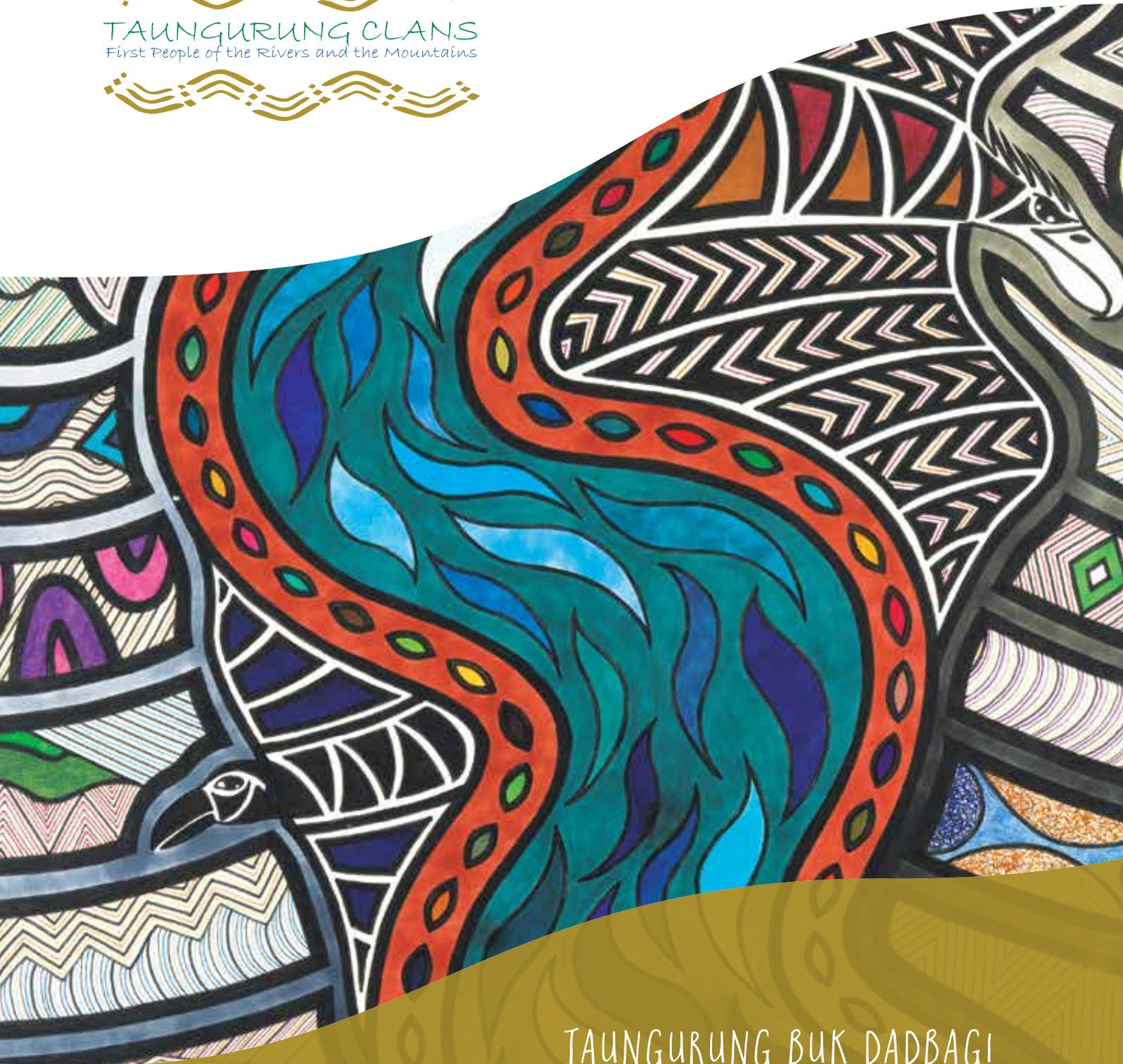




TAUNGURUNG CLANS
First People of the Rivers and the Mountains



TAUNGURUNG BUK DADBAGI

Taungurung Country Plan

BIIK-NGANJIN-AL GAAGUK,
DULABOORK BUNDIMA
DAABAK-DJAK

Taungurung
are proud and
respected people
who unite in
strength and take
care of country.

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BUK-BULOK MANGGA GABI MELE

Greetings from the Full Group

Our Country Plan asserts our inherent rights as Traditional Owners of Country. These rights are captured in Aboriginal Law¹ and remain with us despite the role successive governments have played in dispossessing and dispersing Taungurung People. Today, these rights and interests are reaffirmed in the United Nations Declaration on the Rights of Indigenous Peoples; and the Victorian Human Rights Charter 2007. We will continue to seek formal recognition through all means available to us.

Our Country Plan also notes that despite dispossession and oppression, Taungurung People are resilient and proud.

The Plan communicates Taungurung vision and aspirations for Country, Culture and People.

A key purpose of our Country Plan is to educate and guide those making decisions about Taungurung Country, Culture and People, about our vision, aspirations, and key priorities for action. This includes our Full Group, Taungurung Clans Aboriginal Corporation (TCAC) Board and administration, our Negotiation Team, and others doing business on and about Taungurung Country, such as government authorities.

Our intention is to further strengthen Country, Culture and People, including our language. We do this for Taungurung People: past, present and future.

Our Country Plan will guide us, our corporation and others towards our future. It is a living document. We will evaluate outcomes annually, noting where we have been successful and what may need to be adjusted.

How we developed our Country Plan

Our Country Plan was developed over three years, beginning with a Strategic Plan workshop in 2013. The workshop provided initial directions for business on Country. This was followed by a draft Country Plan prepared by delegated Taungurung writers, and developed with greater input from the Taungurung Full Group throughout 2015-2016.

Full Group participation included a two-day workshop held on February 20 and 21, 2016 at Trawool. Throughout this workshop, participants finalised key priorities for the Country Plan's content, as well as advice on language use, art and imagery. Art and Language sub-groups were formed to support the completion of our Country Plan. This included ensuring the About Us section provided accurate information about Taungurung, past and present.

¹ Aboriginal Law refers to the traditional Laws of Taungurung People that provided knowledge and rules about kinship, behaviour, cultural practice, boundaries and approaches to caring for Country, Culture and People. Law was/is handed down through ceremonies, story, dance, art and is intrinsically tied to our Creation stories – how Taungurung landscape, waterways and all within them including people were created.

Language, Meaning and Identity

Throughout our Country Plan, we have used Taungurung language. Our view is that language is inseparable from Country, Culture, kinship and family. It is a fundamental part of Taungurung identity.

However, since colonisation, our way of communicating has been mainly in English. Our language was prohibited in places where Taungurung People were moved to as a result of Protection and Assimilation policies of the day. Communicating in English can be frustrating for us as English and Taungurung language have different meanings. For example, historical records show different meanings for the word 'daughter'. This reflects different kinship structures. Taungurung has many concepts of daughter, such as first daughter, adult, child or married daughter while in English there is the one concept.²

We are working hard to revive our language use, along with our rights to practice and enjoy culture. This is a key aspiration for our work on Country and with our People.

Negotiations

At the time of preparing our first Country Plan, we were entering negotiations with the State of Victoria under the *Traditional Owner Settlement Act 2010*. Full Group members recognise that this is a critical time for our people. The Country Plan will provide key directions for TCAC, our Negotiation Team, stakeholders working with us in caring for Country, Culture and People and those representing our aspirations with Government.

We also recognise that while the Country Plan will provide strong guidance to any negotiations, it will also guide us more broadly, for our future.

Our Country Plan will assist others to recognise where we share the same interests, and can work together to achieve healthy Country, healthy people and communities.

Finally, we thank all those who have contributed to this Country Plan including our Full Group members, the TCAC Board and administration, the Goulburn Broken Catchment Management Authority and the Federal Government for their financial support to get this work done.

**Full Group
February 2016**

² Taungurung Liwik-nganjin-al Ngula-Ihan Yaawinbu Yananinon, Aunty Lee Healy, Taungurung Traditional Owner and Taungurung Community Language Worker, Taungurung Clans Aboriginal Corporation 2011

GIAN BIAN

Dedications

Our Country Plan is dedicated to our Elders past and present who have fought to maintain their rights and responsibility to care for our Country, Culture and People.

Taungurung Elders have always taken care of Country. They were knowledgeable and skilful land and natural resource managers. They knew what needed to be done, when it needed to be done, and how to keep Country in a pristine condition prior to dispossession and colonisation. After colonisation, many Taungurung People had to learn new land management ways, including farming. They did so while working tirelessly to preserve culture, language and what they knew was best for Country, despite opposition from colonists and government.

Throughout post-colonisation history, Taungurung men and women have made significant contributions to industry, infrastructure and the economy of new land managers. They built farms, including the successful Coranderrk. They did all this in the context of few rights, low or no wages, poor living conditions and direct attempts to obliterate our culture and connection to Country.

Contributions included Taungurung soldiers who fought for Australia alongside other Aboriginal and Australian soldiers in both World Wars. Our Country Plan is also dedicated to these men and women who, in spite of the conditions and treatment they endured, risked their lives to fight for this country.

The following is a summary and acknowledgement of key achievements of Taungurung People past and present, followed by dedications prepared by Taungurung members Uncle Ernie and Kate tenBuuren

These contributions were endorsed for inclusion in the Country Plan by the Full Group gathering on July 18, 2015 in Trawool.

We have hopes for our future.

Help us achieve them.

Taungurung Achievements

- Survived dispossession and colonisation
- Taungurung People successfully petitioned government for their own land, "Acheron", but it was never gazetted therefore we were moved on
- Successfully made a go of Acheron before being moved on
- Taungurung People were central to the success of Coranderrk, Tommy Bamfield was Barak's right-hand man and was acknowledged as Taungurung Headman at Coranderrk
- Taungurung People fought in all World Wars
- John Franklin was the first known Taungurung person to lease back his own land which matured to Freehold in 1913
- Established our Corporation 2003
- Approved as a Recognised Aboriginal Party for the protection of our cultural heritage in 2009
- Completed our Taungurung Language Dictionary 2011
- Completed our Country Plan in September 2016
- Held many Wumindjika days at the Yea Wetlands over the years
- Taungurung People danced at three Tanderrums with the other four Kulin nation groups
- Amongst the mob we have a radio presenter, a television presenter, weavers, dancers, artists in many mediums; painting, carving, woodwork and many Taungurung People have completed university degrees including Law, Linguistics, Anthropology, the Arts and Health
- One of our young men was nominated for the Ricci Marks award by Melbourne University for athlete of the year
- Taungurung People participated in traditional skills revival activity, cutting of a scar tree in Seymour in 2015
- Taungurung People are continuing their formal education in Certificate IV in Cultural Heritage Management
- The Victorian Government and the Taungurung traditional owner group commenced negotiations to resolve Taungurung People's native title interests over Crown land in April 2015
- Taungurung continues to take an active role in caring for Country

The River

A poem by Uncle Ernie Innes
Taungurung Elder

The river is life, it flows like our blood
From its humble beginnings to its raging flood
With a small start it grown like a child
Sometimes restless sometimes wild
On its endless journey the river runs
Watching silently by majestic red gums

The river has a spirit, it has a soul
Its ancient people's history is still being told
Where the plants, animals, birds and fish belong
The dreaming stories are told in dance and song
The spirit of the people who know no end
Flow like the river beginning to end



The following dedication was prepared by Kate Tenbuuren for the Taungurung Full Group Celebration of the commencement of Negotiations with the State Government of Victoria for recognition and rights under the Traditional Owner Settlement Act (2010) on behalf of the Franklin family.

I would just like to take a moment to acknowledge and pay respect to my elders past and present. I feel very proud to be meeting and speaking on Taungurung land. Without the perseverance, strength and courage shown by all of our ancestors, we would not be here today. So I would like to thank them for allowing us this incredible history. For guiding us through right and wrong; for giving us amazing families with whom we can share, love and grow. For teaching us about our land, its importance to our being and ways in which we can work with the land, not only to take care of it but to strengthen our culture.

No legislative piece of paper can instil in us the sense of pride I feel right now watching my brothers and sisters dancing here today. When we come together like this, we forget about the struggle, we forget about the differences within our own community as well as the wider community. We become one. We are a strong people, and we're only going to get stronger when we work together and engage in culture like we're doing right now. That's not something the government can provide.

That comes from within us, and from within the knowledge and spirits of our ancestors.

I am very proud to be standing here, representing my family, my great great grandfather John Franklin. We all have amazing stories, incredible histories. Some stories have been destroyed, manipulated and prevented from ever coming into our knowledge. But the ones we do have, we treasure. For its these stories that guide us; that help us to understand where we come from, who we are and where we will end up.

From the small amount we know about John Franklin, it is clear he was an amazing man. John was born in 1837 on the Sugarloaf Creek, at the same time that the colony was forming, and just before settlers started moving into the Goulburn River area. His Aboriginal name is unknown, as well as his early years.

What is known is as a young man he worked on many stations in the Yea area as a farm labourer, horse breaker and drover. John Franklin married Harriet Tull, a European woman from a well-known family in Yea. They had twelve children.

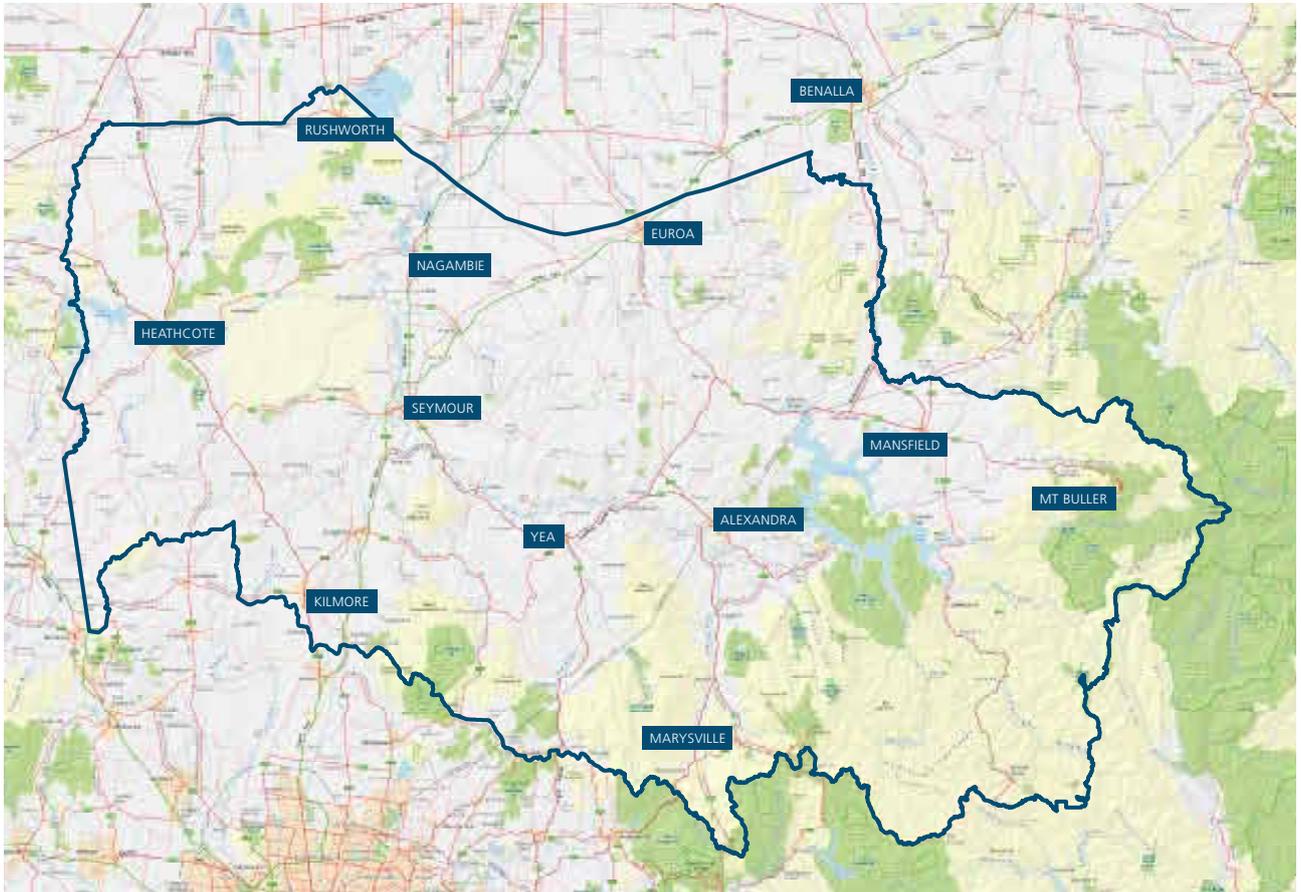
After some years of married life, John applied for and was granted a lease of an 80-acre property. Years later, this lease was converted to a freehold estate, an unheard of achievement for a young Aboriginal man back in those days.

To now have a track in the Yea Wetlands named after him, honouring his contribution to the community, is truly remarkable.

It is from these stories of success that we come together and celebrate who we are.

I would like to thank the State Government of Victoria for being here today, and hope that we can continue to strengthen our relationship and learn from each other. I would like to congratulate all Taungurung members, past and present, for their resilience, effort and strength. Thank you all for your hard work and I hope everyone has a beautiful rest of the day.

Our Country



GIYNU-NGANJINU

About Us

<p>Waydjak bunbunarik liwik-nganjin yaraga-ngala dhumbali daada gurnap biik-nganjin yulendj-nganjin</p>	<p>We are the descendants of our old people and we have an ongoing responsibility to look after inheritance, which is our country and our culture.</p>
<p>Nganga-ngala biik-nganjin yaraga-ngala burndap gerr ngarrnga buk wilanja-nganjin</p>	<p>We look after our country because we have an intimate relationship like thousands of generations before us had.</p>
<p>Ngala barra gerr-nganjin gilbruk biik-nganjin yarang buk daada gurnap dhumbali biik-dhan buk wilanja-dhana</p>	<p>We will continue our relationship with respect for our country and teach the new generations that they have the same inheritance and responsibility to their country as every generation before them has had.</p>

We have been identified variously in historical documents as the Daung Wurrung, the Goulburn River Tribe and by other names. At a meeting of the Taungurung Interim Committee held on 15 September 1998 at Mirimbiak Nations Aboriginal Corporation (Mirimbiak Nations), it was agreed that our preferred name was ‘Taungurung’.

We have strong associations with other groups in central and southern Victoria, including the Dja Dja Wurrung, Wurundjeri, Wadawurrung and Boonerwung/Bunerong. Together, these groups are known as the ‘Kulin Nation’. These groups spoke similar languages, which enabled easy communication between members. Communication was paramount to enable joint initiation ceremonies and cultural events to be held. Members of the Kulin Nation also hold common beliefs about Bundjil and Waang, the wedge-tailed eagle and crow spirits that define the identity and cultural structures of each of the Kulin groups, and have guided Taungurung People in all parts of our lives since time immemorial.

How we identify ourselves

Taungurung People identify ourselves by descent from identified Taungurung ancestors. Some of us also identify with one of the fifteen clans that make up Taungurung, namely Benbendore-balluk, Buthera-balluk, Gunung-Yellam, Leuk-willam, Moomoomgoonbeet,

Nattarak-balluk, Ngurai-illam-balluk, Nira-balluk, Tenbringnellams, Walledriggers, Waring-illam-balluk, Warrinillum, Yaran-illam, Yirun-illam-balluk, and Yowung-illam-balluk³.

Taungurung People currently identify with five of the fifteen clan groups. Some families have an allocated part of country that they talk for and represent, which is roughly based on the territory associated with each clan before European settlement.

Other Taungurung members and families do not identify with a particular area or clan, but with the country as a whole. In areas that are not associated with one of the family groups, we see ourselves collectively as custodians, with a duty to care for and maintain those areas.

Our Country

Taungurung Country goes to the Campaspe River in the east (where we meet up with Dja Dja Wurrung), nearly up to Echuca in the north just south of where the Campaspe River meets the Murray River (Yorta Yorta/Bangerang country), down to Murchison, over to Mooroopna and then the Ovens and Broken Rivers in the east near Wangaratta and Bright (Dhudhuroa and Yaitmathang are our alpine neighbours in the north east, and Gunai/Kurnai in the south east).

³ Threshold Statement, Taungurung notes spelling amendment which should read for 9 clans as Budhera-bulok, Leuk-yilam, Mummum-yilam, Naterrak-bulok, Nira-bulok, Waring-yilam-bulok, Yaran-yilam, Yiran-yilam-bulok, Yawang-yilam-bulok

Our country meets Wurundjeri country at the Great Dividing Range in the south, in the area of Mount Macedon in the west and around Mount Baw Baw in the east.

Mount Buffalo is one of our important story places, as are places around Benalla, where there is an old greenstone axe quarry. The high plains are a very important part of our country, as a source of food but also where some of our important story places are located. We used to harvest Bogong moths from Mount Torbreck. Our traditional language name for the nearby area now called Cathedral Ranges State Park is 'Nanadhong'.

Members of our community still have strong connection to all parts of our country.

Taungurung People know our country through mountains, rivers and lakes, including Cathedral Range, the Great Dividing Range, Reef Hill, Mt Buffalo, Mt St Leonard's, Mt Torbreck, Mt Black, Mt Feathertop, Mt Buller, the Goulburn River, the Broken River, the Little Broken River, the Campaspe River, the Delatite River, the Ovens River, Lake Eildon and Lake McCowan. This knowledge has been a crucial basis on which to be able to negotiate boundaries for native title and cultural heritage, including the in-principle agreements reached with several of our neighbours over the past fifteen years or so, as well as the formal agreement reached with the Dja Dja Wurrung in 2012 (where the agreed boundary was mostly along the Campaspe River).⁴

Extract: BAMBURR-NANGI (STATEMENT OF ASSOCIATION) Caring for Culture, Language, Country and People

Taungurung People have two moieties: Waang (Crow) and Bundjil (Wedge-tailed eagle). Members of the tribe identified with one of these moieties and their moiety determined the pattern for marriage between individuals, clans and other tribes. This system transcended local allegiances as clan members had to find spouses from some distant clan of the opposite moiety either within or outside their own Wurrung (language group).

Taungurung People within their own clans had clear roles and responsibilities for the care and protection of each other, their culture and Country, including food and water sources.

The movement of our people within Country enabled us to use our vast resources without overuse or damage. Our Ancestors had an intimate knowledge of their environment and were able to sustain the ecology of each region. They used food and other resources to lead healthy and productive lives, without exploiting any resource.

A staple plant food was the Mirnong (Yam Daisy) which provided a reliable source of carbohydrate. Other plants such as the Bracken Fern were used for food and medicine. The Tree Fern, Kangaroo Apple and Cherry Ballart were valuable food sources and can still be seen growing on Taungurung Country today.

Dhulangi (Stringybark) was used to construct yilam (Shelters) or to weave Binak (Baskets). Fibrous plants, such as Dulim (Tussock Grass) produced Wugl Wugl (Cord) for Bangan (Nets) while other tree species were utilised for their timber to fashion Dji-angun (Shields), Bundi (Clubs), Wanggim (Boomerangs), Daanak (Water Carriers) and Gorong (Canoes).

The rich resources of the permanent rivers, creeks, tributaries and associated floodplains enabled Taungurung People to access an abundance of fish and other wildlife. Fish were speared and trapped while water birds netted and the Marram (Kangaroo), Goorbil (Koala), and Barramul (Emu) provided nourishing food.

The pelts from the Walert (Native Possum) were sewn together to form Gugra (Cloak) used for many purposes, and ideal for the often cold and wet conditions. Plants such as Bu-iy (grass) provided fibres to weave Bangan (Nets) for harvesting the nutritious Debera (Bogong Moth). In the summer Taungurung clans would travel South for the Debera season and then head back Northwards when the weather cooled.

Plants such as Bootlace bush (Pimelea axiflora) Wam provided fibres to weave garrt-girrk (nets) for harvesting the nutritious Debera (Bogong Moth).

Taungurung People protected and conserved natural resources while also providing for their own People, and visitors to their Country.

⁴ Threshold Statement Taungurung - BAMBURR-NANGI (STATEMENT OF ASSOCIATION)

Dispossession and Colonisation

From the mid 1830s, Taungurung People, like other Aboriginal people throughout Australia, were severely impacted by dispossession and colonisation.

Dispossession saw many Taungurung forcibly moved off Country and into Protectorate stations such as Mitchelstown, Murchison, Molka, Acheron, Coranderrk, Cummergunga, and Maloga, or living on runs, into Missions and reserves.

As policies of removal were introduced, such as the *Victorian Aboriginal Protection Act in 1869*,⁵ Taungurung People were prevented access to Country, cultural sites and practices, medicines, food, language and eventually their own family members. In 1886, the Protection Act was amended and expanded to give the Protection Board powers to remove Aboriginal people of mixed descent, known as half-castes, from Aboriginal stations or reserves. This was to force Aboriginal people to assimilate into European society and severely impacted Taungurung People and other Aboriginal groups.⁶

Sacred sites, traditional foods, traditional camping grounds, traditional water and medicines became increasingly difficult to access and in many cases were destroyed. New diseases, foods, plants, animals and land management practices were also introduced. An example of the devastation caused to Taungurung was the impacts on staple food sources such as the murnong (yam daisy). Cattle, sheep and goats nearly destroyed this vital food source that provided essential carbohydrates in the Taungurung diet.

These impacts, combined with new diseases such as measles and the common cold, a shift away from hunter-gatherer lifestyles, and a radically inferior introduced diet of sugar, flour, tea and tobacco led to a significant deterioration in Taungurung People, and other Aboriginal People's health and well-being.⁷

Taungurung People fought hard to maintain connection to Country while seeing their People dispersed and become unhealthy, families and kinship systems dismantled, language and cultural practices prohibited, many precious resources and sites damaged, and in many cases lost. In the face of this invasion and oppression, Taungurung People fought to protect their Country, Culture and People.

At no time did Taungurung People cede their intrinsic rights and obligations to care for Country, Culture and People.

Today, descendants of Taungurung Clans are continuing their Ancestors' fight to maintain connection to Country, Culture, Language and People. This includes being formally recognised as the Traditional Owners of Taungurung lands through the *Victorian Traditional Owner Settlement Act 2010*. Country is the heart of Taungurung identity. The right and responsibility to care for Country, Culture and People are critical to the identity and well being of Taungurung People now and into the future.

⁵ Victorian Aboriginal Protection Act http://www.foundingdocs.gov.au/resources/transcripts/vic7i_doc_1869.pdf

⁶ Victorian Historical Records, State Library http://www.austlii.edu.au/au/legis/vic/hist_act/tapa1886265/

⁷ Australian Indigenous Healthinfonet, History of Indigenous Nutrition, <http://www.healthinfonet.ecu.edu.au/health-risks/nutrition/plain-language/our-review> accessed 28/02/16

Taungurung Today

The Taungurung Nation is a diverse group of people living throughout Victoria and elsewhere. Taungurung People have remained connected to their Country with many continuing to live on Country, or close by Country. Taungurung Elders over many years fought to establish a recognised voice to represent their rights and interests in Country and Culture. The key current avenues for expressing Taungurung aspirations are through the Taungurung Full Group and the Taungurung Clans Aboriginal Corporation (TCAC).

TCAC is also the Registered Aboriginal Party for the protection of Taungurung cultural heritage.

Taungurung Full Group

The Taungurung Full Group is comprised of Taungurung People who gather for the purpose of advising Native Title Services Victoria, the native title service provider, on the conduct of native title-related matters, including negotiations between Taungurung and the State of Victoria for a settlement agreement under the *Victorian Traditional Owner Settlement Act 2010*.

Full Group members are committed to building strong and positive partnerships for settlement implementation with government, business and the general community.

The Full Group brings a strong commitment to building the next generation of Taungurung leaders so that:

- Continuity of Taungurung knowledge, history, culture and language is assured, and our Corporation and community is strengthened.
- Taungurung rights and interests in restoring, protecting and working on Country are strongly advocated and implemented for generations to come.

Taungurung Clans Aboriginal Corporation (TCAC)

Today the interests of Taungurung People are advocated through Taungurung Clans Aboriginal Corporation (TCAC). TCAC is the corporate representative and 'face' of the Taungurung People. It represents the interests of Taungurung People, and manages country and projects on behalf of the Taungurung People, and their Ancestors.

TCAC management and administration is overseen by a Board of Directors. The TCAC Board is elected by the TCAC membership and all full group members are encouraged to become members of TCAC. There are protocols in place for communication and consultation with the Taungurung full group in the pre-settlement phase.

The functions of TCAC are to:

- Be the traditional owner group entity for the purpose of holding the benefits and exercising the responsibilities conferred on the Taungurung People by an agreement under the Traditional Owner Settlement Act.
- Protect the cultural heritage of Taungurung People by fulfilling the responsibilities of a Registered Aboriginal Party under the Aboriginal Heritage Act and to protect Taungurung heritage, cultural and environmental values in every possible respect.
- Develop projects and opportunities, including economic opportunities, for increasing the well-being and cultural integrity of all Taungurung People and ensure maximum communication procedures with all Taungurung People.
- Gather, protect and conserve Taungurung knowledge, history and cultural heritage, including for the protection and uses of intellectual property.

TCAC and the full group have clear roles and responsibilities for negotiations and settlement implementation. They have shared objectives in advancing Taungurung interests.

Partnerships, Shared Responsibility and Investment

We recognise that other land managers and laws impact Country. This includes a range of State and Commonwealth Natural Resource Management plans and strategies that are relevant to our aspirations and priorities expressed throughout the Country Plan including:

- *Aboriginal Heritage Act 2006*. TCAC is the recognised Registered Aboriginal Party under this Act for the protection of Aboriginal cultural heritage on Taungurung Country.
- *Catchment and Land Protection Act 1994*. This Act prescribes accountabilities for the management of catchments to Catchment Management Authorities as they relate to land, water and biodiversity.
- *Climate Change Act 2010*. This supports Yorta Yorta Nation Aboriginal Corporation's interests in building and providing climate change services, and engagement in carbon sequestration opportunities.
- Council of Australian Governments (COAG) Closing the Gap, Addressing Indigenous Disadvantage makes strong links to the importance of opportunities to reconnect with culture and country, including for employment and economic development.
- *Environment Protection and Biodiversity Conservation Act 1999*. This provides the legal framework for the protection and management of nationally and internationally important flora, fauna, ecological communities and heritage such as the Alpine National Park.
- Indigenous Economic Development Strategy (2011-2018). The Federal Government supports the growth of Indigenous business and entrepreneurship as a way to increase Indigenous employment and strengthen Indigenous communities.
- *Water Act 1989*. This empowers the Catchment Management Authorities for regional waterway management. Regional Catchment Strategies are required to adopt an integrated waterways management system and should reflect the best available scientific information and the aspirations and knowledge of Traditional Owners.
- Regional Catchment Strategies: Goulburn Broken CMA, North Central CMA.

Our Country Plan is to establish strong partnerships and investment to care for Taungurung Country. Partnerships may include Regional Development bodies; State and Commonwealth natural resource management agencies; local government authorities; Landcare groups; historical societies; the business and philanthropic communities and the broader community.

The plan specifically aims to strengthen our relationships with land and water management agencies and community organisations that also care for Country. By engaging with land and water agencies, Taungurung People are developing a strong understanding of the broad range of activities and strategic initiatives that are in place to manage Taungurung Country. They are also asserting where their own knowledge and interests must be included in planning and activity on Country.

Our partners are working with us to understand our concerns, our knowledge and our cultural rights and responsibilities to care for Country, Culture and People. We are continuing to explore our relationships with land and water managers, organisations and other groups that also care for our Country. There are benefits from taking time out together to build these relationships, to share information and knowledge, and to find ways of working together.

Our Key Concerns about Country

The impacts of colonisation created upheaval for our community and damage to Country.

We are particularly concerned about:

- Ensuring Taungurung connection to Country is formally recognised.
- Being engaged in a timely and respectful manner in decision-making about activities on Country – from the beginning of decision-making discussions – and with regard to all aspects of Country.
- Engaging in all aspects of Country including beneath the ground to the tops of our mountains and trees and the length of our waterways, and all within them.
- Conducting effective negotiations with the State, and with our neighbours, for clarity about Taungurung rights and access to Country.
- Building the capacity of our people to take an active role in decision-making and caring for Country roles, including natural and cultural resource management, cultural heritage, cultural education, tourism, business and financial management.
- Protecting and further building Taungurung traditional knowledge about our land, waterways, food, flora and fauna, and medicines.
- Strengthening the use of Taungurung language, spoken and written. Schools are a conduit for this.
- Identifying and protecting Taungurung cultural heritage. Rock art sites are a high priority.
- Increasing access to Country for continued cultural practice, including hunting and gathering, ceremonies and healing with youth, Elders and our families.
- Building a thriving, well-governed TCAC organisation that is economically independent, not just surviving, through our own enterprises and working in partnership with others.
- Ensuring our Country Plan is used to guide and promote investment and broader awareness of Taungurung rights and interests in caring for Country, people and culture.

Our Country Plan is our way of working together to address these concerns. It is our map to healing and strengthening Country, Culture and People.

It will guide the development of key relationships and partnerships with others whose role it is to manage Country with us.



Our Aspirations and Action Plan

Our Action Plan will guide TCAC, our partners and stakeholders to implement action on our behalf. We can also use our Country Plan to monitor and measure if we are being effective or not.

We hope our Country Plan will be used as a 'living breathing tool for action and reflection' that can be refined as we grow as a community and organisation.

We will formally review our progress on an annual basis.

Key Priorities for Action

Our Country Plan provides six areas for action. Each section contains our key aspiration, required actions, timelines and responsibilities.

Key areas for action are:

- 1. Identity, Recognition and Rights**
- 2. Health and Wellbeing**
- 3. Cultural Heritage**
- 4. Taungurung Traditional Knowledge**
- 5. Caring for Our Country**
- 6. Economic Independence**

These priorities are not exclusive, but express our key areas of concern and priorities for action at the time of preparing our Country Plan.



NGI-AGAT MUNGA

BUK-NGANJIN
BIIK-NGANJIN MUNGA
NGI-AGAT WURRWIII

Driving Ethical Economic
Development and
Employment for Our
People and Country

ECONOMIC DEVELOPMENT AND EMPLOYMENT

NGERREN, NGARRNGA NING NING GUIDING

DAABAK

Always were and always
will be strong, proud
Taungurung, connected
and caring for our
Country, Culture and
People

IDENTITY, RECOGNITION AND RIGHTS

BIIK-NGANJIN DADBAGI

GANALINA
BIIK-NGANJIN GAAGUK
WURRWII

Guardians of our Country
are active and respected

CARING FOR OUR COUNTRY

DAANBOOR MON

TAUNGURUNG BALIIT
DAANBOOR BARRBUNI

Taungurung People are
strong, healthy and
happy

HEALTH AND WELLBEING

Key Priorities for Action

TAUNGURUNG YULENDJ

TAUNGURUNG
YULENDJ BAGUNGA
YUMAA MUNDA

Taungurung knowledge
is gathered, shared and
protected

TAUNGURUNG TRADITIONAL KNOWLEDGE

YULENDJ

YULENDJ-NGANJIN
DADBAGI BAGUNGA
MUNDA

Our knowledge is
gathered, protected and
preserved

CULTURAL HERITAGE

NGERREN, NGARRNGA NING NING GUDING

Identity, Recognition and Rights

ASPIRATION ONE

DAABAK (STRONG)

**Always were and always
will be strong, proud
Taungurung, connected
and caring for our
Country, Culture and
People**

“As we approach negotiations with the State of Victoria on behalf of Taungurung People, past, present and future, we do so with a clear view about our identity, our intrinsic rights - never ceded by Taungurung People - and the formal recognition we seek as Traditional Owners of Taungurung lands.”

Statement made at Cathedral Mountain marking the start of the negotiations with the State Government under the *Traditional Owner Settlement Act 2010*

Formal recognition and rights as Traditional Owners of our Country will contribute to healing our past. Recognition acknowledges the role government policies and practices have played in the dispossession and dismantling of our people, our language, our culture, our families and community.

Despite the devastation, Taungurung People have demonstrated they are resilient and clear about their identity, rights and interests today. We have a clear vision of the importance to heal the past and to be able to move forward with unity and strength.

Our negotiations with the State and our business with land, cultural heritage and natural resource managers will focus on our rights to care for Country; to engage in cultural practice; to participate in land, water and natural resource use activities, for cultural and sustainable economic purposes; and to be at decision-making tables about Country, from the beginning of discussions.

The following are specific objectives we will pursue to achieve recognition, rights and a strong identity and role for Taungurung, now and into the future.

DAABAK (STRONG)

Always were and always will be strong, proud Taungurung, connected and caring for our Country, Culture and People

GOAL	HOW	WHO
<p>1.1 Establish formal recognition from the State of Victoria of Taungurung as Traditional Owners, with acknowledgement of past injustices</p>	Full Group to communicate and agree a range of rights and support to be negotiated, including investment to Country Plan goals.	Full Group
<p>1.2 Secure a range of rights and support through TOSA negotiations including:</p> <ul style="list-style-type: none"> • Investment and operational support to TCAC to enable the establishment of a viable, well-governed organisation with required core base infrastructure, i.e., human resources, office/ depot and business infrastructure • Access to Country for cultural practice, including camps and fishing, hunting and gathering without permits and capacity to grow and harvest agreed flora and fauna for sustainable cultural and economic uses • Seed funding and contracts on public lands to Taungurung land/NRM enterprise • Freehold title, for example Camp Jungai as place of significance to Taungurung People • Water rights to meet social, cultural, economic and environmental needs • Specific public lands for Joint Management and/or hand-back • Public lands suitable for burials where Taungurung People may elect to rest • Taungurung dedicated Rangers in National Parks and reserves 	Full Group to communicate and agree range of rights and support to be negotiated, including Country Plan.	Full Group
<p>1.3 Establish a formal Welcome to Country and Acknowledgement of Country that notes Taungurung as Traditional Owners, past injustices, and celebrates resilience and achievements in caring for Country, Culture and People today</p>		TCAC
<p>1.4 Establish protocols and Memorandums of Understanding (or Agreements as needed) with all agencies doing business on Taungurung lands.</p> <p>MOU/Agreements will clearly articulate approaches to decision-making and communications about projects on Country</p>	<p>Prepare MOU/Agreements on-going.</p> <p>Include government agencies and statutory authorities, business and community organisations, research institutes and philanthropists.</p>	TCAC
<p>1.5 Acquire pro-bono legal counsel and financial advice to assist TCAC with informed decision-making about governance, business and other matters</p>	Secure advice	TCAC

DAANBOOR MON

Health and Wellbeing

ASPIRATION TWO

TAUNGURUNG BALIIT DAANBOOR
BARRBUNI

**Taungurung People
are strong, healthy
and happy**

While Taungurung People are resilient, we are in need of much healing today. The impacts of dispossession and colonisation on Taungurung have been severe. Taungurung People must be given the opportunity to reconnect with their family story to enable healing and to progress with strength and dignity provided by connection to Country.

The Taungurung view of Health and Wellbeing is that it includes spiritual, cultural, physical, emotional and economic strength, safety and security.

We are united in our aspiration to see increased language use and cultural practices playing a significant role in the improved health and wellbeing of Taungurung People.

Our Taungurung language dictionary is evidence of the commitment we have made to build identity, health and wellbeing. Language is at the core of identity and culture. Learning language contributes significantly to a strong sense of identity and deeper understanding of culture. This is critical for all our community members, particularly our children and young people. With the help of language workers and educators, our language can be passed on to successive generations with pride, preserving our culture.

Through reconnecting Taungurung People with Country and being able to come together to enjoy and practise our culture, we will see better health for Country and Taungurung People. This includes opportunities to share Taungurung traditional and contemporary ways of healing.

We will also build and share our knowledge about health and wellbeing. Health and wellbeing is assisted by having a strong family environment; being able to finish school; having a secure place to live; being able to eat a nutritious diet; having employment; and a strong connection to your community.

Caring for our Country, including re-vegetation of our landscapes with traditional plants, bush foods and medicines, taking care of our waterways, and educating young people about Country, Language, Culture and People will lead to improved health and wellbeing for us and for others who live and work on Taungurung Country.

As is clearly evidenced, many of our People were moved away from their traditional lands and families. We recognise that some Taungurung People, including the Stolen Generations members, will need support to reconnect with Country, families, community, culture and health. Access to medical and financial support will aid the reconnection process.

The opportunity to strengthen connection with Country, Culture, historically, spiritually, culturally, educationally and to People is a key part of increased health and wellbeing for Taungurung.

TAUNGURUNG BALIIT DAANBOOR BARRBUNI

Taungurung People are strong, healthy and happy

GOALS	HOW	WHO
2.1 Gather and record Elders' stories about Country, including language, songlines, traditional ecological knowledge, cultural practice, and knowledge about significant places, people and events	<ul style="list-style-type: none"> • Negotiate funding for Taungurung People to up-skill in oral history recording using digital, multi-media technology. • Continue work on the Taungurung website – both for members only, and public information about Taungurung. • Establish a Taungurung Intellectual Property Use Guideline and communicate process for use with members. 	TCAC
2.2 Establish Taungurung language teaching opportunities, and associated materials for use with community members and schools across Taungurung Country	<ul style="list-style-type: none"> • Secure funding to produce Taungurung language teaching materials. • Establish Welcome to Country in language and training for language teachers. 	TCAC
2.3 Continue to build Taungurung dancers' resources such as adornments and increase opportunities for the group to perform at functions and events such as Tanderrum, Welcome ceremonies, celebration days, Naidoc week	<ul style="list-style-type: none"> • On-going. • Prepare a brochure that promotes the group with booking and cost information. 	Report back to TCAC
2.4 Establish an annual Taungurung Youth Camp with Elders on Country to learn about cultural practice, Taungurung history, language, and to share contemporary issues and interests in supporting youth	<ul style="list-style-type: none"> • Design camp program. • Secure funding for annual camp program. • Conduct first camp by mid 2017. • Train camp leaders. • Annual event to be advertised well in advanced to all Taungurung youth. • Women and men's camp to incorporate woodwork, carving, painting, traditional fire making, dance, stories, cultural lessons, massage, psychologists, meditations, art therapy cloak-making, songlines etc. 	TCAC
2.5 Provide annual Elders Gatherings hosted by TCAC to share news and gather advice from Elders for Country Plan implementation	<ul style="list-style-type: none"> • Source funding to provide annual gatherings, including travel and accommodation where required. • Provide timeline diary dates at the beginning of each year. 	TCAC

TAUNGURUNG BALIIT DAANBOOR BARRBUNI

Taungurung People are strong, healthy and happy

GOALS	HOW	WHO
2.6 Establish a Taungurung Cross Cultural Awareness Package that embraces the broader community, including agencies	<ul style="list-style-type: none"> • Design a Taungurung Cross Cultural Awareness Package for agencies (able to be adjusted to reflect particular audience needs). • Train people to implement this with broader community. • Teach about Taungurung in our local schools as part of their indigenous studies – an employment opportunity for Taungurung People. 	TCAC
2.7 Identify suitable locations, business model and investment required to establish a Taungurung Cultural and Healing Centre. One centre or connected bases from which history, culture, language, art, crafts, traditional plants, foods and medicines, and other health and wellbeing activities are in place for sharing with Taungurung and the broader community.	<ul style="list-style-type: none"> • Use the TOSA negotiation process to assist identifying a ‘fit-for-purpose’ site(s) and facilities such as Camp Jungai. • Communicate and negotiate with other potential government investors, stakeholders and philanthropists. • Train people in history, culture, language, art and crafts, traditional plants, foods and medicine. Equip them with kits for use within the broader community. • See 1.2 and 3.3. 	TCAC
2.8 Establish an Aged Care facility linked to the Taungurung Cultural and Healing Centre that provides quality healthcare, traditional and contemporary medicines and foods, and cultural activity. Build links to off-Country aged care facilities for Taungurung People	<ul style="list-style-type: none"> • Source support for a feasibility and business case development for an aged care facility on Country. • Negotiate with existing aged care facilities for support to Taungurung on and off Country. • Involve family, young people and Country as part of a holistic approach to ageing and wellbeing. • Establish a role for an Aboriginal liaison officer to work with Elders and other members. • Establish storytelling opportunities at the aged care facility. Elders without transport could receive visitors and tell their stories. 	TCAC

TAUNGURUNG BALIIT DAANBOOR BARRBUNI

Taungurung People are strong, healthy and happy

GOALS		HOW	WHO
2.9	Establish on-Country locations for Taungurung People wishing to be interred on Country and research where Ancestors may be buried on/off-Country without headstones, and identify families wanting a headstone at that site	<ul style="list-style-type: none"> • Research and name where Ancestors are buried. • Investigate cemeteries at Murchison and Mitchelstown to identify Taungurung burials. • See 1.2. 	TCAC Public Record Office Victoria, Victorian Cemetery Trusts
2.10	Increase Taungurung capacity to engage in local and other festivals that celebrate culture, history, health and wellbeing	<ul style="list-style-type: none"> • Identify festivals and events that are a priority for Taungurung participation and presence. • Establish a funding stream and dedicated budget item for annual participation in events, including Project Officer/s as needed. • Present a calendar of events at the beginning of the year so plans can be made. To be prepared immediately. • See 2.3. 	TCAC
2.11	Establish support to a Health and Wellbeing role for TCAC that is tasked and appropriately skilled to implement Country Plan and other Health and Wellbeing-linked activity with Taungurung People	<ul style="list-style-type: none"> • Include as part of negotiations, while exploring other options. 	TCAC



YULENDJ

Cultural Heritage

ASPIRATION THREE

YULENDJ-NGANJIN DADBAGI
BAGUNNGGA MUNDA

**Our knowledge is
gathered, protected
and preserved**

Taungurung cultural heritage is at the core of our identity and connection to Country. It can be found in tangible and intangible evidence such as the mountains, waterways, art sites and trees that form our Country, and their links to creation and other stories about our way of life, before and after dispossession.

Taungurung cultural heritage can be found across Country as evidenced in the many Cultural Heritage Management Plans held on file by TCAC. Clan groups moved according to the seasons, and for cultural practice. Cultural mapping highlights Taungurung cultural heritage including art sites, rock art, natural resources, flora and fauna, birthing trees, scar trees, burial sites, waterholes, our rivers and waterways, and post colonisation massacre sites and missions. They also map pastoral runs and farms in which our people lived and worked on, camping grounds, corroboree sites, ceremonial sites and dreamtime story sites.

A significant amount of our cultural heritage has been damaged, destroyed, removed or lost.

Since 2009, the TCAC has been recognised by the State of Victoria as the Registered Aboriginal Party (RAP) for cultural heritage on Taungurung Country. This is a significant responsibility as many of our sites are in a vulnerable state and planned development across our Country is extensive.

Significant development on Country strains our precious cultural heritage. In order to protect tangible and intangible heritage, such as stories associated with places and events, Taungurung People are determined to find out more about what exists on Country and how best to protect that heritage.

Our cultural landscape was redefined following the wildfires of 2010. There is evidence of our cultural material on mountaintops previously not accessed and understood by current land managers. We are aware of vulnerable art sites that require immediate protection, otherwise they will be lost.

We will work with our own cultural advisors, our RAP team, land managers, developers and the broader community to understand and respect our precious heritage; the cultural sites and stories that tell the story of the place we now all live and work in today. It's our job to actively build understanding and relationships as we go about the task of identifying and protecting our cultural heritage for generations to come.

Cultural mapping was referred to by Full Group as the process by which connection and use of Country is documented to inform decision-making (including negotiations) and to strengthen and share Taungurung Knowledge and engagement on Country. Today communities across the Australia, and the world are creating and managing their own databases using new technologies such as GPS, and digital recording equipment for the benefit of informed decision-making and future generations.

YULENDJ-NGANJIN DADBAGI BAGUNGA MUNDA

Our knowledge is gathered, protected and preserved

GOALS	HOW	WHO
<p>3.1 Establish ongoing support and investment for a major audit – cultural mapping activity - on Taungurung Country - from the tops of our mountains to our waterways and tributaries, including tangible and intangible heritage.</p> <p>This audit should further inform oral history recording in 2.1 and indicate cultural heritage that is also of high value and most vulnerable.</p>	<ul style="list-style-type: none"> • Negotiate brief and investment to cultural heritage audit-cultural mapping activity. • Use to support TOSA negotiation as this is so urgent and important. 	<p>TCAC</p> <p>Aboriginal Victoria, Victorian Aboriginal Heritage Council, Right People for Country program</p>
<p>3.2 Further resource the Taungurung Registered Aboriginal Party (RAP)</p>	<p>Produce a business plan for the RAP that includes information about:</p> <ul style="list-style-type: none"> • Current and projected business activity • Clients’ and stakeholders’ needs • Equipment, human resources and skills needed • Administration processes and systems • Workforce development • Marketing and communications. 	<p>TCAC</p> <p>AV, Victorian Aboriginal Heritage Council, State Government</p>
<p>3.3 Provide a protected space for the return of Taungurung cultural material to Taungurung Country.</p> <p>Ensure Taungurung ancestral remains and cultural objects are returned to our Country and are protected.</p>	<ul style="list-style-type: none"> • Establish a taskforce of cultural advisors to inform this process and activity. • Research for remains to be repatriated on Taungurung Country including ANZACS and those removed overseas. • Identify Taungurung People without headstones. Link to 2.7. 	<p>TCAC</p>



YULENDJ-NGANJIN DADBAGI BAGUNGA MUNDA

Our knowledge is gathered, protected and preserved

GOALS	HOW	WHO
<p>3.4 Establish a Taungurung Cultural Heritage Program that refreshes those with existing knowledge and skills and inducts those new to cultural heritage roles</p>	<ul style="list-style-type: none"> • Negotiate with existing stakeholders and training providers the right training package for Taungurung, and training approaches such as on-the-job, intensive camps, shadowing/coaching with industry and Elders. • Ensure side-by-side delivery with Taungurung Elders and in-house experts. • Increase numbers of people for cultural heritage roles. • Continued training and skilling through participation in accredited cultural heritage training programs. • Establish protocols for use of Taungurung Knowledge linked to this package. 	<p>TCAC Cultural Heritage Manager</p>
<p>3.5 Ensure visitors to Taungurung Country can access information about Taungurung People and our wishes that Country and heritage are respected.</p>	<ul style="list-style-type: none"> • Negotiate clear signage for visitors that they are entering Taungurung Country and are welcome. • Design and implement a Welcome to Taungurung Country for visitors of all ages and backgrounds, domestic and international tourists. • Design and support education about Welcome to Country and Acknowledgements with LGAs and other relevant agencies. 	<p>TCAC Tourism Victoria and Business Victoria Department of Economic Development, Jobs, Transport and Resources</p>

TAUNGURUNG YULENDJ

Taungurung Traditional Knowledge

ASPIRATION FOUR

TAUNGURUNG YULENDJ
BAGUNGA YUMAA MUNDA

**Taungurung
knowledge is gathered,
shared and protected**

Our Country and all within it was wisely and sustainably managed over thousands of years. Taungurung Ancestors were brilliant conservationists and managers of natural and cultural resources. They were able to use resources, including trading for economy, while keeping their Country and People healthy and strong.

Today, Taungurung with other land and natural resource managers, recognise that the knowledge and skills of our Ancestors were, and are still today, vital to Country, Culture and our People. We are determined to gather, protect and use Taungurung Knowledge to manage and heal Country and our people. This includes applying traditional cultural practices to the use of land, waterways, fire, and living resources, side-by-side with contemporary knowledge and techniques.

There is growing understanding of the value of Taungurung Knowledge about Country, acquired over thousands of years. This is often referred to as traditional ecological knowledge. We are committed to regaining and retaining this powerful as a tool in our NRM.

We will revive and apply our knowledge about bush tucker and medicines for the wellbeing and enjoyment of our People, other Australians and visitors to Country. We will gather on Country to hunt and gather, for 'cultural takes', as in our kangaroo program, and in time for sustainable economy, rebuilding our knowledge and use of plants and animals that are important to us. We will work with others to protect flora and fauna and to reintroduce important species that are endangered.

We will continue to work with fire and water managers to bring our knowledge together to protect Country and people.

Many are interested in trading and benefiting from Taungurung Knowledge, cultural and natural resources. In retrieving and using our knowledge, we will put in place protocols and protection for its use. These protections will contribute to respectful, sustainable use of Taungurung Knowledge for commercial purposes, and provide benefits to our community.

Case Study

Our Seymour Secondary School Garden project is a contemporary example of how we can introduce Taungurung Knowledge. Students are building with Taungurung a garden that will feature traditional plants and their uses for food and medicines. We hope this will be the first of many projects that share Taungurung Knowledge alongside today's science.

TAUNGURUNG YULENDJ BAGUNGA YUMAA MUNDA

Taungurung knowledge is gathered, shared and protected

GOALS	HOW	WHO
<p>4.1 Establish intellectual property rights for the use of Taungurung Knowledge so that community benefit is the primary use, including:</p> <ul style="list-style-type: none"> Internally, i.e., amongst all Taungurung People Agencies seeking to use Taungurung Knowledge to support land management practices Research and commercial interests that seek Taungurung Knowledge and land-based products such as traditional food and medicinal plants for commercial interests. 	<ul style="list-style-type: none"> Seek legal counsel to the establishment of fair and reasonable protocols for the protection of intellectual property and to apply a community benefit approach. Establish a communication tool about protocols for Taungurung Knowledge use. 	<p>TCAC</p> <p>Pro bono legal advisors</p>
<p>4.2 Create a Taungurung Traditional Knowledge resource that describes our seasons (calendar), plants, trees, waterways and animals that were and are significant to Taungurung for cultural practice, food, medicine and trade.</p> <p>Similar to the Taungurung Language Dictionary, this resource would be comprehensive and inform education programs, including for land, cultural and natural resource managers.</p>	<ul style="list-style-type: none"> Negotiate GBCMA, DELWP and Agriculture Policy investment for research & development about Taungurung traditional foods and plants. The traditional knowledge resource could be a booklet, CD, etc. 	<p>TCAC</p> <p>GBCMA and DELWP</p> <p>DEDJTR Agriculture</p>
<p>4.3 Build Taungurung Knowledge approaches to sustainable fishing, and engagement in the management of fisheries resources</p>	<ul style="list-style-type: none"> Participate in the State Government pilot project 'Improving the recognition and integration of traditional owner customary fishing and ecological knowledge in the management of Victoria's fisheries', ensuring the broadest engagement with Taungurung community members. 	<p>TCAC</p>
<p>4.4 Further develop what is known about Taungurung approaches to fire for cultural and resource management, and collaborate with current fire management regimes for Taungurung Knowledge use and the development of fire-fighter positions</p>	<ul style="list-style-type: none"> Establish Taungurung Knowledge for use in fire management regimes Consult with DELWP and the CFA. 	<p>TCAC</p>
<p>4.5 Ensure Cultural Heritage and Natural Resource Management teams and community members are strong in their Traditional Knowledge</p>	<ul style="list-style-type: none"> Taungurung Knowledge included in Cultural Heritage and NRM teams' training Ensure if asked, team members are able to accurately explain what is known about plants, species, food, medicines and cultural practice. These team members are also critical for the education of Taungurung young people. Identify research priorities. Community members included in training opportunities, including youth 	<p>TCAC</p>

BIIK-NGANJIN DADBAGI

Caring for Our Country

ASPIRATION FIVE

GANALINA BIIK-NGANJIN
GAAGUK WURRWII

**Guardians of our
Country are active
and respected**

Taungurung People are staunchly committed to caring for Country. Our Country includes waterways, land, plants and animals, and cultural sites.

Taungurung Elders managed Country according to our seasonal calendar that was shaped by the lifecycles of the plants and animals around us. We read and managed Country by seven annual seasons with a flood season that took place roughly every 28 years, and fire season every seven years. This seasonal approach to land management kept our cultural and natural resources, and our People, healthy over thousands of years.

Caring for Country also requires the skills to manage introduced plants and species, climate change and land management practices that are damaging our Country. We see the signs of over-farming, over-fishing, degradation of our waterways, mining, and poor land management all over our Country.

We are determined to take an active role in healing Country for future generations. We will work with others to heal Country, below and above the surface, so it is healthy for all.

When our Country is sick, we are sick. When our Country is healthy, we can become healthy. Taking an active role in caring for Country makes us strong, and unites us as a community. Our active engagement with other land managers benefits Country for all.

To achieve this aspiration, we require our own People participating as land managers from decision-making inceptions through day-to-day work on Country. We need to build our two ways knowledge and skills to do this:

- Taungurung Knowledge, strategies and tools
- Contemporary knowledge, strategies and tools

Together we can accelerate healing for Country. Everybody wins.

Joint Management

We expect to be active Joint Managers of national parks and reserves. We expect the hand back of parks and reserves. National parks contain extensive cultural heritage and abundant natural and cultural resources. We will take an active role in protecting and managing parks and reserves for our people and for all those who wish to see Country well managed and protected. This will be achieved at Joint Management Board decision-making levels through to having Taungurung Rangers on Country, and our Natural Resource Management business participating in works on Country.

We maintain our right to veto any activity on parks that we believe is harmful to Country, cultural and natural resources.

Critically we will ensure that Taungurung Knowledge, our Country Plan and aspirations for national parks and reserves are fully integrated into parks planning and operations for generations to come.

GANALINA BIJK-NGANJIN GAAGUK WURRWII

Guardians of our Country are active and respected

GOALS	HOW	WHO
<p>5.1 Secure infrastructure investment and business model advice to implement fully owned and operated Taungurung NRM and on Country works enterprises.</p> <p>Investment must include human resources, equipment, depot, training, required licences and insurances and an appropriately skilled and experienced Enterprise manager to build the team for contract works on Taungurung Country.</p> <p>See also 1.2</p>	<ul style="list-style-type: none"> • Negotiate NRM Business Investment as part of TOSA negotiation. • Secure funds for feasibility study of available procurement across Taungurung Country • Secure investment to establish contract works enterprises • Establish Supply Nation Accreditation - Commonwealth Tenders application. 	TCAC and Negotiation Team
<p>5.2 Secure percentage of all contract works on public lands for Taungurung People</p>	<ul style="list-style-type: none"> • Negotiate through TOSA • Negotiate directly with agencies: LGAs, Parks Victoria, Department of Environment, Land, Water and Planning. 	TCAC and Negotiation Team TOLMB Board
<p>5.3 Establish a Taungurung skills pathway program from entry level (on-ground) to business management for Caring for Country roles, and other contract works that Taungurung People could benefit from</p>	<ul style="list-style-type: none"> • Negotiate with relevant State and Commonwealth stakeholders for workforce and business development such as Industry Skills Fund, and Indigenous Advancement Strategy 	TCAC
<p>5.4 When establishing Joint Management, ensure resources and protocols are in place for Land Management Board members' induction to this Country Plan, and that Parks management is also directly engaged in that training</p> <p>This applies to existing and new parks estates, and forests.</p>	<ul style="list-style-type: none"> • Negotiate the development of a Guide to Joint Management with Taungurung Toolkit (multi-media). See 2.6 Cross Cultural Training Package 	TCAC
<p>5.5 Secure identified and clearly branded Taungurung Rangers (men and women) to drive joint management, education and tourism programs on parks and public lands, including for visitor education, tourism and parks planning</p>	<ul style="list-style-type: none"> • Negotiate through TOSA 	TCAC and Negotiation Team

GANALINA BIIK-NGANJIN GAAGUK WURRWII

Guardians of our Country are active and respected

GOALS	HOW	WHO
<p>5.6 Be the leading group in monitoring our threatened species</p>	<ul style="list-style-type: none"> • Develop with DELWP, Parks Victoria and relevant other stakeholders a cultural mapping, identification and protection program for threatened species 	<p>TCAC TOLMB RSA</p>
<p>5.7 Participate in climate change forums at a State level and in Taungurung Country specific forums to improve our understanding and capacity to influence decision-making about climate change strategies</p>	<ul style="list-style-type: none"> • Establish important forums, including Boards, for TCAC to participate in to ensure profile and input into decision-making 	<p>TCAC TOLMB CNRM Field staff</p>
<p>5.8 Establish agreements with key partners and stakeholders for collaborative Caring for Country activity, including input to policy, planning and budget priorities</p>	<ul style="list-style-type: none"> • Use GBCMA MOU in draft to consider framework for other MOUs that are required. 	<p>TCAC</p>



NGI-AGAT MUNGA

Economic Development and Employment

ASPIRATION SIX

TAUNGURUNG - BUK-NGANJIN
BIIK-NGANJIN MUNGA NGI-AGAT
WURRWII

Taungurung – Driving Ethical Economic Development and Employment for Our People and Country

Taungurung are committed to achieving economic independence for our organisation, our families and individuals. This is a critical component of Taungurung People achieving self-determination. Taungurung have clear aspirations for doing business on Country that is viable, ethical and sustainable.

We are interested in the business of fire management, pest control, eco-tourism, harvesting and collecting traditional plants and foods, establishing seed banks, and water. We are determined to take an active role in the revegetation and return to health of our Country, thereby providing employment and economy for our People.

We note the increasing global, national and local interest in our native plants, foods and medicines. We expect to participate and lead this industry on our Country, as stand-alone or as joint venture partners with shared-values investors. These partners will have to understand the importance of acknowledging intellectual property, and bringing benefits back to the community through commercialisation, economy and jobs.

We are also interested in fostering knowledge and skills for viable business within our organisation, and among our members, including with our young people. We understand the value of sharing knowledge and experience with those doing business with us. We will actively seek partners who share an interest in ethical, viable business that benefits Country and people, and that does not contribute to further degradation and poor health of Taungurung Country and People.

We will bring in the expertise of Traditional Owners elsewhere in Australia and internationally who are engaged in successful, ethical and community-benefiting business models. These examples will assist our decision-making as we build our own enterprises.

We are aware that research institutes, universities and businesses work together to uncover and understand the uses of traditional food, medicines and other products on Country for health and commercialisation uses. We will assert Taungurung rights to be an active and leading partner in these pursuits, including for permissions, protocols and uses of research outcomes and potential product development.

Core to economic independence is lessening our dependence on short-term government funding cycles and projects. We aspire to be economically free and better able to support our own People, Culture and Country.

TAUNGURUNG - BUK-NGANJIN BIUK-NGANJIN MUNGA NGI-AGAT WURRWII

Taungurung – Driving Ethical Economic Development and Employment for Our People and Country

GOALS	HOW	WHO
<p>6.1 Obtain advice to governance arrangements for an enterprise arm of Taungurung Clans Aboriginal Corporation</p> <p>The enterprise arm would focus on achieving economic independence and increased employment for Taungurung People, and other Aboriginal people living on Taungurung Country</p>	<ul style="list-style-type: none"> Seek pro-bono legal and business advice to TCAC enterprise arm and governance, financial and human resource/workforce arrangements 	<p>TCAC</p> <p>Pro-bono lawyer, RSA agreement, DELWP</p>
<p>6.2 Establish a range of Taungurung enterprises, stand-alone or in partnership with shared values partners, to provide an economic base for the Corporation and community-benefits</p>	<ul style="list-style-type: none"> Secure funds to enable feasibility for enterprises outside of NRM procurement such as tourism, camps, accommodation, food. Establish a TCAC Business Entity solely 	<p>TCAC Operations/ Business Manager</p>
<p>6.3 Secure rights to access and use natural resources for sustainable commercial uses such as water, timber, flora and fauna on public lands</p>	<ul style="list-style-type: none"> Negotiate through TOSA negotiation. 	<p>TCAC and Negotiation Team.</p> <p>RSA outcomes. DELWP, water authorities.</p>
<p>6.4 Investigate and establish cultural-tourism opportunities such as a Welcome to Taungurung Country experience where visitors are introduced to Country, people, food, plants and culture.</p>	<ul style="list-style-type: none"> Negotiate with DEDJTR, Regional Development Victoria, and local government for investment into a Taungurung Tourism product. 	<p>TCAC</p> <p>LGAs</p> <p>RSA outcomes</p>
<p>6.5 Establish online and on-site opportunities for Taungurung People to do business through producing arts and crafts, and other product that reflect Taungurung People and Country.</p> <p>Ethical community investment model where business owners return an agreed percentage to TCAC to enable promotion, administration and reinvestment in artists.</p>	<ul style="list-style-type: none"> For inclusion as part of Taungurung website development (online trading house). 	<p>TCAC</p>

TAUNGURUNG - BUK-NGANJIN BIUK-NGANJIN MUNGA NGI-AGAT WURRWII

Taungurung – Driving Ethical Economic Development and Employment for Our People and Country

GOALS	HOW	WHO
<p>6.6 Encourage young Taungurung to participate in business networks and mentoring, including for their own enterprise development, to grow entrepreneurial and business management expertise.</p> <p>This is part of Taungurung Succession Planning for TCAC.</p>	<ul style="list-style-type: none"> Establish Taungurung Business Development Program including for work experience and mentoring in emerging Taungurung businesses and external businesses 	<p>TCAC</p>
<p>6.7 Collaborate with Local and State Government to identify where development and other activity is planned for Taungurung lands, to secure a percentage of related contracts and employment</p>	<ul style="list-style-type: none"> Embed in agreements a protocol for information sharing about economic development for Taungurung lands 	<p>TCAC</p>
<p>6.8 Acquire freehold property as part of building the Taungurung economic base i.e. land that can be use for private enterprise such as agri-business, cultural tourism, accommodation, and healing services. These could be existing viable business operations</p>	<ul style="list-style-type: none"> Investigate fit-for-business freehold property that could be negotiated for Taungurung ownership 	<p>TCAC IBA ILC</p>



How we will track our progress

As part of annual Country Plan Reviews, we will gather to:

- Celebrate our achievements.
- Receive information about progress against our goals and objectives.
- Acknowledge our community, employees, partners and stakeholders.
- Note where we may need to update our Country Plan as our organisation grows and/or our environment changes; for example settlement, is reached with the State of Victoria.
- Provide constructive feedback and advice for the future.

We will be successful when:

- We have negotiated a fair and equitable result for the Taungurung nation through our TOSA negotiations
- There is a well resourced and governed TCAC in place, where the workforce is clear and confident about their roles, responsibilities and processes for internal and external communications and getting the job done
- Our Country and our Cultural Heritage is being managed well and protected by us, and our partner entities
- Taungurung and other Aboriginal people living on our Country have been able to access training and stable employment through our efforts, or a further education career pathway
- The levels of health and wellbeing have improved within our community, including for our Elders and young people
- Our enterprises are strong, viable and ethical and are returning benefits to our community and organisation
- Our community, far and wide, is engaged and feels a strong sense of belonging.
- The number of shared-values partners has increased and are working with us to grow a strong organisation, healthy Country and People.

Our annual reviews will take place at a Camp with time to capture informal feedback on film, art, song and dance, and to spend time refreshing our cultural knowledge and practice.

References

- BAMBURR-NANGI (STATEMENT OF ASSOCIATION)
- Taungurung Full Group Consultation Notes - July 18, 2015
- Taungurung Strategic Plan
- Taungurung Liwik-nganjin-al Ngula-Dhan – Our Ancestor’s Language, Yaawinbuu Yananinon – Enjoy the Journey, compiled by Lee Healy Taungurung Traditional Owner and Taungurung Community language worker



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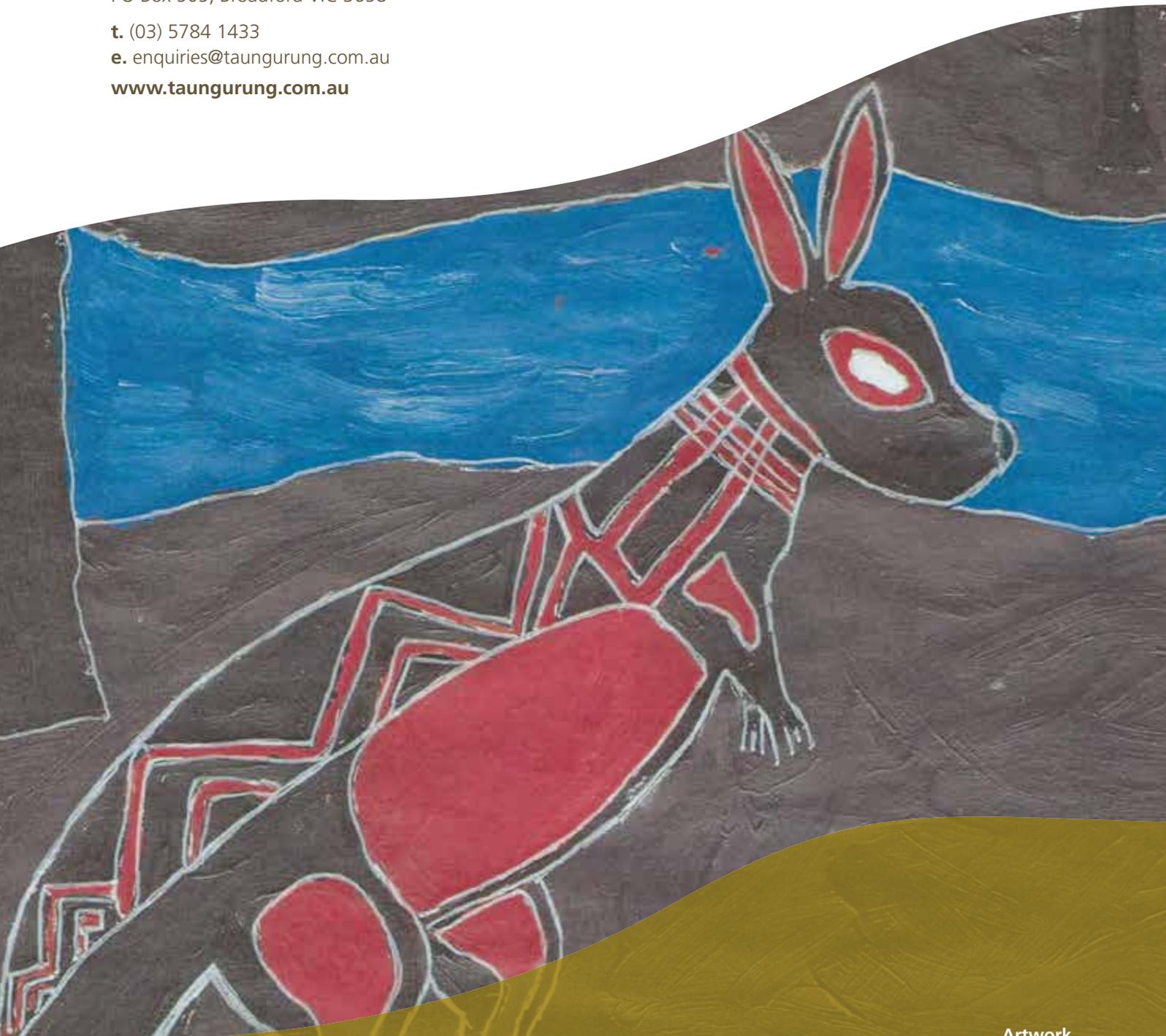
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