to the Wadawurrung to support their spiritual connection and cultural practises.

3.0 Visibility of Wadawurrung cultural heritage through recognition and use of language

Language is culturally connected to *Dja* (Country), culture, kinship, and family for the Wadawurrung; returning its use on *Dja* (Country) not only revives the language but shares and educates everyone about place. For this reason, Council will consult and respect the use of language belonging to place.

3.1 Wadawurrung language in public communication and engagement

Council will consult, and where appropriate, use Wadawurrung language within its public communication and engagement, to acknowledge language connection to *Dja* (Country) and promote language revival.

3.2 Wadawurrung language in naming

Encourage and support the use of Wadawurrung language in the naming of *yulluk* (waterways, rivers, and wetlands), places, streets and of/within new public infrastructure.

In doing so, Council will consult in establishing new namings on Wadawurrung County, to allow Wadawurrung to submit recommendations.

3.3 Wadawurrung place names

The inclusion of traditional Wadawurrung place naming on welcome signage into the townships/localities.

The dual naming of those townships/localities within identified growth areas in consultation with both Wadawurrung, the local community, and Geographic Names Victoria.

3.4 Renaming of those culturally insensitive and/or offensive names

An audit of the *yulluk* (waterways), places, and street names within the locality/township of the identified growth area.

If an audit of *yulluk* (waterways), places, and street names within the locality/township of the identified growth area is recognised as discriminatory and/or offensive. Council will work with the Wadawurrung and Geographic Names Victoria to consider alternative naming which meets the naming rules principles within the *Naming rules for places in Victoria – Statutory requirements for naming roads, features, and localities – 2022*.

4.0 Wadawurrung history and culture will be supported within design of the landscape and public infrastructure of the identified growth areas.

4.1 Indigenous Public Art and Design

Encouragement and support of public art and design, by Wadawurrung and/or First Peoples, in and/or on public infrastructure and open spaces.

4.2 Site interpretation

Promoting site interpretation through signage or other mechanisms to promote awareness and *wurrurrwilwa* (strengthening) appreciation of Wadawurrung cultural heritage.

4.3 Use of Indigenous plants and traditional materials

The use of Indigenous plants and traditional materials that have significance to the Wadawurrung in landscaping public and open spaces.



Source: Unknown, 2021. *Nurm-bal* (Flax-lily *Dianella* species). [Photography] Wadawurrung Country.

5.0 Gobata Dja baap Ngubiyt (taking care of Country) and yulluk (waterways, rivers and wetlands) through their protection and enhancement.

There is now great difficulty for Wadawurrung people to access what was once our greatest resource as the health of our waterways and Yaluks have decline inconceivably.

Water is life. Our water are sick and our people are disconnected from the lifeblood of their Country physically and spiritually. For us as Wadawurrung people to truly benefit from our waterway culturally, whether to being with our Country our waters need considerable healing.

Uncle Albert Zantuck (Wadwurrung Elder)⁵

Yulluk (waterways, rivers, and wetlands) are areas of high cultural heritage sensitivity and will be reserved within conservation areas and open space networks as a means of avoiding impact on Wadawurrung cultural heritage and minimising the requirement of unnecessarily complex assessment.

These yuluk (waterways, rivers, and wetlands) included, but not limited to:

- The Barre warre yuluk yulluk (*the great rivers*) that run from the barre (mountains) to the warre (ocean) are the Murrabul (Moorabool River), Barwong (Barwon River), Leigh River, and Yarowee River
- and Bruce Creek, Stoney Creek, Sandy Creek, Coolebarghurk Creek, Native Hut Creek, and Winters Creek.

5.1 Healthy water, healthy Dja (Country)

Wadawurrung will have an increased role with Council in determining how environmental yulluk (waterways) are used for the purpose of healing Dja (Country) in areas of public land management.

5.2 Cultural accessibility

Through master planning and design, the Wadawurrung will have increased access to yulluk (waterways) and Dja (Country) for the purpose of cultural practises in areas of public land management.

5.3 Individual Master Plans

Individual master plans will be prepared to outline the protection and enhancement of yulluk (waterways, rivers, and wetlands) while promoting community awareness and wurrgurwilwa (strengthening) of Wadawurrung cultural heritage.

5.4 Creation of trails

The creation of trails in the identified growth areas that promotes community awareness and wurrgurwilwa (strengthening) of Wadawurrung cultural heritage and language.

6.0 Enabling the transition to healthy people and Dja (Country) through providing areas for cultural burning practises to build resilient ecosystems, cultural connectiveness to Dja (Country) and reduce the risk of bushfires.

6.1 Bringing healing through Cultural Burning

When preparing the design and master plans of identified growth areas, where Council takes on natural resource management responsibilities; there will be a holistic approach. The approach will engage with the Wadawurrung to understand and provide landscapes that allows for the return of *wiyn murrupgoopma Dja* (Bringing Fire Spirit to Country) for healthy people and *Dja* (Country). The return of *wiyn murrupgoopma Dja* (Bringing Fire Spirit to Country) will also form part of Council's risk mitigation, management, and adaptation strategy to ensure preservation of life.



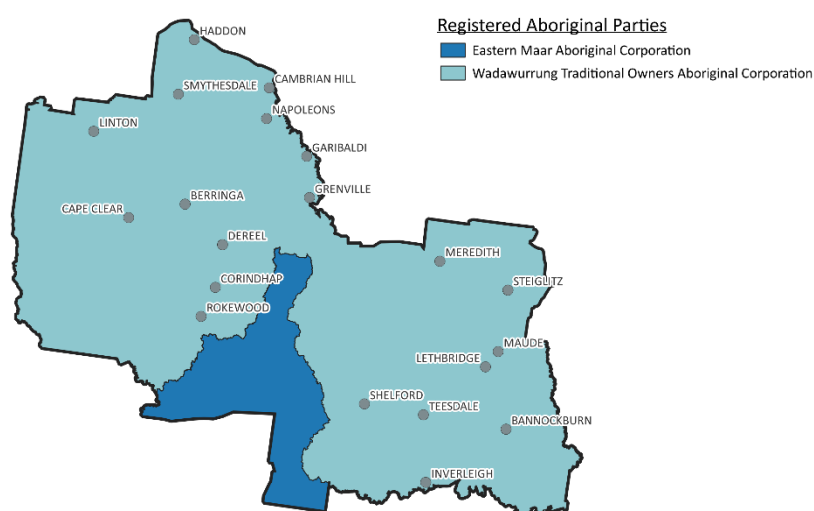
Source: Country Fire Authority (CFA), 2021. *Victoria Volcanic Plains Recovery Project - Wadawurrung Cultural Burn*.
[Photography] CFA, Wadawurrung Country, Snake Valley.

Eastern Maar Cultural Heritage

The Eastern Maar Aboriginal Corporation - EMAC (Eastern Maar) area represents people of *Maar*, *Eastern Gunditjmara*, *Tjap Wurrung*, *Peek Whurrung*, *Kirrae Whurrung*, *Kuurn Kopan Noot*, *Yarro Waetch* (Tooram Tribe), *Gulidjan* and *Gadubanud* heritage.

Eastern Maar Country extends along the coast from the east of Port Fairy, inland to cover the Great Otway National Park, the modern townships of Warrnambool, Mortlake, Camperdown, Colac, Apollo Bay, Lorne, Terang, and Cressy.

Golden Plains Shire includes Eastern Maar Country of the *Gulidjan* people; which extends north of Cressy by the *Kruc a ruc* Creek along Ferrers Creeks to Spring Creek. South of Mount Mercer, along Spring Creek the western boundary ends to run east along a boundary not discernible as either a creek, river, or any other natural landforms. The northern boundary turns into the eastern boundary of Eastern Maar Country at Lawaluk Creek at which point it heads south following that creek.⁶



Map: The boundaries of Registered Aboriginal Parties (RAPs) in Golden Plains Shire

The Eastern Maar peoples have and continue to hold a cultural and spiritual connection to the lands, water and air, plants and animals within Golden Plains Shire. They have managed Country for countless generations. With tens of thousands of years of this connection, the presence of sites of cultural significance/sensitivity and value to the Eastern Maar peoples is not only expected but will require engagement with and management alongside EMAC in the identified growth areas.

Meerreengeyye ngakeepoorryeeyt (Our Country Plan) – Eastern Maar Vision and Goals

Council recognises that caring for land, water and air, plants and animals are core to the identity and cultural practises as the Traditional Owners of Eastern Maar Country.

Council acknowledges *Meerreengeyye ngakeepoorryeeyt* (Our Country Plan) which identifies Eastern Maar's vision for the future through six goals that form the focus of their efforts.⁷

These goals are not only underpinned by the law of the land, oral authority, how they live and behave, who they interact with and how they will always care for Country but hold several objectives. It is these objectives that Eastern Maar work towards as individuals, as a nation and in partnerships with others.⁸

Council acknowledges the links between our Community Vision 2040 and that of Eastern Maar goals including:

- the Eastern Maar community is proud of their identity and are respected as Maar citizens.
- Eastern Maar Country is healthy, and the natural resources are managed and used sustainably.
- Eastern Maar unique culture is getting stronger, and they keep their Dreaming going.⁹

Eastern Maar Actions

Council will engage and partner with the Eastern Maar Aboriginal Corporation - EMAC (Eastern Maar) as the Registered Aboriginal Party (RAP) that represent the Traditional Owners for the relevant specified geographical area within Golden Plains Shire. The Eastern Maar hold the decision-making responsibility and cultural knowledge under the *Aboriginal Heritage Act 2006* for the protection, management, and preservation of Aboriginal cultural heritage.

Council's engagement and partnership for the identified growth areas will be established around the following actions:

7.0 The Eastern Maar are the Traditional Knowledge Holders

Council acknowledges that the Eastern Maar are Traditional Knowledge Holders of both traditional knowledge and teachings that have been taught to them by countless generations.

7.1 Engagement

Throughout land use planning decision making and assessment process that affect Country and waterways, Council commits to early and regular consultation and will negotiate with the Eastern Maar as Traditional Knowledge Holders.

7.2 Respect

Council will respect that Eastern Maar may decide not to share knowledge and teachings that they deem is not appropriate on a case-by-case basis.



Source: S.Ryan, 2023. *Sunset on Shelford-Cressy Road*. [Photograph] Gulidjan Country, Eastern Maar.

8.0 Eastern Maar cultural heritage will be protected

The *Aboriginal Heritage Act 2006* gives effect to the *Aboriginal Heritage Regulations 2018*, providing for the protection of Aboriginal cultural heritage and Aboriginal intangible heritage in Victoria; subsequently identified growth areas that are considered to have cultural heritage sensitivity/significance will be subject to further investigation prior to disturbance to avoid harm.

8.1 Protection of place and objects

Council will continue to support the protection of Eastern Maar cultural heritage; with the understanding that legislation provides protection for all Aboriginal places and objects regardless of their inclusion on the Victorian Aboriginal Heritage Register or whether they are located on public or private land.

Council is aware that throughout the life of these Cultural Heritage actions the requirements of legislation, Native Title and Treaty in Victoria may be introduced or changed. With consideration of this Council will ensure it is aware of and adheres to these changes as they occur to ensure Wadawurrung cultural heritage is protected.

8.2 Cultural Values Assessment (CVA)

A desktop CVA No. 11282 was completed in February 2022 by Biosis Pty Ltd, to provide background information of the Eastern Maar peoples connections to Country within the Golden Plains Shire, being approximately 30,600 hectares in size.¹⁰

Previous archaeological studies, registered Aboriginal cultural places and objects, and the local environment identified 48 recorded Aboriginal cultural places located in a variety of landforms; consisting of approximately 300 components registered in the Aboriginal Cultural Heritage Register and Information System (ACHRIS).¹¹ These reflect only 3 standard and 3 complex assessments as part of Cultural Heritage Management Plans (CHMP).¹²

Eastern Maar peoples connection to cultural landscapes across the Shire indicates the presence of a more extensive cultural significance/sensitivity value with comparison between the actual 330 registered components and 30,600 hectares. The differential reflects the low level of development in the area; subsequently any identified growth areas will be subject to further investigation prior to disturbance to avoid harm.

8.3 Cultural Heritage Management Plans (CHMP)

If required, a CHMP will be prepared to recognise and protect sites that are culturally significant; through identifying potential impact of the proposed growth in the area. It will further outline measures to be taken before, during and after an activity to manage and protect Aboriginal cultural heritage in the identified growth area.

8.4 Aboriginal Cultural Heritage Impact Assessments (ACHIA)

An ACHIA will be prepared for each identified growth area, which considers the cultural heritage impact the identified growth area proposes by examining registers, archaeological field surveys and contextual information; to identify Eastern Maar areas or landforms that may influence the design.

8.5 Return of Country and waterways, rivers and wetlands to Eastern Maar

Council will encourage and support the return of Country and waterways, rivers, and wetlands to Eastern Maar to support their spiritual connection and cultural practises.

9.0 Visibility of Eastern Maar cultural heritage through recognition and use of language

Language is culturally connected to Country, culture, kinship, and family for the Eastern Maar peoples; returning its use on Country not only revives the language but shares and educates everyone about place.

9.1 Eastern Maar language in public communication and engagement

Council will consult, and where appropriate, use Eastern Maar language within its public communication and engagement, to acknowledge language connection to Country and promote language revival.

9.2 Eastern Maar language in naming

Encourage and support the use of Eastern Maar language in the naming of waterways, rivers, and wetlands; places; streets and of/within new public infrastructure.

9.3 Eastern Maar place names

The inclusion of traditional Eastern Maar place naming on welcome signage into the townships/localities.

The dual naming of those townships/localities within identified growth areas in consultation with both Eastern Maar, the local community, and Geographic Names Victoria.

9.4 Renaming of those culturally insensitive and/or offensive names

An audit of the waterways, places, and street names within the locality/township of the identified growth area.

If an audit of waterways, places, and street names within the locality/township of the identified growth area is recognised as discriminatory and/or offensive. Council will work with the Wadawurrung and Geographic Names Victoria to consider alternative naming which meets the naming rules principles within the *Naming rules for places in Victoria – Statutory requirements for naming roads, features, and localities – 2022*.



Source: S.Ryan, 2023. *Woody Yaloak River, Cressy*. [Photograph] Gulidjan Country, Eastern Maar.

10.0 Eastern Maar history and culture will be supported within design of the landscape and public infrastructure of the identified growth areas.

10.1 Indigenous Public Art and Design

Encouragement and support of public art and design, by Eastern Maar and/or First Peoples, in and/or on public infrastructure and open spaces.

10.2 Site interpretation

Promoting site interpretation through signage or other mechanisms to promote awareness and strengthening appreciation of Eastern Maar cultural heritage.

10.3 Use of Indigenous plants and traditional materials

The use of indigenous plants and traditional materials that have significance to the Eastern Maar in landscaping public and open spaces.

11.0 Taking care of Country and waterways, rivers and wetlands through their protection and enhancement.

Waterways, rivers, and wetlands are areas of high cultural heritage sensitivity and will be reserved within conservation areas and open space networks, as a means of avoiding impact on Eastern Maar cultural heritage and minimising the requirement of unnecessarily complex assessment.

These waterways, rivers, and wetlands include but are not limited to:

- Woody Yaloak River, Kuruc a Ruc Creek, Mia Mia Creek, Warrambine Creek, Spring Creek, Lawaluk Creek, and Ferrers Creek.

11.1 Healthy water, healthy Country

Eastern Maar will have an increased role with Council in determining how environmental waterways are used for the purpose of healing Country in areas of public land management.

11.2 Cultural accessibility

Through master planning and design, the Eastern Maar will have increased access to waterways and Country for the purpose of cultural practises in areas of public land management.

11.3 Individual Master Plans

Individual master plans will be prepared to outline the protection and enhancement of waterways, rivers, and wetlands while promoting community awareness and strengthening of Eastern Maar cultural heritage.

11.4 Creation of trails

The creation of trails in the identified growth areas that promotes community awareness and strengthening of Eastern Maar cultural heritage.

12.0 Enabling the transition to healthy Country through providing areas of cultural burning practises to build resilient ecosystems, culturally connectiveness to Country and reduce the risk of bushfires.

12.1 Returning Fire Spirit to Country

When preparing the design and master plan of identified growth areas where Council takes on natural resource management responsibilities; there will be a holistic approach that engages with Eastern Maar to provide landscapes that allow for the return the Fire Spirit to Country as part of a risk mitigation, management, and adaptation strategy to ensure preservation of life.

References

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¹ (Cambridge University, 2023)

² (Wadawurrung Traditional Owners Aboriginal Corporation (WTOAC), 2020)

³ (Wadawurrung Traditional Owners Aboriginal Corporation (WTOAC), 2020)

⁴ (Wadawurrung Traditional Owners Aboriginal Corporation (WTOAC), 2020)

⁵ (Department of Environment Land Water and Planning, 2022)

⁶ (Sinclair, et al., 2022)

⁷ (Eastern Maar Aboriginal Corporation, 2015)

⁸ (Eastern Maar Aboriginal Corporation, 2015)

⁹ (Eastern Maar Aboriginal Corporation, 2015)

¹⁰ (Sinclair, et al., 2022)

¹¹ (Sinclair, et al., 2022)

¹² (Sinclair, et al., 2022)