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CFA would like to acknowledge the Traditional Owners of the land and pay our deep respect to Elders past, present and future.

CFA values Aboriginal and Torres Strait Islander culture and welcomes Aboriginal and Torres Strait Islander people as CFA members. Indeed, partnerships with Traditional Owner groups and Aboriginal and Torres Strait Islander people are increasingly important to CFA. CFA’s commitment to these partnerships – and the actions we will take to build and sustain them – is formally outlined in our Koori Inclusion Action Plan (KIAP) 2014-2019.

Successful partnerships rely on trust and respectful relationships. The information in these guidelines are intended to help CFA members establish and sustain these relationships.

The aim of these guidelines is:
• to help CFA members better engage with Aboriginal and Torres Strait Islander people.
• to improve knowledge and understanding.
• to improve awareness of the sensitivities that exist.

Using the right name for Aboriginal and Torres Strait Islander people shows respect and it shows that you care. It is the first step to building rapport.

When collectively talking about Indigenous Australians, it is preferable to use the full term Aboriginal and Torres Strait Islander people. For practical reasons you can state at the beginning of a document such as this that you will use the term Aboriginal throughout it. From now on the use of the term Aboriginal will be used to cover Indigenous Australians in this Guideline.
KIAP IN ACTION - BARMAH FIRE BRIGADE

Barmah has a large Aboriginal population and Barmah Fire Brigade members recognised they needed to do more to be welcoming and inclusive of the local community after learning about the KIAP. Brigade members took part in some Aboriginal cultural awareness training in 2014, and realised they needed to be more actively involved with Aboriginal-run events and with the local Aboriginal cultural centre.

Since then, every year, the brigade has taken the truck down to the local Aboriginal Dharnya Cultural Centre for the annual NAIDOC week event. Brigade Captain Murray Blair and Ex-Captain John Jackson can see that having the truck at these events has made a real difference at breaking down barriers.

"WE LET THE KIDS CLIMB ALL OVER THE TRUCK AND WE HAVE A YARN TO THE LOCAL COMMUNITY. WE CAN REALLY SEE THAT RELATIONSHIPS HAVE BEEN FORMED AND TRUST HAS GROWN WITH THE BRIGADE." John Jackson.
CFA developed an Aboriginal inclusion plan in 2013/2014 called the Koori Inclusion Action Plan (KIAP) as part of a State Government initiative to improve inclusion of Aboriginal people.

Many Aboriginal people, families and communities experience exclusion because of the complex and enduring legacy of previous government approaches and policies. This has left many Aboriginal people and their families disadvantaged in terms of education, health, life expectancy, employment and prosperity.

It is the responsibility now of all government departments and statutory authorities to take action to help reduce Aboriginal disadvantage in the community and improve the lives of many in the Victorian community.

Specifically, for a service delivery organisation like CFA, it is important to build trusted and respectful relationships with Aboriginal people.

When people feel included and connected they are more likely to access CFA services and programs and to implement safety measures.

The heart of the KIAP is an appreciation for the way Aboriginal and Torres Strait Islander people, in all their diversity, have cared for country for tens of thousands of years. **CFA and the Aboriginal community share a culture of fire and have a strong link as custodians of the land and champions of the responsible use and management of fire.** This provides a meaningful connection for both CFA and the local Aboriginal community.

By building partnerships, trust and mutual respect CFA can work together with the Aboriginal community to improve fire safety and improve how we use planned fire in the landscape.

Respect is one of CFA’s core values and it is important to respect Australia’s first people and to respect their affinity and connection with the land.
BURNING PRACTICE

Bill Gamage in his book *The Biggest Estate on Earth* produces a compelling argument that the way Aboriginal Australians managed the land prior to 1788 was well planned, well thought through, systematic and adaptive to the environment.

“Management was not passive, alert to season and circumstance, committed to a balance of life. The chief ally was fire. Today almost everyone accepts that in 1788 people burnt random patches to hunt or to lure game. In fact this was no haphazard mosaic making, but a planned, precise fine grained local caring.”

(Bill Gamage, *The Biggest Estate on Earth*, page 2)

We cannot return Victorian vegetation through burning to the pre-settlement state, even if we knew for certain what it looked like, because of fragmented landscapes and modern land use.

However, burning practice in a modern context has the potential to help the Victorian community with the adoption of low intensity fuel reduction burning as a cost effective low risk method for fuel reduction, particularly on private land.

The adoption of low intensity burning based on traditional practice has the potential to help Victorians become more familiar with fire as a natural aspect of living in Victoria and to become more familiar with fire as a land management tool.

However, traditional burning practices have been interrupted in most parts of Victoria. Traditional Owners and the Aboriginal community retain their connection to Country. They have a deep responsibility to care for Country and know that burning is a vital part of caring for Country. Even though knowledge about burning practices is incomplete, it can be grown through practice and education.

Lessons learned by CFA

The way Aboriginal people used fire in the landscape is something that CFA is learning more about.

Aboriginal fire management practices are different to those used by fire agencies to conduct planned burning.

It may mean burning at different times of the year and in different conditions to what is currently being undertaken by non-aboriginal land managers and fire management agencies.

Some other lessons learned included the following:

• Where circumstances permit, single point ignition is preferred to allow slow build-up of fire, enabling animals in the vegetation to move away from the burn.

• Colour of smoke indicates the intensity of the burn. White smoke is preferred.

• The tree canopy is sacred and fire should not be allowed to climb into the canopy. This is a fundamental rule to ensure country is cared for. This requires that a fire is kept low in intensity.

• Natural barriers such as tracks, wet gullies and waterways are used as control lines instead of using mineral earth breaks which can harm plants and soils.

• Fire frequency can be increased when using cooler burns.

• A single species should not dictate the terms of fire being introduced into the landscape. Fire benefits all.

"THE MORE I LEARN ABOUT TRADITIONAL ABORIGINAL FIRE, THE MORE I REALISE THE IMPORTANCE OF CFA’S CONNECTION WITH THE TRADITIONAL OWNERS OF THE LAND."

CFA Operations Manager Peter Taylor.
KIAP IN ACTION – JIGIJA INDIGENOUS FIRE TRAINING PROGRAM

Led by CFA District 20, a team of 30 people from around the state (28 CFA members and 2 Aboriginal Traditional Owners) travelled to the Gulf of Carpentaria in July 2018 to participate in the renowned Jigija Indigenous Fire Training Program. The program is delivered by Gangalidda and Garawa Traditional Owners. The four day course offered CFA participants valuable insight into traditional burning operations and cultural education.

Participants shared a busy week, all coming away inspired and grateful for the opportunity to participate and gain insights into Aboriginal cultural practices and feeling the new knowledge was invaluable. While the trip itself has ended, the learnings and sharing of stories will continue, along with plans to implement the practice of cultural burns in Victoria. The program will go a long way to bridging gaps between relationships with local Aboriginal people.

Understanding of the cultural aspects of burning by fire and land management agencies will be vital to successfully reignite these age-old traditions on country in Victoria.

George Calleja, the Bamawm Extension Brigade Captain, said “What I have learned in four days is more than I have learned in many years. When I get back I will be taking more notice of the bush, and I really want to take this home to share with the Brigade”.

Many of the participants have said it was the best course they have ever been on and it has altered how they see the bush, how they see fire and how they understand Aboriginal culture.

The lead instructor, local ranger and Gangalidda Aboriginal Elder Terrence “Wrangler” Taylor is keen to share his and his ancestors’ knowledge, and taught participants to "Look into the land, not at it. It is selfish to die with your knowledge, we must teach the next generation."

www.jigija.com.au
ABORIGINAL PEOPLE IN VICTORIA

Victoria has a growing and thriving Aboriginal community. A total of 47,788 Victorians reported as having Aboriginal and Torres Strait Islander origins in the 2016 Census, an increase of 9,796 people since 2011.

The Indigenous population is projected to increase across all age groups between 2011 and 2026.

IDENTITY

Importantly, not all people who are Aboriginal or Torres Strait Islander will identify as such. There is a long and complex history of persecution and exclusion and this can result in people choosing not to identify.

One of the biggest myths about Aboriginality is that if you have fair skin you cannot be Aboriginal – that you have to be black to be a ‘real’ Aboriginal. Or that Aboriginality is attributed to the degree of ancestry, such as one-eighth or part Aboriginal. These perceptions are highly offensive to Aboriginal and Torres Strait Islander people.

Someone who has blond hair and blue eyes may identify as Aboriginal. So, remember, be very careful of stereotypical judgement of who is Aboriginal.

The Commonwealth’s definition is that an Aboriginal or Torres Strait Islander is a person who:

- is of Aboriginal or Torres Strait Islander decent;
- identifies as an Aboriginal or Torres Strait Islander;
- and is accepted as such by the community in which they live.

WHO TO ENGAGE WITH

KIAP IN ACTION - ROCHESTER FIRE BRIGADE

Rochester Fire Brigade members are proud to fly the Aboriginal flag on culturally-significant days, and leave it flying when they can as a sign of respect and inclusion. In November 2016, they hosted an Aboriginal smoking ceremony with the local Dja Dja Wurrung Traditional Owners to herald the start of the fire season. This was the first time CFA had done this anywhere in the state. It was led by District 20 Operations Manager Peter Taylor who believes that Aboriginal inclusion is all about building partnerships based on cultural exchange and knowledge sharing.

It was a unique event where CFA members happily walking through smoke as a way to be cleansed by a ceremony that has been conducted for thousands of years. Smoking ceremonies have great meaning for Aboriginal people. As Aboriginal elder Kerri Douglas lit the leaves of local cherry ballarat, wattle and Eucalyptus trees, she spoke about how the rich aromatic smoke cleanses the air and wards off bad spirits. She then invited guests to enter the smoke as a sign of good intentions and respect.

Captain Luke Warren is keen for the brigade to learn as much as it can about Aboriginal culture and to be actively involved in CFA’s KIAP.

WHO DOES CFA CONTACT?

CFA needs to engage primarily with the Traditional Owner groups in Victoria as they have the understanding about their traditional lands and the responsibility to manage their cultural heritage and cultural assets. Each CFA region and district can establish a relationship with the Traditional Owner groups within their boundaries.

The first port of call is the Registered Aboriginal Party (RAP) in your district. A RAP is an organisation that represents the Traditional Owners and holds decision-making responsibilities for the protection, management and preservation of Aboriginal cultural heritage in a specified geographical area.

The map, opposite, highlights the most current (March 2018) Registered Aboriginal Party boundaries in relation to CFA boundaries across the state.

If there is no Registered Aboriginal Party appointed in an area, it’s important to know there will still be a Traditional Owner group or groups that covers that location.

CFA has been advised to contact Aboriginal Victoria (1800 762 003) to determine the Traditional Owner contact if there is no RAP.

CONSIDERATIONS

CFA needs to be careful not to overload Traditional Owner groups with queries and requests. CFA is only one of many organisations with whom they engage with at any given time. Please have a discussion in your district as to who will be the best point of contact for the RAP. Find out from the RAP or Traditional Owner group how many CFA contacts they would like and determine the best contact arrangement between the RAP and CFA district. Remember, you will likely have several RAPs to engage with across the district.

Both DELWP (Department of Environment, Land, Water and Panning) and CMA (Catchment Management Authority) have regional staff that can assist CFA's Aboriginal engagement.

CONSULTATION FEES

Most Registered Aboriginal Parties or Traditional Owner groups will charge a consultation fee if they are providing a service or information to CFA. It is best to clarify fees upfront. Registered Aboriginal Parties and Traditional Owner groups need revenue to support operating and program requirements. Indeed,

CFA should treat Registered Aboriginal Parties and Traditional Owner groups as it would any other external consultant and pay a fair rate for their service.

The only time it would not apply is when CFA is doing work for the Traditional Owner group and we are the ones providing the service or information to assist.

REGISTERED ABORIGINAL PARTIES (RAP) AND CFA DISTRICT BOUNDARIES

Explanation:

This map is a snapshot provided from Victorian Government data as well as data from various other sources. This does not guarantee that the publication is without error of any kind or is wholly appropriate for your particular purposes and therefore disclaims all liability for error, loss or damage which may arise from persons accessing this information should make separate data checks to assess the currency of the data.
IMPORTANT DATES FOR YOUR CALENDAR EACH YEAR

These dates will help support engagement. Put these in your calendar.

13 FEBRUARY
Anniversary of the Apology (2008).

16 MARCH
National Close the Gap Day.

26 MAY
National Sorry Day.

27 MAY
Anniversary of the 1967 Referendum.

27 MAY – 3 JUNE
National Reconciliation Week.

3 JUNE
Mabo Day.

1 JULY
Coming of the Light.

FIRST FULL WEEK IN JULY
NAIDOC Week.

CFA can offer to support local events over NAIDOC week, or host an event in support of National Reconciliation Week. There are many ideas available online at the National Reconciliation Week and the NAIDOC Week websites.
Attend cultural awareness training or education.

Aboriginal and Torres Strait Islander community are generally more receptive and willing to talk openly when they know that you have some knowledge of their culture – thus the importance of building cultural awareness.

Learn who your local Traditional groups are and their history.

At the time of European settlement there were likely close to 38 different Indigenous languages spoken across what is now Victoria. Different Aboriginal clan groups have different languages, customs and laws so what is relevant to one group may not be the same in another part of the State.

Be genuine and authentic.

There can be uneasiness due to past government policies and practices that has led to mistrust and suspicion of non-Indigenous Australians.

Attend the local NAIDOC week or National Reconciliation Week event/s in your area.

Think about how CFA can get involved, it can be as simple as just taking the truck down for a few hours or offering a few people to support the event.

Join or be a guest on the Local Aboriginal Network (LAN).

Across the State there are over 30 different Local Aboriginal Networks that operate with the help of Aboriginal Victoria. These groups might be a good local network to learn more about what is happening in the Aboriginal community. Consider going along as a guest or joining a group.

Be welcoming and show respect.

Consider whether your Brigade or CFA office can either fly the Aboriginal flag or place up an Acknowledgement to Country plaque on the building entrance.
Be clear and upfront with what CFA can and cannot do.
Be upfront on exactly what you want from the parties with whom you are dealing.

Follow through with promises.
If you state you will do something or promise something you must follow through.
Aboriginal people have been let down by government and agencies many times and to build a relationship of trust you need to follow through on what you say you will do.

Be respectful at all times.
If you are speaking with an Elder ask if they would prefer to be called “Aunty” or “Uncle” as this is a way to show respect of their status in the community. If they introduce themselves with the title of Aunty or Uncle then it is fine for you to use this title.

Do not make assumptions.
When you are engaging with Aboriginal people it is important not to assume:
a. That Victorian Aboriginal people have lost their culture or connection to Country.
b. That any Aboriginal person has strong understanding and knowledge of traditional culture and Country.

Consider wearing plain clothes.
Past government practices and policies mean that some Aboriginal people mistrust or are suspicious of those in government and law enforcement agencies. Some Aboriginal people can feel threatened and intimidated by people in uniform, so consider what to wear when having meetings.
CFA operational uniform may not be appropriate given how much it resembles other law enforcement agency apparel. Consider wearing corporate uniform or plain clothes, especially for the first few meetings.

Be patient and take your time.
Building trusting relationships with Aboriginal people can take time. When having a meeting consider that it may take longer than you anticipate. And remember that whilst you are having a good conversation it might look rude to leave for another meeting. Give yourself plenty of time for such meetings to begin with. It is possible that during the meeting it may seem that all sorts of topic areas are covered and at times it may even feel that the conversation is unstructured. However, it is important to feel at ease with this style of communication and to let the conversation unfold.
ACKNOWLEDGEMENT OF COUNTRY AND WELCOME TO COUNTRY

WHY PERFORM AN ACKNOWLEDGMENT OF COUNTRY?

Aboriginal and Torres Strait Islander people have a unique relationship with the land. They consider their country to be more like a friend or relative, to be cared for and respected. The land sustains and provides for them. They do not see land as a commodity in the way that non-aboriginal people do.

As a member of CFA, ‘Acknowledging Country’ demonstrates that you respect Aboriginal and Torres Strait Islander people and their culture, and acknowledge their role as the Traditional Owners of the land you are on.

Respect is a core value of CFA and it is important that we show respect to the Traditional Owners of this land.

WHAT IS THE DIFFERENCE BETWEEN AN ACKNOWLEDGMENT OF COUNTRY AND A WELCOME TO COUNTRY?

An Acknowledgment of Country can be said by anyone who wishes to demonstrate their respect for Aboriginal and Torres Strait Islander people and their culture. An Acknowledgement of Country is appropriate at all CFA official meetings, events, forums or conferences and can be said by any person.

A Welcome to Country ceremony can only be performed by an Aboriginal Traditional Owner of the land on which an event is being held. A Welcome to Country is like a personal introduction, and an invitation to share and respect the land. These ceremonies vary from speeches of welcome, to traditional dance and smoking ceremonies.

For CFA a Welcome to Country is appropriate at:

• Official large and/or significant meetings.
• Statewide conferences and forums.
• Large District and Regional Events.
• Events or meetings held in communities with important Koori connections.
• New Station Openings or other CFA Building Openings.

WHAT WORDING CAN I USE TO INCLUDE AN ACKNOWLEDGMENT TO COUNTRY IN MY SPEECH?

“I would like to acknowledge the (local Traditional Owners tribe name) people, who are the Traditional Owners of the land on which we are gathered and pay my respects to their Elders both past and present.”

OR, if you are unsure of whom the Traditional Owners of the area are: “I would like to acknowledge the Traditional Owners of the land on which we are gathered and pay my respects to their Elders both past and present.”

WHEN AND HOW WOULD I SAY AN ACKNOWLEDGMENT OF COUNTRY?

An Acknowledgment of Country is said at the very beginning of a meeting or event. If there is an MC, they may say the Acknowledgement of Country, or the first speaker might choose to say it. The meeting or event can commence once the Acknowledgement of Country (or Welcome to Country) is finished.

While not compulsory, CFA members are encouraged to recognise the Traditional Owners of Victoria and incorporate an Acknowledgment of Country (or a Welcome to Country) as part of all official protocol, including speeches, forewords in documents, and during meetings and event proceedings.
HOW CAN I FIND OUT WHO THE TRADITIONAL CUSTODIANS OF THE LAND ARE?

There are many clan groups which exist in Victoria and the correct one should be acknowledged, depending on where you are at the time.

The Victorian Aboriginal Heritage Council has appointed Traditional Owners as Registered Aboriginal Parties (RAPs) for the purposes of the Aboriginal Heritage Act 2006. The name of the RAP may not represent the name of the Traditional Owners in all circumstances.

If you need to confirm who the Traditional Owners are in your area please contact your local Registered Aboriginal Party (RAP) or the Local Aboriginal Network (LAN). You could also ask the local Council if your area is not covered by a RAP. Visit Aboriginal Victoria for further details.

WHEN AND HOW WOULD I REQUEST A WELCOME TO COUNTRY?

Wherever possible, a Welcome to Country performed by an Elder or Respected Person is preferred over an Acknowledgment of Country, for major CFA meetings, conferences and events.

For help in arranging a Welcome to Country at CFA Headquarters contact inclusionandfairness@cfa.vic.gov.au

There is a cost associated with a Welcome to Country, depending on the ceremony conducted. It is important to factor this in to your event budgeting.

Where can I find out more information?

- Aboriginal Victoria
- www.kiap.cfa.vic.gov.au
ABORIGINAL CULTURAL HERITAGE

Traditional Aboriginal culture revolved around relationships with the land. These relationships held physical, emotional, social, spiritual and cultural significance and bore obligations and responsibilities for caring for and sharing of Country.

These links continue with Aboriginal people today who retain an affinity with all landscapes. Aboriginal heritage places are landscapes, sites and areas that are particularly important to Aboriginal people as part of their customary law and traditions. It includes tangible and intangible expressions of culture.

Aboriginal places may include:
• Archaeological sites – sites of significance pre-dating European occupation.
• Historic sites – sites identified from records of the contact and post-contact periods.
• Places that are important because of their traditional or contemporary social significance.

Aboriginal places may also include an area of land, an expanse of water, a natural feature, formation or landscape.

Aboriginal Heritage places and objects are irreplaceable and non-renewable.

Some examples of sites are scarred trees, burial sites, middens, rock art and stone artefacts.

Aboriginal Victoria (AV) has compiled a series of site identification posters that illustrate the different types of cultural heritage sites you may come across including a scarred tree, a midden, a stone arrangement or scatters. These can be found online at the AV website. Familiarise yourself with these site posters to help with identifying sites when you are responding to an incident, mopping up, training, or planning a burn.

AREAS OF CULTURAL HERITAGE SENSITIVITY

Areas of cultural heritage sensitivity are registered Aboriginal cultural heritage places, as well as landforms and land categories that are generally regarded as more likely to contain Aboriginal cultural heritage. There are maps and spatial data sets of these areas available to the public, and they can be found on the AV website and on eMap. This data may not display all areas of cultural heritage sensitivity; however the types of areas are listed in the Victorian Aboriginal Heritage Regulations 2007. These areas which are considered sensitive include:
• Land within 50m of registered cultural heritage places
• Land 200m on either side of a waterway
• Land 200m on either side of a prior waterway
• Land within 200m of ancient lakes
• Land within 200m of a declared Ramsar Wetland
• Coastal Crown Land
• Land within 200m of the high water mark of the coastal waters of Victoria
• Parks
• High Plains
• Koo Wee Rup Plain
• Greenstone Outcrops
• Stony rises associated with Mt Eccles, Mt Napier and Mt Rouse lava flows
• Volcanic cones of western Victoria
• Caves, cave entrances and rock shelters
• Lunettes
• Dunes
• Sand sheets
ABORIGINAL HERITAGE ACT 2006 AND 2016 AMENDMENT

The Aboriginal Heritage Act 2006 provides protection for all Aboriginal places, objects and human remains in Victoria regardless of their inclusion in the Victorian Aboriginal Heritage Register or land tenure.

The Victorian Aboriginal Heritage Act 2006 recognises Aboriginal people “as primary guardians, keepers and knowledge holders of Aboriginal Cultural Heritage” (AV Information Sheet 2015).

Registered Aboriginal Parties are responsible for the management of cultural heritage on Country. Where no RAP is established it is the responsibility of Aboriginal Victoria in partnership with the Traditional Owner Group.

VICTORIAN ABORIGINAL HERITAGE REGISTER

The Victorian Aboriginal Heritage Register (VAHR) was established by the Aboriginal Heritage Act 2006. The VAHR contains information about all known Aboriginal cultural heritage places and objects within Victoria – including their location and detailed descriptions.

There are over 30,000 Aboriginal objects and places recorded on the VAHR to date, many of these are located on public land. New places and objects are being registered every day as more of the state is investigated for cultural heritage. To date less than 5% of the state has been surveyed, which means that there are many more places yet to be identified.

The information stored within the VAHR is able to be viewed by authorised people on the Aboriginal Cultural Heritage Register Information System only.

ABORIGINAL CULTURAL HERITAGE REGISTER AND INFORMATION SYSTEM (ACHRIS)

The Aboriginal Cultural Heritage Register and Information System (ACHRIS) is the computerised system maintained by the AV to provide for access to Aboriginal cultural heritage records across the State of Victoria for management purposes.

ACHRIS integrates information held in the Victorian Aboriginal Heritage Register with maps, as well as providing access to registration information for each place.

CFA is not listed under the Aboriginal Cultural Heritage Act as being able to access this system. However, eMap has a restricted spatial representation of Aboriginal cultural heritage data available. This will only be available to authorised people.

However, given that data is incomplete through ACHRIS and therefore eMap and that access may be restricted it is best to engage with the Traditional Owner Group in relation to local sites.

CFA OBLIGATIONS UNDER THE ACT

Section 29 of the Aboriginal Cultural Heritage Act exempts harm being done to Aboriginal cultural heritage if the harm is the result of doing an act that “is necessary because of an emergency. This should be considered also in the context of the provisions of the CFA Act providing immunity to CFA members when exercising a power/duty in good faith – section 18A and 92 CFA Act.

Therefore, during an emergency CFA members are exempt from being charged for damaging Aboriginal cultural heritage sites. However, this does not remove our moral obligation to do what is right and to protect and preserve cultural heritage sites where possible during an incident. During other non-emergency related activities such as operational training or planned burning CFA will not be exempt and plans need to be put in place to ensure we do not damage cultural heritage sites.

CFA needs to consider how to avoid damaging Aboriginal cultural heritage sites whether they are formally registered or not. Not all sites will be damaged easily by fire but some may be more exposed to the threat of large, heavy firefighting and earthmoving equipment.
<table>
<thead>
<tr>
<th>Aboriginal Cultural Heritage Place</th>
<th>Threat</th>
<th>Potential Impact Level</th>
<th>Risk Event [The Threat may damage or destroy the Value]</th>
</tr>
</thead>
<tbody>
<tr>
<td>Art Site</td>
<td>Earthworks/ Machinery</td>
<td>High</td>
<td>Can be destroyed or damaged by vehicle traffic and plant.</td>
</tr>
<tr>
<td>Art Site</td>
<td>Fire</td>
<td>High</td>
<td>Can be damaged by flame contact, smoke or heat scorch.</td>
</tr>
<tr>
<td>Art Site</td>
<td>Water/Foam/ Retardant</td>
<td>High</td>
<td>Can be damaged by foam, water or retardant coming into direct contact with art.</td>
</tr>
<tr>
<td>Artefact scatter</td>
<td>Earthworks/ Machinery</td>
<td>High</td>
<td>Can be destroyed or damaged by vehicle traffic, plant, slashing or hand tools.</td>
</tr>
<tr>
<td>Artefact scatter</td>
<td>Fire</td>
<td>Low</td>
<td>Little impact from low intensity fire/cool burns.</td>
</tr>
<tr>
<td>Burial/Human remains</td>
<td>Earthworks/ Machinery</td>
<td>High</td>
<td>Can be destroyed or damaged by vehicle traffic, plant or hand tools.</td>
</tr>
<tr>
<td>Burial/Human remains</td>
<td>Fire</td>
<td>Moderate</td>
<td>May be damaged by fire, impact increases the closer remains are to the surface. Aboriginal burial places are highly sensitive and consultation with Traditional Owners should take place prior to any work commencing in the area.</td>
</tr>
<tr>
<td>Earth feature</td>
<td>Earthworks/ Machinery</td>
<td>High</td>
<td>Can be destroyed or damaged by vehicle traffic, plant or hand tools.</td>
</tr>
<tr>
<td>Earth feature</td>
<td>Fire</td>
<td>Low</td>
<td>Little impact from fire.</td>
</tr>
<tr>
<td>Historical Place #</td>
<td>Earthworks/ Machinery</td>
<td>High</td>
<td>Can be destroyed or damaged by vehicle traffic, plant or hand tools.</td>
</tr>
<tr>
<td>Historical Place #</td>
<td>Fire</td>
<td>High</td>
<td>Historical structures may be harmed by fire.</td>
</tr>
<tr>
<td>Non-Archaeological Place</td>
<td>Earthworks/ Machinery</td>
<td>High</td>
<td>Can be destroyed or damaged by vehicle traffic, plant or hand tools.</td>
</tr>
<tr>
<td>Non-Archaeological Place</td>
<td>Fire</td>
<td>Low</td>
<td>Little impact from fire.</td>
</tr>
<tr>
<td>Object Collections</td>
<td>Earthworks/ Machinery</td>
<td>High</td>
<td>Can be destroyed or damaged by vehicle traffic, plant or hand tools.</td>
</tr>
<tr>
<td>Object Collections</td>
<td>Fire</td>
<td>Low</td>
<td>Little impact from fire.</td>
</tr>
<tr>
<td>Quarry</td>
<td>Earthworks/ Machinery</td>
<td>High</td>
<td>Can be destroyed or damaged by vehicle traffic, plant or hand tools.</td>
</tr>
<tr>
<td>Quarry</td>
<td>Fire</td>
<td>Moderate</td>
<td>Dependant on type and significance.</td>
</tr>
<tr>
<td>Scarred Tree</td>
<td>Earthworks/ Machinery</td>
<td>High</td>
<td>Can be destroyed or damaged by works such as dozer lines, hazardous tree removal.</td>
</tr>
<tr>
<td>Scarred Tree</td>
<td>Fire</td>
<td>High</td>
<td>Can be destroyed or damaged by fire.</td>
</tr>
<tr>
<td>Shell Deposit</td>
<td>Earthworks/ Machinery</td>
<td>High</td>
<td>Can be destroyed or damaged by vehicle traffic, plant or hand tools.</td>
</tr>
<tr>
<td>Shell Deposit</td>
<td>Fire</td>
<td>Moderate</td>
<td>Moderate impact from fire low intensity fire/cool burns</td>
</tr>
<tr>
<td>Stone feature</td>
<td>Earthworks/ Machinery</td>
<td>High</td>
<td>Can be destroyed or damaged by vehicle traffic, plant or hand tools.</td>
</tr>
<tr>
<td>Stone feature</td>
<td>Fire</td>
<td>Low</td>
<td>Little impact from low intensity fire/cool burns.</td>
</tr>
</tbody>
</table>

DELWP (in the Draft Aboriginal Cultural Heritage Values Management SOP for Barwon South West) have put together the following level of impact for each cultural heritage place and this is a useful guide for CFA:

CFA PLANNED BURNING – SOME ADVICE

It is not practical or necessary to refer all CFA planned burns to Traditional Owner groups for operational advice on cultural matters. There are simply not enough CFA or Traditional Owner resources to go around.

Relationships however are critical. A trusted relationship between CFA and Traditional Owner Group leaders provides a place where issues of common interest such as planned burns are discussed. Get to know the Traditional Owners in your patch. Share what you do. Ask them about what’s important. It’s a conversation, sharing knowledge – not a referral. Be guided by the Traditional Owner group as to what information they may want to know about CFA planned burns. They may be happy to share details of cultural heritage site locations or let you know where some sensitive areas may be.
WHAT TO DO IF YOU THINK YOU HAVE FOUND A CULTURAL ARTEFACT OR SITE

If you think your burn site includes a cultural heritage site or object of cultural significance, you must:

• First ask the land owner if they are aware of it and what they know about it.
• The private land owner is responsible to protect cultural sites or artefacts. CFA must advise the private land owner to contact the local RAP or – if one is not established – Aboriginal Victoria on 1800 762 003 if they have not previously informed us about the status of the site.
• Most importantly, if there is knowledge of a cultural heritage site on a private property, CFA must ensure that no damage is caused to the site during planned burning operations or other non-emergency operations.
• If planning a burn where a cultural heritage site is known, exclude the site where possible or adjust the burn boundary or alternatively construct an appropriate fuel break within the burn. In this instance it would be important to work with the local Traditional Owner group or Aboriginal Victoria.
• When CFA is aware of a cultural artefact or site, care must be taken to avoid harm to its cultural significance from a burn or burn preparation activities or other non-emergency activity. Certain cultural heritage sites such as scarred trees are particularly vulnerable to fire. In the first instance, for a planned burn the site will need to be excluded by adjusting the burn boundary or by constructing an appropriate fuel break within the burn. In this instance it would be important to work with the local Traditional Owner group or Aboriginal Victoria. DELWP also have Cultural Heritage Officers that could assist in this instance (contact details at the end of this guideline).
• If you are conducting a burn 200m either side of a creek line, there may be midden sites along the creek. Even though fire is unlikely to damage a midden site, firefighting or control line construction machinery could compact the ground and damage the sites. Consider placement of control lines and control line construction methods when working in riparian zones to minimise risk of soil disturbance.

KIAP IN ACTION – BROADFORD FIRE BRIGADE

As a way to engage young Aboriginal and non-Aboriginal students from the local secondary school and to show respect for the Aboriginal community, Broadford Fire Brigade painted its station doors with an Aboriginal artwork in 2016. The painting, which was created by the students while being guided by Aboriginal artist Mick Harding, reflects the local environment and local Taungurung culture.

Brigade Captain Jamie Atkins said, “Completing the painting gave the students a real sense of achievement, but also acceptance by the community with all the positive comments they received. It reinforced there’s no need to hide their cultural identity.” Jamie also said it was an educational experience for his brigade.

"IT'S BEEN GREAT FOR THE BRIGADE MEMBERS, AS IT'S OPENED THEIR EYES TO ABORIGINAL CULTURE AND THE STRONG CONNECTION IT HAS TO LAND AND FIRE!" Jamie Atkins.
Aboriginal or Aborigine
It is more acceptable to use the term Aboriginal than Aborigine. The term Aborigine can have negative connotations and may be offensive.

Koori
The term ‘Koori’ originated in NSW as a collective name for Aboriginal people from the area and has recently (in the last 150 years) been extended to Victoria. Many Aboriginal people from Victoria refer to themselves as Koori and identify as Koori. The term is used across Victoria in organisational names and in Government – for example the Koorie Heritage Trust, Koorie Night Market and Koori Justice Unit and is used extensively through the Department of Justice and Regulation, which oversaw CFA’s development of the ‘Koori Inclusion Action Plan’ (KIAP).

Although CFA’s Aboriginal inclusion plan is titled KIAP, the use of the term Koori can be offensive to some Victorian Aboriginal people. It is best to always use the term Aboriginal if you are unsure, or ask what they prefer.

Traditional Owner
Traditional Owner is the term used to refer to Victorian Aboriginal people who are the descendants of Aboriginal groups or clans who occupied Victoria prior to European colonisation.

There are many Traditional Owner groups in Victoria. It is important for CFA members to consider the diversity of Traditional Owner groups across the state and understand that each group has its own customs, beliefs and practices.

Traditional Owner groups are not always defined by post-colonial concepts of geography such as states or territories, so consider this when working with Traditional Owner groups close to the NSW and SA borders.

Land owner or custodian
It is important for CFA members to understand that Aboriginal people do not consider their land as property in the sense that many non-Aboriginal people do. For Aboriginal people, land is where they come from and something they belong to. Aboriginal people will talk about ‘their Country’ or ‘caring for Country’.

Note that some Aboriginal people do not use the word ‘Owner’ and prefer the word ‘Custodian’ as they feel it better represents their relationship to the land. Others prefer the word ‘Owner’: “To me, custodian, means looking after something that belongs to someone else. In our beliefs we come from the earth and look after the earth and therefore in today’s terminology we own the land and the land is part of us”, Professor Henry Atkinson, Wolithiga Elder.

Listen for how an Aboriginal person refers to the land. If in doubt, ask if that person prefers Owner or Custodian.

Identity by clan group
Aboriginal people identify with their traditional clan, and so you will hear someone say “I am a Wurundjeri woman” or “I am a Wadawurrung man”. Some Traditional Owner groups are made up of a number of clan groups.

The term tribe has been used by non-Aboriginals to refer to Aboriginal groups. Rather than tribe, Aboriginal people prefer to use the term group, clan or mob as in the expression “which mob do you belong to?”
Country
An Aboriginal person will use the term ‘Country’ to refer to their traditional lands and where their ‘mob’ or ‘clan’ originated from. For example “I am from Wurundjeri Country”. So, when an Aboriginal person says “this is my Country” they are not referring to the whole of Australia, but rather their clan’s traditional lands.

Caring for Country
Caring for Country is more than the physical management of a geographical area or parcel of land. It encompasses caring for the values, places, resources, stories, and cultural obligations associated with that area, as well as the processes of spiritual renewal, connecting with ancestors, food provision and maintaining kin relations. Land and waters are pivotal, ‘sentient’ participants in this engagement.

CFA ‘cares for Country’ when we suppress fires, use planned fire and consider the best use of fire in the landscape. For non-Aboriginal Australians the use of the expression caring for Country is a good way to show understanding and respect for the relationship between Aboriginal people and Country. However, it is important that if we are working with Traditional Owner groups on country we do not take on the lead role to discuss details about Country. This is not our role, and it is rude and disrespectful. We can advise about fire suppression and fire behaviour but we need to speak from a CFA perspective.
There are some central principles of engagement that CFA staff should keep front-of-mind when working with Aboriginal and Torres Strait Islander people.

The principles below have been identified by Victorian Aboriginal people and subsequently integrated into the Victorian Aboriginal Affairs Framework 2013-2018, page 24.

**Strength-based approach**
Engagement to build upon community strengths and self-reliance, capability, foster positive change and promote and celebrate achievement.

**Partnership between community and government**
Trusting relationships are central to successful partnerships between Aboriginal people and government and shed responsibility for identifying solutions and improve outcomes.

**Recognition of diversity in Aboriginal communities.**
Engagement to include diverse groups of Aboriginal people and communities in Victoria and recognise, embrace and respect difference.

**Respect**
Respect the skills and ability of Aboriginal people, communities and organisations to provide information to enable good decision making. Ensure adequate time for genuine engagement has been provided.

**Cultural understanding**
Engage in a way that demonstrates cultural awareness, respect and recognition and utilises culturally appropriate methodologies and accessible forms of communication.

**Recognised Aboriginal leaders**
Engage in a way that respects recognised leaders and Elders as acknowledged by the Aboriginal community.

**Focus on youth**
In recognition that Aboriginal young people represent more than half the Victorian Aboriginal population, actively seeking input and developing their leadership and other capacities, while appreciating their relationships with the Aboriginal community.

**Clear and consistent flow of information**
Provide information in a range of accessible and appropriate communication styles to strengthen understanding between Aboriginal people and CFA.

**Accountability**
Value engagement with Aboriginal people and communities. Be clear on the intended outcomes of engagement arrangements and ensure feedback is provided on how input has been used or informed policy in a spirit of mutual respect.
## APPENDIX 2

### REGISTERED ABORIGINAL PARTIES CONTACTS

<table>
<thead>
<tr>
<th>REGISTERED ABORIGINAL PARTY</th>
<th>CONTACT</th>
<th>CFA DISTRICTS</th>
</tr>
</thead>
<tbody>
<tr>
<td>Bunurong Land Council Aboriginal Corporation</td>
<td><a href="mailto:admin@bunuronglc.org.au">admin@bunuronglc.org.au</a></td>
<td>D8 and parts of D9</td>
</tr>
<tr>
<td>Frankston</td>
<td>bunuronglc.org</td>
<td></td>
</tr>
<tr>
<td></td>
<td>(03) 9770 1273</td>
<td></td>
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<tr>
<td>Barengi Gadjin Land Council Aboriginal Corporation</td>
<td><a href="mailto:ch@bglc.com.au">ch@bglc.com.au</a></td>
<td>D17 and D18 and parts of D16 and D5</td>
</tr>
<tr>
<td>Horsham</td>
<td><a href="http://www.bglc.com.au">www.bglc.com.au</a></td>
<td></td>
</tr>
<tr>
<td></td>
<td>(03) 5381 0977</td>
<td></td>
</tr>
<tr>
<td>Dja Dja Wurrung Clans Aboriginal Corporation</td>
<td><a href="mailto:ceo@djadjawurrung.com.au">ceo@djadjawurrung.com.au</a></td>
<td>D2, D20, and parts of D15, D16 and D18</td>
</tr>
<tr>
<td>Bendigo</td>
<td><a href="http://www.djadjawurrung.com.au">www.djadjawurrung.com.au</a></td>
<td></td>
</tr>
<tr>
<td></td>
<td>(03) 5444 2888</td>
<td></td>
</tr>
<tr>
<td>Eastern Maar Aboriginal Corporation</td>
<td><a href="mailto:easternmaar@gmail.com">easternmaar@gmail.com</a></td>
<td>D5</td>
</tr>
<tr>
<td>Ballarat</td>
<td><a href="http://www.easternmaar.com.au">www.easternmaar.com.au</a></td>
<td></td>
</tr>
<tr>
<td></td>
<td>0423 959 022</td>
<td></td>
</tr>
<tr>
<td>Gunaikurnai Land and Waters Aboriginal Corporation</td>
<td><a href="mailto:chmi@glawac.com">chmi@glawac.com</a></td>
<td>D9, D27, D10, D11, and part of D24, D23</td>
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<tr>
<td>Heywood</td>
<td><a href="http://www.gunaikurnai.org">www.gunaikurnai.org</a></td>
<td></td>
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<tr>
<td></td>
<td>(03) 5152 5100</td>
<td></td>
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<tr>
<td>Gunditj Mirring Traditional Owners Aboriginal Corporation</td>
<td><a href="mailto:damein@gunditjmirring.com">damein@gunditjmirring.com</a></td>
<td>D4, D5, and small part of D17</td>
</tr>
<tr>
<td>Heywood</td>
<td><a href="http://www.gunditjmirring.com">www.gunditjmirring.com</a></td>
<td></td>
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<tr>
<td></td>
<td>(03) 5527 1427</td>
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<tr>
<td>Martang Pty Ltd</td>
<td><a href="mailto:djabwurrung@gmail.com">djabwurrung@gmail.com</a></td>
<td>D16 and D5</td>
</tr>
<tr>
<td>Halls Gap</td>
<td>(03) 5356 6188</td>
<td></td>
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<tr>
<td>Taungurung Clans Aboriginal Corporation</td>
<td><a href="mailto:culturalheritage@taungurung.com.au">culturalheritage@taungurung.com.au</a></td>
<td>D12, D22, D23, and small part of D24 and D23</td>
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<td>Broadford</td>
<td><a href="http://www.taungurung.com.au">www.taungurung.com.au</a></td>
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<tr>
<td></td>
<td>(03) 5784 1433</td>
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<tr>
<td>Wathaurung Aboriginal Corporation</td>
<td><a href="mailto:paul@wathcorp.com.au">paul@wathcorp.com.au</a></td>
<td>D7, D15, and parts of D6, D14, D16</td>
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<tr>
<td>Ballarat</td>
<td><a href="http://www.wathcorp.com.au">www.wathcorp.com.au</a></td>
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<tr>
<td></td>
<td>(03) 4308 0420</td>
<td></td>
</tr>
<tr>
<td>Wurundjeri Land and Compensation Cultural Heritage Council</td>
<td><a href="mailto:alex@wurundjeri.com.au">alex@wurundjeri.com.au</a></td>
<td>D13, D14, D2 and parts of D15, D8 and D9</td>
</tr>
<tr>
<td>Aboriginal Corporation</td>
<td><a href="http://www.wurundjeri.com.au">www.wurundjeri.com.au</a></td>
<td></td>
</tr>
<tr>
<td>Abbotsford</td>
<td>(03) 94162905</td>
<td></td>
</tr>
<tr>
<td>Yorta Yorta Nation Aboriginal Corporation</td>
<td><a href="mailto:wade.m@ynac.com.au">wade.m@ynac.com.au</a></td>
<td>D22, D23, D20 and small part of D24</td>
</tr>
<tr>
<td>Shepparton</td>
<td><a href="http://www.ynac.com.au">www.ynac.com.au</a></td>
<td></td>
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<tr>
<td></td>
<td>(03) 5832 0206</td>
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