



Dja Dja Wurrung Clans
Aboriginal Corporation

Fact sheet

Settlement of the Dja Dja Wurrung native title applications under the *Traditional Owner Settlement Act 2010*

The Dja Dja Wurrung people elected to negotiate resolution of their native title applications (VID6001/00, VID6006/98, VID6001/99, VID6003/99) (the Dja Dja Wurrung applications) with the State of Victoria under the Traditional Owner Settlement Act 2010 (TOS Act).

The Traditional Owner Settlement Act 2010 introduced a new alternative system for resolving native title claims in Victoria.

The Traditional Owner Settlement Act 2010 (TOS Act) provides for an out-of-court settlement of native title and delivery of land justice. The TOS Act allows the Victorian Government to make agreements to recognise Traditional Owners and their rights in Crown land, in return for agreement to withdraw all current native title claims and not to lodge any claims in the future.

In March 2013 the Victorian Government and the Dja Dja Wurrung Clans Aboriginal Corporation (DDWCAC) (on behalf of the Dja Dja Wurrung traditional owner group) entered into a 'Recognition and Settlement Agreement' which formally recognises the Dja Dja Wurrung people as the traditional owners for part of Central Victoria.

The agreement is the culmination of eighteen months of negotiations between the Victorian Government and the Dja Dja Wurrung people. The agreement is the first comprehensive settlement under the Victorian Traditional Owner Settlement Act 2010. The agreement settles four native title claims in the Federal Court dating back to 1998.

What area does the agreement cover?

The agreement area extends from north of the Great Dividing Range near Daylesford and includes part or all of the catchments of the Richardson, Avon, Avoca, Loddon and Campaspe Rivers. It includes, inter alia, Crown land in the City of Greater Bendigo, Lake Boort and part of Lake Buloke.

The agreement relates to Crown lands and waters only within the external boundaries of the agreement area. Map of Recognition and Settlement Agreement area is attached.

Will the agreement affect existing rights and interests on Crown land (for example farming, fishing, grazing and forestry)?

No. Existing leases, licences and other rights and interests will be protected for their full term.

Recreational activities, like hunting and fishing will not be affected.

What rights to natural resources will traditional owners have under the agreement?

The Dja Dja Wurrung people will be able to hunt, fish and gather, in accordance with the terms and conditions specified in an "Authorisation Order" (which will be formally made by the relevant Minister following settlement), or, where applicable the rules and regulations governing recreational access by the public (e.g. the recreational fishing rules).

Dja Dja Wurrung Clans Aboriginal Corporation (ICN: 4421)

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The Dja Dja Wurrung will not have to pay for or hold a licence, but are required to be able to demonstrate that they are a member of the Dja Dja Wurrung traditional owner group.

Traditional owners' rights do not impact the access of existing users, such as recreational fishers and hunters.

There will be annual reporting and monitoring of the Dja Dja Wurrung take of natural resources to ensure sustainability.

The agreement does not provide the Dja Dja Wurrung with any commercial hunting, fishing or forestry rights under existing allocations. However, it does allow some limited take for commercial purposes, for example, for bush craft manufacturing.

Will this affect business on Crown land?

The Dja Dja Wurrung settlement includes the first Land Use Activity Agreement (LUAA). A LUAA under the Traditional Owner Settlement Act 2010 creates a new, simplified regime for managing activities on public land, in which the DDWCAC is afforded certain procedural rights.

Dja Dja Wurrung will have an opportunity to have a say or give agreement to certain activities that impact on their traditional owner rights.

The LUAA is intended to end the uncertainty and complexity created by the Native Title Act future act process by providing more straightforward and clearly defined procedural rights for Traditional Owners over public land, while providing for input by, and in some cases reasonable 'community benefits', to the DDWCAC (on behalf of Dja Dja Wurrung).

For example, in consultation with industry representatives, the LUAA includes a fast-tracked process for approvals of mineral exploration authorisations in the agreement area.

For more information on the LUAA an additional Sheet about the Land Use Activity Regime is being developed.

Will there be any changes to national parks and reserves?

Six national parks and reserves in the agreement area will be transferred to the DDWCAC as 'Aboriginal title'. Management rights for the land will then be transferred back to the State. The parks and reserves will be jointly managed by the State and the Dja Dja Wurrung through the Dhelkunya Dja Land Management Board (to be established after commencement of the settlement).

In all cases, the parks and reserves will continue to be managed under the same Act of Parliament by which they are reserved, but will also be subject to a joint management plan developed by the Dhelkunya Dja Land Management Board. The joint management plan must be approved by the Minister for the Environment and Climate Change, following public consultation.

Transfer of parks or reserves to Aboriginal title does not affect existing use and access.



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What parks and reserves will be handed back to Dja Dja Wurrung for joint management?

The following areas (approximately 47,523 hectares) will be granted as Aboriginal title and will be subject to joint management:

- Greater Bendigo National Park
- Kara Kara National Park (that part which falls within the Agreement area)
- Hepburn Regional Park
- Kooyoora State Park
- Wehla Nature Conservation Reserve
- Paddy's Range State Park

What is joint management?

The Dhelkunya Dja Land Management Board will be established after commencement of the settlement. A majority of members will be nominated by the DDWCAC. The remaining members representing the government and the broader community will be nominated by the State.

The Board will develop a management plan with the Department of Sustainability and Environment (DSE) that will set the strategic direction for the land.

Joint management will benefit both Dja Dja Wurrung and the wider community by recognising Dja Dja Wurrung culture and knowledge, providing quality visitor and tourism experiences, improving public education, and conserving, protecting and enhancing natural and cultural values.

Parks Victoria and DSE will continue to carry out day-to-day management and will permanently keep some core management functions. This includes fire management and catchment management, including designated water supply catchment areas under the National Parks Act 1975.

Will access and use of jointly managed areas change?

Jointly managed areas will continue to be managed under the relevant public land Act under which they are reserved. Protections around existing use and access contained in these Acts and regulations will continue to apply.

Once the land is formally transferred to the DDWCAC, the Dhelkunya Dja Land Management Board will draft a joint management plan. Access and use will be dealt with through the joint management plan, which includes a public consultation process. The joint management plan must be consistent with state-wide policy to maintain public access.

This means that existing licences or leases within the jointly managed area will be protected, friends groups can continue to operate, and recreational fishing and hunting will be able to continue.



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Will the Dja Dja Wurrung be given land as freehold?

In addition to Aboriginal title land, two properties at Franklinford and Carisbrook will be transferred to the DDWCAC. These properties are currently held by the Minister for Aboriginal Affairs. These properties have cultural significance for the Dja Dja Wurrung people.

This land will be held in trust by the DDWCAC for the benefit of the whole traditional owner group.

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ABORIGINAL AFFAIRS VICTORIA

MINI POSTER SERIES

ABORIGINAL COASTAL SHELL MIDDENS

What are Aboriginal Coastal Shell Middens?
 Coastal shell middens are archaeological sites that contain the remains of human occupation, usually in the form of shell and other debris. They are often found in coastal areas, and can be used to study the lives of the people who lived there. Middens are important because they provide a record of human activity over time, and can help us understand the relationship between humans and the environment.

Where are Coastal Shell Middens Found?
 Coastal shell middens are found in many parts of the world, but they are particularly common in Australia. In Australia, they are often found in coastal areas, and can be used to study the lives of the people who lived there. They are also found in other parts of the world, such as the Pacific Islands and the Americas.

Case Study: Aboriginal Coastal Shell Middens
 100 Points: 10

Characteristics

- They are often found in coastal areas.
- They are made of shell and other debris.
- They are used to study the lives of the people who lived there.
- They are important because they provide a record of human activity over time.
- They are found in many parts of the world, but are particularly common in Australia.
- They are used to study the relationship between humans and the environment.

What are the Benefits of Studying Coastal Shell Middens?

- They provide a record of human activity over time.
- They help us understand the relationship between humans and the environment.
- They are used to study the lives of the people who lived there.
- They are important because they provide a record of human activity over time.

ABORIGINAL ROCK ART

Old Man, Northern Territory

What Is Aboriginal Rock Art?
Aboriginal rock art includes paintings on rock surfaces, and rock engravings, etchings, and pictographs of animals, people, and objects.

Rock artists depicted animals of ancient lands together with modern fauna for centuries and even millennia, although it is impossible to know exactly when the art was first painted or how old it is.

Where Is It Found?

Aboriginal rock art is found in all parts of Australia, but is especially concentrated in the coastal regions. Most rock art is found in limestone and sandy weathered rocks, and in small caves and in the lower depths of cliffs.

In glowing colors and natural pigments, the rock art of Australia is one of the most ancient and most extensive in the world. It is found in the most remote and most inhospitable areas of the continent.

Why Did Aboriginal People Paint Rock Art?

Why did the Aborigines paint? Aboriginal people probably used the Australian continent as a laboratory to

- perform a variety of religious and magical ceremonies;
- develop religious concepts and ideas;
- develop a sense of unity and solidarity;
- enter the spiritual world with the help of the spirits of the dead;
- record events and acts of heroism;
- and, perhaps, as the result of a religious cult.

Old Man, Northern Territory

Characteristics

The art of the Aborigines is characterized by the use of natural pigments, and by the use of simple, bold, and direct lines. The art is often found in the most remote and most inhospitable areas of the continent.

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ABORIGINAL HISTORICAL PLACES

Discovering the rich and diverse history of the land we live on


What are Aboriginal Historical Places?

Aboriginal communities are a significant part of our country's history and culture. They have lived on this land for thousands of years, and their traditions and customs are an important part of our heritage. Aboriginal Historical Places are sites of cultural significance that are recognized and protected by the government. These places include traditional dwellings, ceremonial grounds, and other sites of importance to the community. They are often located in remote areas, but they are also found in urban centers. These places are a testament to the resilience and strength of the Aboriginal people, and they are a vital part of our national identity.

Aboriginal Historical Places are:

- Sites of cultural significance
- Recognized and protected by the government
- Often located in remote areas
- A testament to the resilience and strength of the Aboriginal people

ABORIGINAL AXE-GRINDING GROOVES



What are Aboriginal Axe-grinding Grooves?

Axe-grinding grooves are an ancient Aboriginal technology. Aboriginal people used the grooves along their axe-heads to grind their axe-blades into sharp points. They used the same technique to sharpen their spears and spear-throwers.



How did aboriginals in the tropics grind their axe-blades into sharp points? The answer is simple. They used the same technique as the aboriginals in the temperate zone. They used the grooves on their axe-heads to grind their axe-blades into sharp points. They used the same technique as the aboriginals in the temperate zone. They used the grooves on their axe-heads to grind their axe-blades into sharp points.

Where are They Found?

Axe-grinding grooves are found in many places around the world. They are found in the tropics and the temperate zone. They are found in the Americas, Europe, and Asia. They are found in the tropics and the temperate zone. They are found in the Americas, Europe, and Asia.

How Did They Grind?

Aboriginal people used axe-grinding grooves to grind their axe-blades into sharp points. They used the same technique as the aboriginals in the temperate zone. They used the grooves on their axe-heads to grind their axe-blades into sharp points.

See the Difference

See the difference between the two types of axe-grinding grooves. The one on the left is a traditional axe-grinding groove. The one on the right is a modern axe-grinding groove. The modern groove is much deeper and wider than the traditional groove. This allows for a much sharper point.

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