

Information Guide



Making Two Worlds Work

Building the capacity of the health
and community sector to work
effectively and respectfully with
our Aboriginal community



Mungabareena Aboriginal Corporation was established as a focal point for Australian Indigenous people living in the Wodonga area. The organisation provides a range of services and supports to meet community needs and to re-establish and strengthen our cultural values and connection to the area.

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WOMEN'S HEALTH
GOULBURN NORTH EAST

Challenging inequity, embracing diversity.

Women's Health Goulburn North East (WHGNE) was established in July 2000. Previously known as NEWomen, Women's Health Goulburn North East is the government funded, specialist women's health service for the Goulburn Valley and north east Victoria.

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Reprint 2017

The aim of this Information Guide is to bring together information from a variety of sources into one guide which will make it easier for health workers to find answers to questions they may have about Aboriginal health, history and protocols. Information contained in each section has been referenced to its original source. These references can be found at the end of the guide and should be acknowledged where appropriate. Also included are contact details for local Aboriginal and non-Aboriginal organisations and services that offer support and services to Aboriginal people and communities. You will also find written information to accompany the DVD; a description of the six canvases painted for the Making Two Worlds Work project; and a display of artwork elements developed from the paintings available on the accompanying CD.

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About Making Two Worlds Work

This project is an initiative of Mungabareena Aboriginal Corporation and Women's Health Goulburn North East - organisations based in northeast Victoria. It is supported by the Upper Hume Primary Care Partnership and Wodonga Regional Health Service.

How it came about

The original idea for the project came from workers attending cultural training at Mungabareena Aboriginal Corporation during 2005. They expressed a desire to have:

- Locally produced Aboriginal artwork and images they could display in their agencies
- Accessible information about local Aboriginal history and culture, protocols, key organisations and contacts
- Resources to support their work with Aboriginal clients, families and community.

The way we work

We used art as a way to involve our Aboriginal community and acknowledge the essential role that storytelling, art and symbols play as culturally appropriate communication mechanisms. As a result we have six impressive paintings depicting aspects of health and wellbeing that form the foundation visual imagery for the resource kit.

We planned ways to ensure that the Aboriginal community was involved in all aspects of decision-making along the way. This included a number of 'community conversations' about health and wellbeing to inform the project and to provide feedback.

The local Health Portfolio Network meetings, held monthly and attended by workers from Aboriginal organisations and generalist services, acted as a reference group. This meant that a diverse and fluid range of workers also contributed to the evolution of the resources.

What we have developed

The resource kit contains:

- Suite of six colour posters, developed from the original paintings
- 'Working with Aboriginal clients and community' audit tool for agency planning and review
- Checklist for working with Aboriginal clients
- Health Promotion Framework with an 'Aboriginal lens'
- CD of over 100 graphic images based on the six paintings for agencies to use when designing written or visual information for Aboriginal clients and community
- DVD that
 1. explains '*Indigenous Welcomes and Acknowledging Country*', and
 2. describes the importance of art for Aboriginal communities
- Signage for services to welcome Aboriginal and Torres Strait Islander people to their agency
- Information guide that includes local knowledge about culture and history, frequently asked questions, key Aboriginal organisations and contacts.

We developed the resources to ensure local ownership and relevance, however much of the material will be useful for other localities, or easily adapted. We encourage the broad use and adaptation of the resources, however please acknowledge the Making Two Worlds Work project as the original source.

What's next?

The six paintings depicting aspects of health and well being will be hanging in the reception areas of local health and community agencies in northeast Victoria to welcome Aboriginal clients and families.

We feel confident that by building genuine ownership of the project in the broader health and community sector that services will enthusiastically utilize the resources we have developed together. In turn, there should be a significant increase in the visibility of symbols of welcome, and the use of the local artwork and images for designing written or visual information.

We will also continue to encourage agencies to organise cultural awareness and equity training and prioritise relationship building and partnerships with local Aboriginal organisations.

We will evaluate the use of this resource by local agencies and identify what's changed for Aboriginal clients and community, and what's changed from the perspective of the health and community sector. We welcome and encourage your feedback as you use the resources. You can either use the feedback form provided in this guide or email whealth@whealth.com.au

The next stage of the project is to build on these resources by supporting the development of a local Aboriginal Impact Guide for policy development and review. The Upper Hume Primary Care Partnership members will work in a team to develop, trial and implement this.

Who we would like to thank

We estimate that well over 120 individuals workers and agencies – Aboriginal and non-Aboriginal – have been involved in the development of the artwork and resources. We thank you all for your valuable contributions.

We would particularly like to thank our many artists who painted the six canvases and Mungabareena community members who contributed to the 'community conversations' that shaped this project: Cassie Denniss, Leeanne Darcy, Chyanna Weaver, Justine, Fred Richards (Elder), Trish Stell, Scott Coates, Kim Jenkins, Kahlia McKnight, Nancy O'Dwyer, Nancee Butler, Judy Hunt, Karin McMillan, Maureen Coates, June Coates, Pam Griffin (Elder), Jenna Denniss, Barb Kelly, Judy Cue, Carmen Denniss, staff at Mungabareena, mums and kids participating in a parenting course.

Pastor Darren Wighton for demonstrating and explaining '*Indigenous Welcomes and Acknowledging Country*' on DVD and Karin McMillan for creating the painting that she then used to explain the importance of art in Aboriginal communities on DVD.

The workers who attended the Mungabareena Health Portfolio meetings and contributed their ideas since 2006, workers attending cultural training since 2005, and Aboriginal health workers in our region attending the VACCHO (Victorian Aboriginal Community Controlled Health Organisation) Health Promotion short course in 2007.

Alana Hulme for resource development and editing, and Judy Cue, Liz Heta, Dee Basinski, Tarli O'Connell and Louise Scheidl, for reviewing the resources and providing feedback.

Upper Hume Primary Care Partnership who contributed funding for the project and particularly Judith Moore for her encouragement and support.

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The resources are available to download on the following websites:
www.whealth.com.au or www.upperhumepcp.com.au

Making Two Worlds Work is one component of the broader work of 'Project:Equity' - a workforce development approach to recognising and responding to inequity and exclusion in our region, coordinated by Women's Health Goulburn North East. Contact WHGNE Ph. 03 5722 3009 or www.whealth.com.au for further information.

July 2008

Making Two Worlds Work was reviewed and updated in 2016. An advisory group was established to over see the review and update. The Advisory group members were Karin McMillan (Albury Wodonga Mental Health Service), Kylie Stephens (Centre for Excellence in Rural Sexual Health), Caine Raudino (Mungabareena Aboriginal Corporation), Jenny Donnelly (Upper Hume Primary Care Partnership), Anne Shaw (Women's Health Goulburn North East) and Susie Reid (Women's Health Goulburn North East). Judith Ahmat (Boutique Consultant) facilitated and revised Making Two World Work resource kit 2016.

We would like to thank the organisations who contributed to the examples of practice. They were Centre for Excellence in Rural Sexual Health, Murray Arts, Albury Wodonga Health, Mungabareena Aboriginal Corporation, Gateway Health, Albury Wodonga Aboriginal Health Service.

December 2016

Frequently Asked Questions (FAQs)

Contents:

1. Aboriginal peoples: a north east Victorian perspective

This section provides information on the Aboriginal peoples of north east Victoria.

- What is the local history of Aboriginal people in north east Victoria and surrounding area?

2. Communicating effectively

This section provides information that will assist in informed and respectful communication with Aboriginal communities.

- How is Aboriginality determined?
- Who are the 'Stolen Generations'?
- What is the correct and respectful language to use when communicating with Aboriginal peoples?
- What are the inappropriate or outdated terms that must be avoided at all times because they are offensive?

3. Key dates

This section provides information about important Aboriginal and Torres Strait Islander historical and current events.

- What are some of the key historical events for Aboriginal peoples and communities?
- What key dates are significant to Aboriginal peoples and communities?
- Where can I get more information about what is happening for each of these dates?

4. Aboriginal health promotion

This section provides information about Aboriginal health promotion.

- What is Aboriginal health promotion?

5. Protocols and procedures

This section provides information about protocols and procedures related to Aboriginal services, organisations and communities.

- How do I go about working in partnership with an Aboriginal community?
- What is the meaning of the design of the Aboriginal flag?
- What is the meaning of the design of the Torres Strait Island flag?
- In what order should flags be flown?
- Do I have to get permission if I want to reproduce the image of the Aboriginal or Torres Strait Island flag?
- Who are Aboriginal Elders?
- How do I acknowledge Aboriginal Elders and when do I do this?
- Who are 'Traditional Owners'? When do I acknowledge them?
- What is a 'Welcome to Country' and when should I include it in a function?
- What is an Acknowledgment of Country?
- What is a smoking ceremony and when would one be held?
- How can I find out if something is men's or women's business?
- When should I offer to pay for services provided by an Aboriginal person, people, or community?

6. Producing appropriate information

This section provides information about how to ensure materials used are respectful and appropriately acknowledged.

- I am developing some materials for an Aboriginal community. How do I make sure that what I produce is culturally appropriate?
- How do I obtain permission to use Aboriginal written, verbal or artistic materials?
- Should I use material that names or shows images of deceased Aboriginal people?

1. Aboriginal People: a north east Victorian perspective

What is the history of Aboriginal people in north east Victoria and surrounding area?

The original inhabitants and traditional owners of the Murray River area near Albury and Wodonga are the Wiradjuri, Waveroo and Dhudhuroa people. Albury was a resettlement area in the 1970's and many Aboriginal people moved to the area at this time, particularly from western NSW.

We are quite a transient population with many new faces around at the moment. There are currently around 4,500-5,000 Aboriginal people in our community living on both sides of the Murray River.

Aboriginality is in the heart. In our community there are as many fair skinned Aboriginal people as there are dark skinned people. In some respects, we are quite invisible as a community. The Murray River is considered the giver of life, not a divider of communities, but it can be challenging to collect accurate data about health needs and service usage as the organisations used by community members are located in both NSW and Victoria.

A list of health organisations and services follows the frequently asked questions in this guide.

2. Communicating effectively

How is Aboriginality determined?

An Aboriginal person is a person who:

- A person of Aboriginal or Torres Strait Islander descent;
- who identifies as an Aboriginal or Torres Strait Islanders; and
- is accepted as such by the community in which he [or she] lives.

<http://www.alrc.gov.au/publications>

Remember that you cannot tell an Aboriginal person by skin colour and it is offensive to refer to the colour of someone's skin as an indication of their cultural heritage.

Who are the 'Stolen Generations'?

Under the Government's protection and assimilation policies, protection boards throughout Australia oversaw the removal of thousands of Aboriginal children (known as the 'Stolen Generations') from their parents. The personal and communal desolation resulting from the removal of Aboriginal children from their families was recognised at the 1996 hearings of the National Inquiry into the Separation of Aboriginal and Torres Strait Islander children from their Families, which gave rise to the *Bringing Them Home* report in 1997.ⁱⁱ

In 2008 the Prime Minister of Australia Kevin Rudd apologised to all Aboriginal people who had experienced being removed from their parents and families as a result of past government policies.

Clarifying terminology

What is the correct and respectful language to use when communicating with Aboriginal people?

- ✘ Although it is grammatically correct, the term 'Aborigines' has negative connotations for some Aboriginal people.
- ✓ 'Aboriginal person' or 'Aboriginal people' can be used as an alternative.

- ✘ The term 'Aboriginal' is not generally inclusive of Torres Strait Islander people.
- ✓ Reference to both Aboriginal and Torres Strait Island people should be made where necessary.

- ✘ It is offensive when literature for distribution within the Aboriginal community refers to Aboriginal people or communities with a lower case 'a'.
- ✓ Always capitalise the 'A' in 'Aboriginal' as you would other proper nouns and names such as 'Australian' or 'Minister'.

- ✘ Do not use 'Aboriginal' as a noun (e.g. the government's new strategy will support increased business with Aboriginals).
- ✓ The term 'Aboriginal' should only be used as an adjective (e.g. the government's new strategy will support increased business with Aboriginal people).

Aboriginal people or peoples

'Aboriginal people' is a collective name for the original people of Australia and their descendants and does not emphasise the diversity of languages, communities, cultural practices and spiritual beliefs. By adding 's' to 'people', you are emphasising this diversity.

First People/First Australians

'First People' and 'First Australians' are collective names for the original people of Australia and their descendants, and are used to emphasise that Aboriginal and Torres Strait Islander people lived on this continent prior to European colonisation.

Indigenous people or peoples

Because 'Indigenous' is not specific, some Aboriginal people feel the term diminishes their Aboriginality. It is recommended by the Victorian Government Department of Health and Human Services to their staff that preference is given to the terms 'Aboriginal' and 'Aboriginal and Torres Strait Islander'.

Torres Strait Islander or Torres Strait Islander person

A Torres Strait Islander or Torres Strait Islander person is a person or descendant from the Torres Strait Islands, which are located to the north of mainland Australia.

The term 'Torres Strait Islander' refers to people of Torres Strait Islander origin, whether or not they are also of Aboriginal originⁱⁱⁱ.

Tribe, Clan and Mob

These are all terms referring to a culturally distinct group of Aboriginal people associated with a particular culturally defined area of land or country. A number of these 'tribes' or 'clans' comprise a larger grouping of Aboriginal people that would identify as a Nation (for definition of 'Nation' see section on Acknowledgment of Country).

'Mob' is a term that is increasingly being used by Aboriginal communities as a generic term^{iv}.

Goori/Koori/Murri/Nunga

Goori – is usually used by Aboriginal people in northern NSW coastal regions

Koori – is usually used by Aboriginal people in parts of NSW and Victoria

Murri – is usually used by Aboriginal people in north-west NSW and Queensland

Nunga – is usually used by Aboriginal people in South Australia.

Always check with the local Aboriginal community about using this type of terminology.^v

What are the inappropriate or outdated terms that must be avoided at all times because they are offensive?

The following terminology must be avoided at all times:

ATSI	Full-blood	Those people
Native	Part-Aboriginal	Those folk
Mixed blood	25%, 50% Aboriginal	You people ^{vi}
Half-case	Them	
Quarter-caste	Them people	

3. Historical information and key dates

What are some of the key historical events for Aboriginal people and communities?

1967	Constitutional amendment referendum	The Commonwealth Government acquired power to legislate for Aboriginal Australians and allowed for their inclusion in the census.
1971	The Aboriginal flag first flown	Designed by Harold Joseph Thomas, a Luritja man from Central Australia, the Aboriginal flag was first flown in Adelaide on National Aborigines Day, 12 July.
1972	Self-determination introduced into government policy	The Department of Aboriginal Affairs was established, and the Whitlam Government introduced the policy of self-determination.
1975	Racial Discrimination Act	On 11 June the <i>Commonwealth Racial Discrimination Act</i> came into effect.
1985	Uluru handed back	Uluru (formerly known as Ayers Rock) was handed back to the traditional owners.
1989	Aboriginal and Torres Strait Islander Commission Act	The Aboriginal and Torres Strait Islander Commission was established by the <i>Aboriginal and Torres Strait Islander Commission Act 1989</i> and began operations on 5 March 1990.
1992	Native title (Mabo)	In 1992, the High Court decision on Native title (Mabo) overturned the concept of 'terra nullius' (that land belonged to no one at the time of European invasion) and established that Native title can exist over particular kinds of land. This led to the establishment of the <i>Native Title Act 1993</i> .
1992	Torres Strait Islander Flag	Bernard Namok of Thursday Island designed the Torres Strait Islander flag.
1997	<i>Bringing Them Home</i>	The Report of the National Inquiry into the Separation of Aboriginal and Torres Strait Islander Children from their Families, <i>Bringing Them Home</i> , was released. In 1999, the Federal Government issued a statement of sincere regret over the forced removal of Aboriginal children from their families.
1998	26 May, National Sorry Day	The first National Sorry Day was held one year after the tabling of the <i>Bringing Them Home</i> report which recommended that a National Sorry Day be declared.
2005	Abolition of the Aboriginal and Torres Strait Islander Commission	On 16 March Parliament passed the ATSIAC Amendment Bill, repealing provisions of the Aboriginal and Torres Strait Islander Act 1989 (Commonwealth) and thereby abolishing the Aboriginal and Torres Strait Islander Commission and its structures from 30 June 2005. ^{vii}

What key dates are significant to Aboriginal people and communities?

<i>Date</i>	<i>Significance</i>
26 January Survival Day	Aboriginal Australians choose to mark Australia Day as a day to highlight the invasion of Australia by Europeans and to acknowledge the survival of their cultural heritage.
13 February National Apology to Australia's First Peoples	
26 May – 3 June National Reconciliation Week	This week begins with National Sorry Day on 26 May and ends with Mabo Day on 3 June.
26 May National Sorry Day	This day marks the anniversary of the 1997 tabling of the Human Rights and Equal Opportunity Commission National Inquiry into the Separation of Aboriginal and Torres Strait Islander Children from their Families, <i>Bringing Them Home</i> (April 1997)
3 June Mabo Day	This day commemorates the anniversary of the 1992 High Court decision in the case brought by Eddie Mabo and others, which recognised the existence in Australia of Native title rights.
First full week of July NAIDOC Week	The first Sunday of July sees the beginning of a week dedicated to Aboriginal and Torres Strait Island people to celebrate NAIDOC (National Aboriginal and Torres Strait Islander Day Observance Committee) Week. It is a celebration for Aboriginal and Torres Strait Island people of their survival. It is also a time for all Australians to celebrate the unique contribution of Aboriginal and Torres Strait Islander traditions and cultures and to bring issues of concern to the attention of governments and the broader community.
4 August National Aboriginal and Islander Children's Day	This day was first observed in 1988 and each year it has a special theme ^{viii} .

Where can I get more information about what is happening for each of these dates?

Information can be obtained by:

- Contacting your local Aboriginal organisation
- Viewing advertising in Aboriginal publications, such as the *Koori Mail* and the *National Indigenous Times*
- Visiting web sites, Indigenous Infonet and Reconciliation Australia

4. Aboriginal health promotion

Health promotion for Aboriginal people needs to take into account culture, diversity within the population, socioeconomic circumstances, numerous languages and dialects, geographic location and, importantly, the consequences of colonisation (which have impacted on the social, economic, and physical living conditions of Aboriginal people).

Health is viewed holistically in the Indigenous population, and is inclusive of the physical, social, emotional and cultural wellbeing of individuals and communities. Relationships within the community (particularly those with elders), and spiritual connections to the land and ancestors need to be considered in the interpretation of health issues.

Specific health issues and their contributing factors need to be assessed in the context of Indigenous people's lives and the disproportionate burden of disadvantage they bear compared with the non-Indigenous population^x.

Please refer to using a Health Promotion Framework with Aboriginal lens, available as part of the Making Two Worlds Work Project, for further information.

5. Protocols and procedures

Working in partnership

How do I go about working in partnership with an Aboriginal community?

The Making Two Worlds project has produced three resources to support effective partnerships:

- A Working with Aboriginal clients and community audit tool for agency planning and review
- A checklist poster for working with Aboriginal clients
- Health Promotion framework with an 'Aboriginal lens'

These are available in this resource kit or accessed online at www.whealth.com.au or www.mungabareena.com

Relationship building is essential before starting work on a project or program that has a direct impact on Aboriginal communities. Aboriginal people have a strong sense of owning their history and knowledge and being in control of their future. This ownership has often been ignored in the past.

Aboriginal & Torres Strait Islander Flags

What is the meaning of the design of the Aboriginal flag?

The black top half of the flag symbolises Aboriginal people. The bottom red half represents the earth, and the yellow circle in the centre represents the sun. Mr Harold Thomas, an Aboriginal Elder, holds the copyright for the flag.



The flag has three horizontal panels. The top and bottom are green and the middle one is blue. The panels are divided by thin black lines. The green represents the land, the blue represents the sea, and the black represents the Torres Strait Islander people. In the centre is a white dari (dancer's head dress), which is a symbol of the Torres Strait Islander people. Underneath the dari is a white five-pointed star. This represents the island groups in the Torres Strait and the white represents peace. Mr Bernard Namok of Thursday Island created this flag.



In what order should flags be flown?

The order in which flags should be flown is (from the left)

1. Australian flag
2. State flag
3. Aboriginal & Torres Strait Islander Flags
4. Other flags (e.g. local council flag)

Always make sure that Indigenous flags are reproduced, hung and depicted in the correct way.

Do I have to get permission if I want to reproduce the image of the Aboriginal or Torres Strait Island flag?

Permission needs to be sought if you intend reproducing either the Aboriginal or Torres Strait Island flag for commercial use. Further information is available from the Department of Prime Minister and Cabinet, website:

www.itsanhonour.gov.au^{xi}

Aboriginal Elders

Who are Aboriginal Elders?

An Aboriginal Elder is someone who has gained recognition as a custodian of knowledge and lore, and who has permission to disclose knowledge and beliefs.

In some instances Aboriginal people above a certain age will refer to themselves as Elders. It is important to understand that, in traditional Aboriginal culture, age alone doesn't necessarily mean that one is recognised as an Elder.

Aboriginal people traditionally refer to an Elder as 'Aunty' or 'Uncle'. However, it is recommended that non-Aboriginal people check the appropriateness of their use of these terms^{xii}.

How do I acknowledge Aboriginal Elders and when do I do this?

At major events, acknowledgment of Aboriginal Elders (past and present) usually follows acknowledgment of traditional owners. At meetings, it is appropriate to acknowledge Aboriginal Elders separately.

At events where the identity of all participants is not clear, it is important to acknowledge 'any Aboriginal Elders'. See the section on 'Traditional Owners' for an example of acknowledging Aboriginal Elders.^{xiii}

Traditional Owners

As part of the Making Two Worlds Work project, a DVD has been produced which explains 'Indigenous welcome and Acknowledging country'. We recommend you view the short DVD featuring Pastor Darren Wighton.

Who are 'Traditional Owners'? When do I acknowledge them?

A 'traditional owner' (also called Traditional Custodian, however some communities have specific preferences about which term to use) is an Aboriginal person or group of Aboriginal people directly descended from the original Aboriginal inhabitants of a culturally defined area of land or country and who has or have a cultural association with this country which derives from the traditions, observances, customs, beliefs or history of the original Aboriginal inhabitants of the area.

The following is a generic example of how to acknowledge traditional owners:

'I would like to acknowledge the traditional owners of the land that we stand on today the (insert name) people. I would also like to pay my respects to the Elders past and present.'

In some locations, more than one group may claim traditional ownership or different versions of the name of the traditional owners' clan or community may be in use. If you are in this situation, the acknowledgment may take the following form:

'I acknowledge the traditional owners of the land (or country) on which we stand and pay my respects to their Elders and to the Elders of other Victorian Aboriginal communities.'^{xiv}

Welcome to Country

What is a 'Welcome to Country' and when should I include it in a function?

'Country' is a term used to describe a culturally defined area of land associated with a particular culturally distinct group of people or nation.^{xv}

A 'Welcome to Country' is where an Aboriginal custodian welcomes people to their land at the beginning of a meeting, event or ceremony. An appropriate person such as a recognised Elder within the local area needs to conduct this welcome. Welcome to Country enables Traditional Custodians to give their blessing for the event. It is an important mark of respect for Aboriginal people.^{xvi}

Acknowledgment of Country

What is an Acknowledgment of Country?

Acknowledgment of Country is where other people acknowledge and show respect for the Traditional Custodians of the land on which the event is taking place. It is a sign of respect. Below are two generic statements that are considered appropriate wording for an Acknowledgment of Country (the first one includes acknowledging Traditional Owners):

*"I would like to acknowledge that we are here today on the land of the (insert local clan) people. The (insert local clan) are the Traditional Owners of this land and form part of the wider Aboriginal nation known as the (insert name of *Nation). I would also like to acknowledge the present Aboriginal and Torres Strait Islander people who now reside in this area."^{xvii}*

Paying respect to the first peoples on whose land we are,
Acknowledging the loss of lands, cultures and treasures,
Knowing the consequences for people, communities and nations,
Believing that we can walk together to a better future,
We meet today, taking it on.

*'Nation' refers to a culturally distinct group of people associated with a particularly culturally defined area of land or country. Each nation has boundaries that cannot be changed, and language is tied to that nation and its country.^{xviii}

Smoking ceremonies

What is a smoking ceremony and when would one be held?

Smoking ceremonies are undertaken in Aboriginal communities in order to cleanse a space. The smoking ceremony is a purification ritual and is always undertaken by an Aboriginal person with specialised cultural knowledge. Aboriginal people may request a smoking ceremony in a workplace where a death or other traumatic event has occurred.^{xix}

Gender protocols

How can I find out if something is men's or women's business?

Aboriginal society still regards some information as specific and sacred to either men or women. This knowledge is sacred and recorded in a way that only men or women can access. Agencies need to be aware that such issues exist and seek advice from Aboriginal people about when they are likely to arise and how to manage such issues.^{xx}

Fee for service

When should I offer to pay for services provided by an Aboriginal person, people, or community?

Aboriginal knowledge is complex and specialised, and is owned by Aboriginal people. As in Western culture, specialised knowledge is not something that is usually given away for free.

Aboriginal people who are asked to work in some way, including performing a traditional dance, giving a speech or traditional welcome, providing artwork or participating in a project, are entitled to be paid for their time and expertise.

The Aboriginal Victoria has developed guidelines for agencies to consider when engaging Aboriginal people in cultural performances, or when conducting a Welcome to Country or other Aboriginal protocol. These guidelines are available on the AV website^{xxi}:
<http://dpc.vic.gov.au/index.php/aboriginal-affairs/aboriginal-affairs-overview>

6. Producing appropriate information

Producing materials for Aboriginal communities

As part of the Making Two Worlds Work Project we have produced a CD with a range of graphic images (with no copyright). Please use these when designing written or visual information for Aboriginal clients or communities, or seek out local art work from your specific area. We have also produced a DVD which explains the importance of art in Aboriginal communities featuring Karin McMillan. We encourage you to view the short DVD.

I am developing some materials for an Aboriginal community. How do I make sure that what I produce is culturally appropriate?

Ideally, you are working in partnership with your local Aboriginal community and or agency in developing materials. If you haven't already, it is important that you consult and regularly communicate with the Aboriginal community or your local Aboriginal agency to ensure that what you are producing does not offend in terms of language, use of the Aboriginal or Torres Strait Islander flags, use of artwork or other artistic materials or images, or Aboriginal protocols relating to men's and women's business, and deceased persons. This is the best way to ensure that what you produce will be culturally appropriate, relevant and respectful to the Aboriginal community.

Other considerations in producing culturally appropriate material are that any material would acknowledge, where appropriate:

- The importance of family and community
- Respect for Elders
- That some health and wellbeing messages need to be tailored to men and women respectively
- Community pride in Aboriginal heritage
- Whether the focus is on Aboriginal people from one particular area or all areas
- Sensitivities associated with past government policies and practice.^{xxii}

Ownership, copyright, cultural and intellectual property

How do I obtain permission to use Aboriginal written, verbal or artistic materials?

In the past, non-Aboriginal people have appropriated Aboriginal stories, language, songs, dance and knowledge. Aboriginal people have not been recognised as the owners of this knowledge. In some cases non-Aboriginal authors, who have benefited from the knowledge given to them, have claimed copyright and profited from the information.

As a result copyright and the protection of intellectual property are vital issues for Aboriginal people. They are the custodians of their culture and have the right to own and control their cultural heritage.

Any access to and use of Aboriginal cultural information must have permission from relevant individuals or organisations. Rights to use Aboriginal material may be held by an individual, but most cultural material belongs to the traditional owners of that knowledge.

It is advisable to reach formal agreement with the owner/s of the knowledge before commencing a project that uses Aboriginal material.^{xxiii}

Naming the deceased

Should I use material that names or shows images of deceased Aboriginal people?

Different Aboriginal communities have different protocols regarding naming deceased Aboriginal persons. The best way for agencies to use the appropriate protocol for their area regarding naming the deceased or showing photographic images is to consult the local Aboriginal Organisation in the area.^{xxiv}

References

- i NSW Department of Health (2004) Communicating positively. A guide to appropriate Aboriginal terminology. North Sydney, NSW Department of Health, p.9.
- ii Ibid. p.28
- iii Victorian Government Department of Human Services (2006) Building Better Partnerships. Melbourne, Victorian Government Department of Human Services, pp.25-28.
- iv NSW Department of Local Government (2007) Engaging with local Aboriginal communities. A resource kit for local government in NSW. Sydney, NSW Department of Local Government, p.35.
- v NSW Department of Health (2004), op.cit. p.13.
- vi Ibid. p.29.
- vii Victorian Government Department of Human Services (2006), op.cit. pp.20-22.
- viii Ibid. p.13
- ix Ibid. p.14
- x http://www.healthinonet.ecu.edu.au/html/html_programs/health_promotion/programs_healthpromotion.htm
- xi Ibid. p.18.
- xii Ibid. p.37.
- xiii Victorian Government Department of Human Services (2006), op.cit. p.45.
- xiv Ibid. p.46
- xv Ibid. p.30
- xvi NSW Department of Local Government (2007), op.cit. p.18.
- xvii Ibid. p.18
- xviii Victorian Government Department of Human Services (2006), op.cit. p.32.
- xix NSW Department of Local Government (2007), op.cit. p.19.
- xx Ibid. p.20
- xxi Ibid. p.19
- xxii Victorian Government Department of Human Services (2006), op.cit. p.55.
- xxiii NSW Department of Local Government (2007), op.cit. p.19.
- xxiv Ibid. p.20

ABORIGINAL ORGANISATIONS ACROSS THE VICTORIA GOULBURN AND OVENS MURRAY AREAS

Listed below are Aboriginal and non-Aboriginal organisations and services that offer support and services to Aboriginal people and communities. This list has been compiled from information in the 2008 Albury Wodonga Aboriginal service directory. For further information on this directory and updates please contact Liz Heta, Albury Wodonga Community DHHS liz.heta@dhhs.vic.gov.au

Agency	Contact	Service provision	Area
Albury Wodonga Aboriginal Health Service (AWAHS) 640 Daniel St Glenroy PO Box 503 Albury NSW 2640	Free Call: 1800 401 640 P: 0260 401 200 M: 0437 421 200 E: david@awahs.com.au	General doctors practice, Chronic care, Allied health Oral health, Health promotion team Social & emotional wellbeing team Child & Family team Transport – local health services Auspice - Men's Shed.	NE VIC, Albury Cross border provides transport for clients in Albury & Wodonga Academy
Academy of Sport Health & Education (ASHE)	P: (03) 5823 6600 F: (03) 5822 0690 E: pguthrie@unimelb.edu.au 21 Nixon Street, Shepparton VIC 363	The Academy of Sport, Health and Education is an initiative aimed at encouraging indigenous youth aged 16 - 24 years to pursue education and employment opportunities.	Bring young people from over Australia
Bangerang Cultural Centre http://www.bangerang.org.au/home.html	P: 03 5831 1020 F: 03 5821 0718 E: info@bangerang.org.au 1 Evergreen Way PO Box 1386 Shepparton 3630	The Bangerang Cultural Centre, originally the Shepparton Arts Council, at Shepparton, is the first Aboriginal Cultural 'keeping place/museum' to be developed and managed by the Aboriginal community in Australia. The centre houses an important collection of artefacts and artworks from Aboriginal communities across Australia.	Shepparton
Burraja Cultural Discovery Centre (auspice by Gateway Health)	General Enquiries: P: 02 6059 0207 E: darren.moffitt@rdv.vic.gov.au	Aboriginal volunteer managed centre Burraja, an Indigenous Cultural and Environmental Discovery Centre located on Gateway Island, Wodonga Victoria. Burraja offer educational and general interest programs that focus upon the elements of Aboriginal Culture, Heritage and the Environment.	Gateway Island Wodonga
Ganbina	T 03 5821 7333 F 03 5831 6511 E: info@ganbina.com.au Suite 2, 1 High Street (PO Box 1403) Shepparton VIC 3630	Work with young people throughout their secondary school years to make sure that they get the right education, jobs training and life skills they need in their formative years to enable them to reach their full potential as adults.	Greater Shepparton
Kaiela Institute	P: 03 5822 2437 M: 0419 427 209 E: administration@kaielainstitute.org.au 170 Corio St C/- MBM Business Solutions 23 Nixon St, Shepparton, VIC PO Box 1412, Shepparton, VIC 3630	Provide a place and a process to encourage and support our leaders and institutions to collaborate and take a more strategic approach to building the future of our community.	Greater Shepparton
Lulla's Children & Family Centre	P: 03 5831 5479 F: 03 5831 5769 E: lidj.macs@bigpond.com.au Website: lullaschildren.cti.net.au	The centre is run by the local Aboriginal community and offers a range of programs to support families, child care, kindergarten.	Shepparton
Mungabareena Aboriginal Corporation (MAC)	P: 0260 247 599 M: 0408 307 824 F: 0260 560 376 E: ceo@mungabareena.com reception@mungabareena.com Main building 21 Hovel Street PO Box 1535 Wodonga VIC 3690	HACC Access and referral Disability Respite, Community program Chronic care support service Health promotion, resources and referral Koori Maternity Support new born to 6 weeks Families Violence support and referral Youth Justice, support cultural plans AFLDM / leaving care Support and cultural plans justice worker support and referral coordinates LAJAC Youth Program worker- Youth on the River Housing - long term (managed by Rural Housing)	Various programs offered Wodonga NE VIC cross border
Mungabareena Aboriginal Corporation Koori First Steps -Pre-school	P: 0260 244 228 F: 0260 560 376 E: julie.ramm@mungabaeena.com Trudewind Rd Po Box 1535 Wodonga, Vic 3690	Pre -school 4 days' & offers a playgroup.	Wodonga

Agency	Contact	Service provision	Area
Rumbalara Aboriginal Co-operative www.rumbalara.org.au	P: 0358 200 000 admin M: 0408 252 303 E: ceo@raclimited.com.au 20 Rumbalara Rd PO Box 614 Mooroopna Vic 3629 Corporate Services (main site) 31 Wyndam Rd Shepparton VIC 3630 (CEO)	Multi service provision Health, HACC, Disability, Youth justice, Justice Family services, Age care facility, housing.	Greater Shepparton
Rumbalara Aboriginal Co-operative Age & Disability - Positive Aging & Disability Services	Free call: 1800 637 371 P: 03 5820 6200 95 Ford St Shepparton Vic 3629	<input type="checkbox"/> HACC services <input type="checkbox"/> Respite <input type="checkbox"/> Age Care Packages <input type="checkbox"/> Galnya Maya Program (disabilities cares program) <input type="checkbox"/> Age Care Facility	Ovens Murray & Goulburn areas
Rumbalara Aboriginal Co-operative Health & Wellbeing Services	P: 03 5820 0035 20 Rumbalara Rd Mooroopna VIC 3629	General doctors practice Women & children's health Women's business Health workers, Oral Health, Hearing service Woongi Unit Social & emotional wellbeing, Traditional healing centre, Youth homeless health.	Greater Shepparton
Rumbalara Aboriginal Co-operative Housing	P: 03 5822 5670 20 Rumbalara Rd, Mooroopna VIC 3629	Housing (remote Indigenous housing) Homelessness assist	Shepparton
Rumbalara Aboriginal Co-operative Family Services	P: 03 5831 2010 E: manager.rfs@raclimited.com.au 20 Rumbalara Rd, Mooroopna VIC 3629	Integrated family service <input type="checkbox"/> In home respite <input type="checkbox"/> Early intervention & parenting <input type="checkbox"/> Kinship care program <input type="checkbox"/> Extended care program <input type="checkbox"/> Family Lead Decision Making <input type="checkbox"/> Family preservation	Greater Shepparton
Rumbalara Aboriginal Co-operative Justice	P: 03 5820 0010 F: 03 5820 0009 20 Rumbalara Rd, Mooroopna VIC 3629	Aboriginal Violence Program <input type="checkbox"/> Youth Cultural Program <input type="checkbox"/> Night Patrol <input type="checkbox"/> YJ Community Work program <input type="checkbox"/> Offenders support & mentoring Aboriginal Justice panel AJP	Shepparton
Rumbalara Football & Netball Aboriginal	P: 03 5822 4364		Shepparton
Taungurung Clans Aboriginal Corporation	P: 03 5784 1433 M: 0400 638 960 E: ceo@taungurung.com.au 30 – 32 Pinniger Street Broadford Victoria 3658	Traditional Owner voice of Aboriginal people in the management and protection of Aboriginal cultural heritage in Victoria.	
Victorian Aboriginal Child (VACCA) The Lakidjeka Aboriginal Child Specialist Advice and Support Service (ACSASS)	P: 03 5721 4091 F: 03 5722 2381 M: 0409 064 388 90 – 100 Ovens St Wangaratta Vic 3676	Provides culturally appropriate advice and consultation on decisions that determine the future of at-risk Aboriginal children; such as whether there is a strong need for Aboriginal children to be removed from their families, and relocated to a place of safety.	Ovens Murray area
Victorian Aboriginal Child (VACCA) The Lakidjeka Aboriginal Child Specialist Advice and Support Service (ACSASS) Goulburn	P: 03 5821 9322 F: 03 5821 9377 E: adminlak@vacca.org Suite 1/12-14 Fryers Street, Shepparton VIC 3630	Provides culturally appropriate advice and consultation on decisions that determine the future of at-risk Aboriginal children; such as whether there is a strong need for Aboriginal children to be removed from their families, and relocated to a place of safety.	Goulburn area
Victoria Aboriginal Legal Service	Free call 1800 064 865 P: 03 5831 5840 M: 0407 867 140 F: 03 5831 5839 E: vals@vals.org.au Suite 1, 98 Nixon St PO Box 1983, Shepparton Vic, 3630 http://ahvic.org.au	The Client Service Officer (CSO) is a unique role that no other legal service provides in Victoria. It is the aim of the CSO to work with community members to assist and support them as they are processed through the criminal justice system. They also do Prison Support Work as a part of their role at VALS.	Shepparton
Yorta Yorta Nations	P: 03 5832 0222 E: reception@yynac.com.au 127 Welsford St, PO Box 1363, Shepparton VIC 3630 http://www.yynac.com.au/	Responsible for the protection, preservation of Yorta Yorta cultural heritage, including relics, human remains land and water on Yorta Yorta, Yorta (Country). Administering Yorta Yorta Nation responsibility under the Aboriginal Cultural Heritage Act 2006 as a Registered Aboriginal Party. The Yenbena Indigenous Training Centre.	

Information to accompany the DVD

Translation of the Wiradjuri Welcome song "Gwambanna" as sung by Pastor Darren Wighton explaining 'Indigenous Welcomes' and 'Acknowledging Country' on the accompanying DVD

"Gwambanna" WIRADJURI WELCOME SONG

Orana *Nginyani* *Ngindugurr*
Welcome from us to you
(Northern)

Gawambanna *Nginyani* *Ngindugurr*
Welcome from us to you
(Southern)

Ngadji Gagaang, *Ngadji Mingnan* *Orana-gu* *Ngan*
Girra
My brother My sister welcome to the gathering for

Ngungilanna *Winanga-gi-gilanna* *Indjamarra*
Sharing Caring for each other Respecting, Honoring being
With each other Patient and gentle with each other

Karin McMillan's explanation of the importance of art in Aboriginal communities:

I created this painting in September, 2006 as a tool to demonstrate the importance of cultural communication. It is our way to learn from story telling and symbolism; it has been that way since the dreamtime.

This is a contemporary piece of art that was designed by me, an ancestor of the Taungurung people from the Flowerdale and Yea area in Victoria.

The colors used throughout this painting are colors that our ancestors could have created from the landscape around them.

The circles represent places, connections made, and networks;

The white dotted lines represent traveling;

The shade variations within the painting represent the land;

The plant in the painting represents growth and learning;

The U shape is the form left in the earth when a person sits, so this represents a person;

The hand is a physical connection to the painting;

The circle is a place of belonging.

Artwork is a tool I have worked in all areas of my career to promote and explain Koori culture. It's a tool that I break down into areas of:

- Connection of my people, their culture, their interpretation
- My story, my culture, my interpretation
- Working with mainstream services and their connection and willingness for cultural knowledge

I start by talking with my community about what they think of different topics. I use symbolism to translate this into a picture. I encourage them to give both verbal and illustrated information. Through this they all feel part of, and connected to this creation! They also feel part of the creation when the Aboriginal community have input into artwork, or they know the artist.

They feel connected to both the issue being translated into art and the artist, so local community artwork and artists are the best.

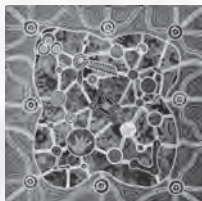
I use art when I work with mainstream (generalist) service providers as part of the process to improve cultural connectiveness.

When the Aboriginal community sees a flyer with Aboriginal artwork they will pick it up. They know that this will concern them or their family and will share the information amongst their community. Even if the event or information is not just for our community, it is good to put a few on Aboriginal designed paper. When the Aboriginal community sees Indigenous artwork in a service, on a flyer or a brochure they will feel more welcomed to the event or connected to the issue.

By using these techniques we hope to broaden access & equity for our community across a wider range of people and services.

A description of the six canvases painted for the Making Two Worlds Work project

Art work elements developed from the paintings are available on the accompanying CD. Please consider using these graphics when designing written or visual information for Aboriginal clients and community.



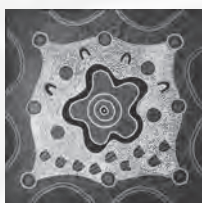
Mental and Spiritual Health belongs to all of us.

People attending a community event for Mental Health Week in Wodonga in 2006 were invited to put their hand print on the painting to create the background. That same week community members attending a local mental health awareness gathering at Mungabareena developed small artworks symbolizing spiritual and emotional health. Other art works were designed by families attending a parenting program. The border and design of the painting was then completed by Mungabareena community members.



The eye of health is in the hand of the beholder, seen by the beauty and culture which surrounds us.

The visual images were created by an Aboriginal parenting group and their children. The images represent taking care of your body both inside and out. The flowers surrounding the images represent blossoming health.



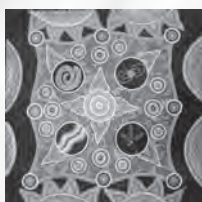
We don't know unless you tell us. You're not alone, we can help.

The centre circle represents place or home and the wonky shape that surrounds it represent when it goes out of whack for one reason or another. The animal tracks symbolises travel and transport. The arches represent people who, at times, feel very isolated. The circles represent communities.



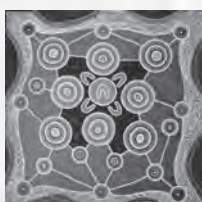
Make your support for Aboriginal communities a reality - genuine and true.

Workers attending a 2006 forum about equity, culture and inclusion were invited to contribute their handprints to the poster. The artwork was then developed by an Aboriginal Elder. The middle circle represents meetings & gatherings of health and community agencies. The outer circles symbolises different organisations and individuals working collaboratively to advance health and well being in our area. The lines signify the many links and networks.



Strength in identity carries you through.

The suns and the moons represent many days of culture. The smaller inner circles signify other Aboriginal communities. The centre circle represents our community in which we live and the leaves symbolise a healthy community. The circle with the snake represents dreamtime & spirit. The two arches symbolize Aboriginal people strong in their identity. The wavy dots in the circle represent water needed for survival and the plant depicts health and growth.



Family & Kinship. It's in the heart constant and strong. Young people need to know where they belong.

The centre arch is the self, surrounded by family represented by the four outer arches. The circles surrounding the arches symbolise support provided by Mungabareena to Aboriginal families and individuals. The outer circles signify the local generalist services and their networks. This is to remind us that generalist services need to seek Aboriginal advice to work in partnership and we, as Aboriginal people, sometimes need to seek outside support for harmony and health enhancement.

Artwork Elements for:

Strength in identity carries you through



A3 Border Culture



A4 Border Culture



Culture Banner



Culture Banner 2



Culture Banner 2 Trans



Culture Banner Trans



Culture Button 1



Culture Button 1 Trans



Culture Button 2



Culture Button 2 Trans



Culture Button 3



Culture Button 3 Trans



Culture Button 4



Culture Button 4 Trans



Culture Design Element 1



Culture Design Element 1 Trans



Culture Design Element 2



Culture Design Element 2 Trans



Culture Frame*



Culture Full Image



Culture Full Trans



Culture Full Trans A4



Culture Header



Culture Header Trans



Culture Square

* Frame design can be applied to 6x4" magnet frame

Artwork Elements for:

*The eye of health is in the hand of the beholder,
seen by the beauty & culture which surrounds us*



A3 Border General Health



General Health Element 2 Trans



A4 Border General Health



General Health Frame*



General Health Banner



General Health Full Image



General Health Banner 2



General Health Full Trans



General Health Banner 2 Trans



General Health Full Trans A4



General Health Banner Trans



General Health Header



General Health Design Element 1



General Health Header Trans



General Health Element 1 Trans



General Health Square



General Health Design Element 2

* Frame design can be applied to 6x4" magnet frame

Artwork Elements for:

*It's in the heart, constant & strong.
Young people need to know where they belong*



A3 Border Kinship



A4 Border Kinship



Kinship Banner



Kinship Banner Trans



Kinship Design Element 1



Kinship Element 1 Trans



Kinship Design Element 2



Kinship Design Element 2 Trans



Kinship Frame*



Kinship Full Image



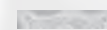
Kinship Full Trans



Kinship Full Trans A4



Kinship Header



Kinship Header Trans



Kinship Square

* Frame design can be applied to 6x4" magnet frame

Artwork Elements for:

Mental & Spiritual Health belongs to all of us



A3 Border Mental Health



A4 Border Mental Health



Mental Health Banner



Mental Health Banner Trans



Mental Health Design 1



Mental Health Design 1 Trans



Mental Health Design 2



Mental Health Design 2 Trans



Mental Health Design 3



Mental Health Design 3 Trans



Mental Health Frame*



Mental Health Full Image



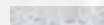
Mental Health Full Trans



Mental Health Full Trans A4



Mental Health Header



Mental Health Header Trans



Mental Health Square

* Frame design can be applied to 6x4" magnet frame

Artwork Elements for:

*Make your support for Aboriginal
Communities a reality - genuine & true*



A3 Border Partnerships



A4 Border Partnerships



Partnerships Banner



Partnerships Banner Trans



Partnerships Design Element 1



Partnerships Element 1 Trans



Partnerships Design Element 2



Partnerships Design Element 2 Trans



Partnerships Frame*



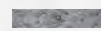
Partnerships Full Image



Partnerships Full Trans



Partnerships Full Trans A4



Partnerships Header



Partnerships Header Trans



Partnerships Square

* Frame design can be applied to 6x4" magnet frame

Artwork Elements for:

*We don't know unless you tell us -
you're not alone, we can help*



A3 Border Support



A4 Border Support



Support Banner



Support Banner Trans



Support Design Element 1



Support Element 1 Trans



Support Design Element 2



Support Element 2 Trans



Support Frame*



Support Full Image



Support Full Trans



Support Full Trans A4



Support Header



Support Header Trans



Support Square

* Frame design can be applied to 6x4" magnet frame

Making Two Worlds Work Feedback Form

Please complete this form and fax back to Women's Health Goulburn North East on fax: 03 5722 3020 or email your feedback to whealth@whealth.com.au

What aspects of the resource did you find most **useful**?

What has **changed** as a result of using the resources?

What could be **improved** in this resource kit?

What else could be included?

Would you like to **contribute** a case study or an example of your work we could include in future updates and on the websites?

Anything else you would like to tell us?

Your contact details are.... (optional)

Name
Organisation
Address
Ph.
Email



Making Two Worlds Work

A partnership project between Mungabareena Aboriginal Corporation & Womens Health Goulburn North East. Supported by Upper Hume Primary Care Partnership & Wodonga Regional Health Service.

For more information about Making Two Worlds Work telephone Mungabareena 02 6024 7599 or visit www.whealth.com.au or www.mungabareena.com

