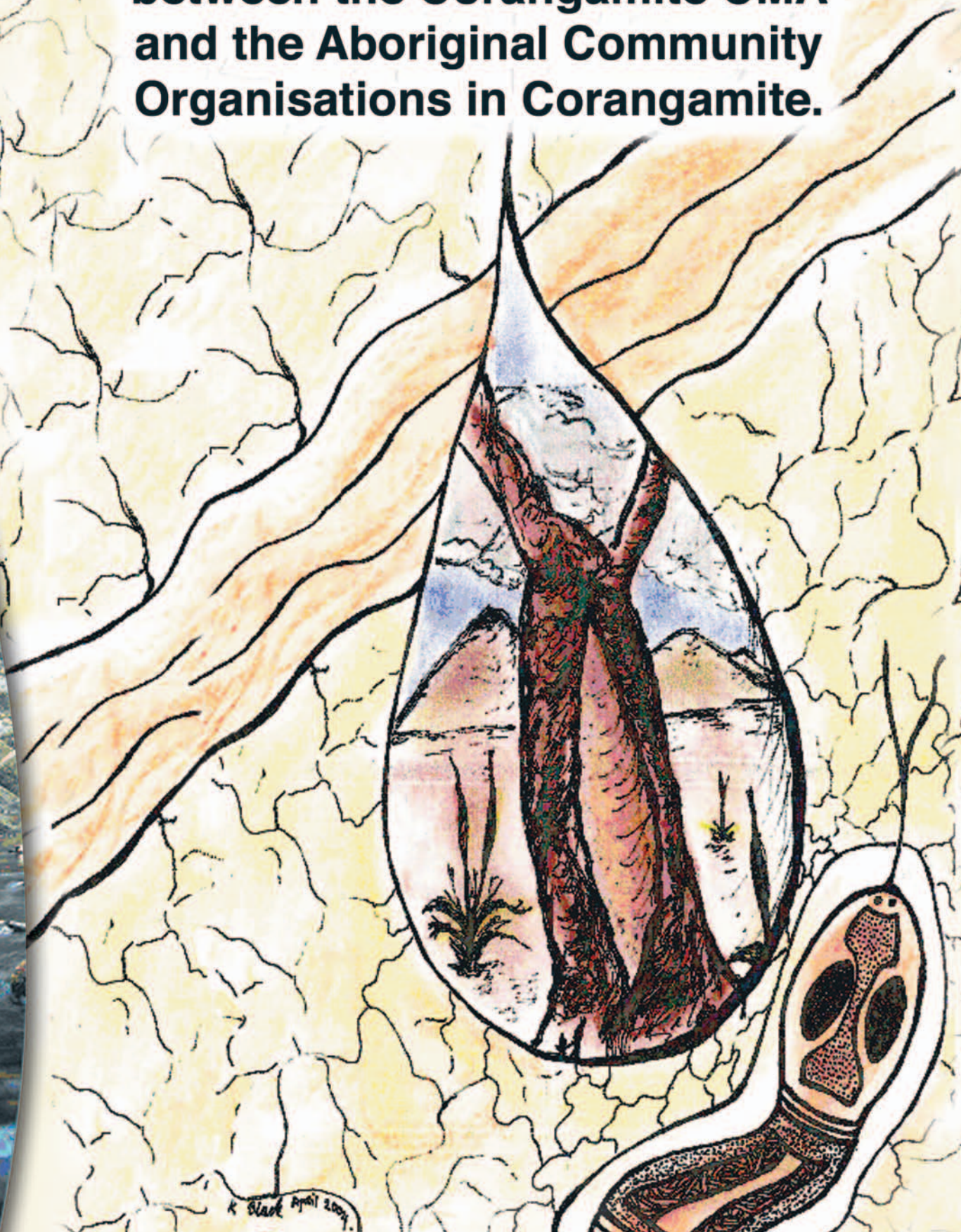




Memorandum of Understanding between the Corangamite CMA and the Aboriginal Community Organisations in Corangamite.



K. Black April 2004.



Memorandum of Understanding between the Corangamite CMA and the Aboriginal Community Organisations in Corangamite

Indigenous Statement (2006)

We do not own the land. The land owns us. Therefore we must all care for it to provide us, and our generations of children, a future along with the flora and fauna, aquatic life and values that keep us healthy and strong for day to day living.

We the Aboriginal people within the Corangamite CMA region would like to acknowledge the value of works that are being undertaken by the Corangamite CMA, Landcare facilitators and other land managers to restore natural habitats and ecosystems within the landscape that have been dramatically changed due to inappropriate land management practices since European settlement of Victoria. We are committed to working in partnership with the Corangamite CMA to ensure that our environment is protected for future generations.

Corangamite Regional Catchment Strategy (2003) - Indigenous Statement

We the Aboriginal people of Victoria have existed on this land for thousands of years. We have nurtured the environment for thousands of years, always acknowledging our inherent responsibility to care for country. The lore of the land is the very heart of our existence, and our culture – this is what land means to us. Within this meaning lies our great respect for the land and the understanding that is vital to maintain a holistic relationship with country.

In terms of natural resource management, Indigenous and non-Indigenous cultures must genuinely engage with each other, learn from each other, and recognise the value of black and white knowledge in regards to the environment. Working side by side, we have a greater chance of responding appropriately to current environmental challenges. Involving Aboriginal people at all levels of land and water management will benefit the whole of the community.

Cover Artwork

A competition was run to develop the artwork featured on the cover. The steering committee for the South West and Wimmera Cultural Heritage Program voted that Kerrie Hollander-Black was the winner. The story behind the artwork is based on Mindi the Rainbow Serpent who created all our rivers, lakes and other waterways of the Western District during the Dreamtime. The artwork focuses on the raindrop which is a reminder of the importance of water. Water is the giver of life.

The artwork illustrates the changes in the environment from the dry cracked earth to the regeneration of plants that comes with rain. Aboriginals used the plants as both a source of food and a material for weaving. The scar tree from which the bark was used to make a canoe highlights the Aboriginal people's reliance on waterways for both food and as a means to travel across the land.

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Memorandum of Understanding between the Corangamite CMA and the Aboriginal Community Organisations in Corangamite

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LIST OF ABBREVIATIONS

Aboriginal Affairs Victoria	AAV
Corangamite Catchment Management Authority	Corangamite CMA
Department of Primary Industries	DPI
Department of Sustainability and Environment	DSE
Memorandum of Understanding	MOU
Natural Resource Management	NRM
Regional Catchment Strategy	RCS
Corangamite Regional Implementation Committee	CRIC



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SIGN OFF OF MEMORANDUM OF UNDERSTANDING

“The Aboriginal Communities of the Corangamite Region and the Corangamite Catchment Management Authority commit to the implementation of this document to ensure the recognition and protection of our Aboriginal cultural heritage while in partnership working together to maximize the protection, enhancement and restoration of our natural resources.”

.....
Donald A Forsyth
Chief Executive Officer
Corangamite Catchment Management Authority

.....
Karen Heap
Chief Executive Officer
Ballarat & District Aboriginal Co-operative

.....
Geoff Clark
Chief Executive Officer
Framlingham Aboriginal Trust

.....
Trevor Edwards
Chief Executive Officer
Wathaurong Aboriginal Co-Operative



Memorandum of Understanding between the Corangamite CMA and the Aboriginal Community Organisations in Corangamite

1 INTRODUCTION

The Corangamite Catchment Management Authority (Corangamite CMA) was established in 1997 by the Victorian Government to ensure the sustainable management of natural resource-based industries, the protection of land and water resources and the conservation of natural and cultural heritage within the Corangamite region. The extent of the Corangamite region is shown in Appendix 1.

The three Aboriginal Community Organisations that manage Aboriginal cultural heritage in accordance with the Commonwealth Aboriginal and Torres Strait Islander Heritage Protection Act (1984) within the Corangamite region are:

- The Wathaurong Aboriginal Co-operative;
- The Framlingham Aboriginal Trust and
- The Ballarat & District Aboriginal Co-operative.

In the context of this document the term Aboriginal Community Organisation refers to these three bodies. The Aboriginal Community Organisations' boundaries within Corangamite are shown in Appendix 1. A brief description of the formation and role of these Aboriginal Community Organisations is attached in Appendix 2.

It is important to note that the three Aboriginal Community Organisations in Corangamite have participated in the process of developing and ratifying this document. The aim of this document is to:

- Set the core principles of a Memorandum of Understanding (MOU) between the Corangamite CMA and the Aboriginal Community Organisations in Corangamite;
- Identify processes for engaging the Aboriginal Community Organisations on natural resource management (NRM) issues; and
- Set principles for management of Aboriginal cultural heritage issues associated with Corangamite CMA funded on-ground works.

2 BACKGROUND

There is known evidence of more than 30,000 years of occupation by Aboriginal people in the Corangamite region. Aboriginal peoples and their ancestors have cared for the environment for thousands of years, always acknowledging an innate responsibility to care for the land. While Aboriginal people have maintained traditional relationships with the land and responsibility to country, this ancient relationship between land, sea and natural resources has been by and large ignored by colonial administrations and their successors, right up to the government legislation and agencies of the present day. The wealth of modern Victoria has been built on the land and sea resources of Aboriginal people while their rights and responsibilities, inherited through their laws and customs have not been recognised by those that now share the country.

In terms of NRM, Indigenous and non-Indigenous cultures must genuinely engage with each other and learn from each other. Working side by side, we have a greater chance of responding appropriately to current environmental challenges. Further detail on Aboriginal history and cultural heritage in Corangamite is attached in Appendix 3.

Victoria has both State and Commonwealth legislation providing protection for Aboriginal cultural heritage. With the exception of human remains interred after the year 1834, the State Archaeological and Aboriginal Relics Preservation Act (1972) provides blanket protection of all material relating to the past Aboriginal occupation of Australia, both before and after European occupation. This includes individual artifacts, scatters of stone tools, rock art sites, ancient camp sites, human burials, trees with slabs of bark removed (for the manufacture of canoes, shelters etc.) and archaeological deposits associated with Aboriginal missions and reserves. Anyone who plans to undertake activities which have potential to damage Aboriginal cultural places or objects should be aware that fines and penalties apply if the guidelines of the legislation are not adhered to.



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Many Corangamite CMA funded activities pose a significant threat to Aboriginal cultural heritage sites because they involve disturbing soil in areas that are likely to have been frequented by Aboriginal people. Corangamite CMA activities that pose a significant threat include but are not limited to:

- Ground ripping used for direct seeding, erosion management and rabbit control along rivers and waterways;
- Engineering works along rivers and waterways and
- Weed removal that disturbs the soil profile.

Since being established the Corangamite CMA has worked with the Aboriginal community on managing our natural resources with a focus on minimising the potential for Corangamite CMA activities to cause damage to Aboriginal cultural heritage. Further information on the Corangamite CMA is attached in Appendix 4.

3 MEMORANDUM OF UNDERSTANDING – CORE PRINCIPLES

The core principles of the MOU between the Corangamite CMA and the Aboriginal Community Organisations in Corangamite are:

- To work together at all levels of land and water management to benefit the entire community;
- To achieve open, respectful and co-operative communication for the achievement of better NRM solutions;
- To work together appropriately and professionally to address NRM issues raised by the Aboriginal Community Organisations;
- To work together to seek funds for initiatives that will help protect and raise awareness of Aboriginal cultural heritage;
- To work together to improve communication through a variety of engagement mechanisms and
- To work together to manage Aboriginal cultural heritage issues associated with all on-ground works funded by the Corangamite CMA.

4 PROCESSES FOR ENGAGING AND RECOGNISING THE ABORIGINAL COMMUNITY ORGANISATIONS

In order to fulfil the MOU's core principles it is essential that the Corangamite CMA and the Aboriginal Community Organisations commit to strengthening communication lines and encourage recognition of Aboriginal cultural heritage. The following set of processes for engaging and recognising the Aboriginal Community Organisations are designed to ensure that this commitment is achieved.

4.1 THE CORANGAMITE ABORIGINAL AFFAIRS REFERENCE GROUP

The Corangamite Aboriginal Affairs Reference Group will meet annually to review this document and to discuss opportunities for the Corangamite CMA and the Aboriginal Community Organisations to work together on specific projects. The reference group members will include the Chief Executive Officers from the Corangamite CMA, Wathaurong Aboriginal Co-operative, Ballarat & District Aboriginal Co-operative and Framlingham Aboriginal Trust. The Chief Executive Officer of the Corangamite CMA will organise the annual meetings for the reference group.

4.2 THE CORANGAMITE CMA BOARD AND THE CORANGAMITE REGIONAL IMPLEMENTATION COMMITTEE

The Corangamite CMA Board is renewed every three years and nominations are sought from the community for board members. The present Victorian Minister for Water and Environment establishes membership on the basis of skills and knowledge. Groups or organisations are not represented on the Corangamite CMA Board, but nominations of individuals from within groups or organisations are welcomed. The Corangamite CMA will notify the Aboriginal Community Organisations when nominations for the Board are being sought.



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The Corangamite Regional Implementation Committee (CRIC) provides advice to the board on both regional NRM issues/projects and on investment priorities. An Aboriginal representative is required for the CRIC. A nomination for the CRIC representative will be sought from the three Aboriginal communities and determination made by the Aboriginal Affairs Reference Group.

4.3 THE ABORIGINAL CULTURAL HERITAGE REGIONAL NETWORK

The Aboriginal Cultural Heritage Regional Network will discuss regional issues on cultural heritage management and provide support for the Aboriginal representative on the CRIC. The regional network members are the three cultural heritage officers from the Wathaurong Aboriginal Co-operative, the Ballarat & District Aboriginal Co-operative and the Framlingham Aboriginal Trust, the co-ordinator of the South West and Wimmera Cultural Heritage Program and also the Corangamite CMA Indigenous NRM Facilitator. The regional network will meet up to four times per year and the meetings will be organised by the Corangamite CMA Indigenous NRM Facilitator.

4.4 WELCOME TO COUNTRY

Welcome to Country is an important cultural practice that has the essence of traditional practice but Aboriginal Community Organisations have their own way of practicing it. Therefore, when it is agreed with the appropriate Aboriginal Community Organisation that a Welcome to Country ceremony or acknowledgement is warranted then advice from that community should be sought as to what format is suitable.

4.5 THE CORANGAMITE CMA INDIGENOUS NATURAL RESOURCE MANAGEMENT FACILITATOR

The Corangamite CMA will work with the Aboriginal Community Organisations through the Aboriginal Cultural Heritage Regional Network and the Aboriginal Affairs Reference Group to determine the scope of a Corangamite CMA Indigenous NRM Facilitator. However, the broad objectives for the position are to:

- Raise awareness of Aboriginal Cultural Heritage in relation to NRM;
- Provide a link between the Corangamite CMA and the three Aboriginal Community Organisations to help co-ordinate cultural heritage management associated with Corangamite CMA funded on-ground works and
- Provide a readily available point of contact within the Corangamite CMA for Aboriginal groups to get information on and contribute to NRM (e.g. provide information on NRM funding opportunities).

It is important to note that the Corangamite CMA Indigenous NRM Facilitator cannot speak on behalf of, or for Aboriginal Community Organisations. Deliberation on all Aboriginal cultural issues must be referred to the Aboriginal Community Organisations listed under the Aboriginal Cultural Heritage Legislation.

On-going funding will be sought for the Corangamite CMA Indigenous NRM Facilitator position. It is important to note that all funding applications have to be considered in relation to priorities associated with achieving targets set in the Regional Catchment Strategy (RCS). Therefore, no application is guaranteed to be successful.



Memorandum of Understanding between the Corangamite CMA and the Aboriginal Community Organisations in Corangamite

5 PRINCIPLES FOR MANAGING ABORIGINAL CULTURAL HERITAGE

The following principles define the Corangamite CMA commitment to ensuring that Aboriginal cultural heritage is managed appropriately in relation to all on-ground works funded by the Corangamite CMA. For the purposes of this document the definition of on-ground work is any activity (physical, chemical or biological) that impacts upon the landscape.

- A. The Corangamite CMA and the Aboriginal Community Organisations will develop and review annually a set of guidelines for managing Aboriginal cultural heritage in regards to all on-ground works funded by the Corangamite CMA.
- B. The Corangamite CMA and the Aboriginal Community Organisations will collaboratively seek funding for investigations or mitigation works considered necessary to record, protect and manage the Aboriginal cultural heritage sites discovered in the course of Corangamite CMA-funded on-ground works.
- C. A qualified representative from the relevant Aboriginal Community Organisation will undertake all Aboriginal cultural heritage site assessments and site monitoring in accordance with Corangamite CMA Occupational Health and Safety requirements.
- D. Where on-ground project activities pose a high threat to a known cultural heritage site or where a significant discovery occurs and/or where unintentional damage to a previously unknown site occurs, negotiations will take place to agree on an appropriate solution. The proponent of the works will meet with the relevant Aboriginal Community Organisations' Aboriginal Cultural Heritage Officer in order to agree on an appropriate course of action. The Corangamite CMA Indigenous NRM Facilitator will facilitate the negotiation process.
- E. To facilitate the completion of projects within planned timelines all relevant parties will endeavor to undertake responsibilities as quickly as possible. Corangamite CMA staff and project proponents will, where possible, seek early advice on cultural heritage issues. Aboriginal Community Organisations will use their best endeavors to organise assessments, site monitors and archaeological surveys within requested timelines.
- F. Copies of Aboriginal Affairs Victoria (AAV) information on cultural heritage sites will be held at the Corangamite CMA to allow quick identification of high-risk works. This information will be accessible solely by the Corangamite CMA Indigenous NRM Facilitator. In the event that the Corangamite CMA Indigenous NRM Facilitator is not available then the information on cultural heritage sites will be sought through the relevant Aboriginal Community Organisations' Aboriginal Cultural Heritage Officer.

6. REFERENCES

Ballarat & District Aboriginal Co-operative (2004) *Information Pamphlet*, Ballarat & District Aboriginal Co-operative, Ballarat.

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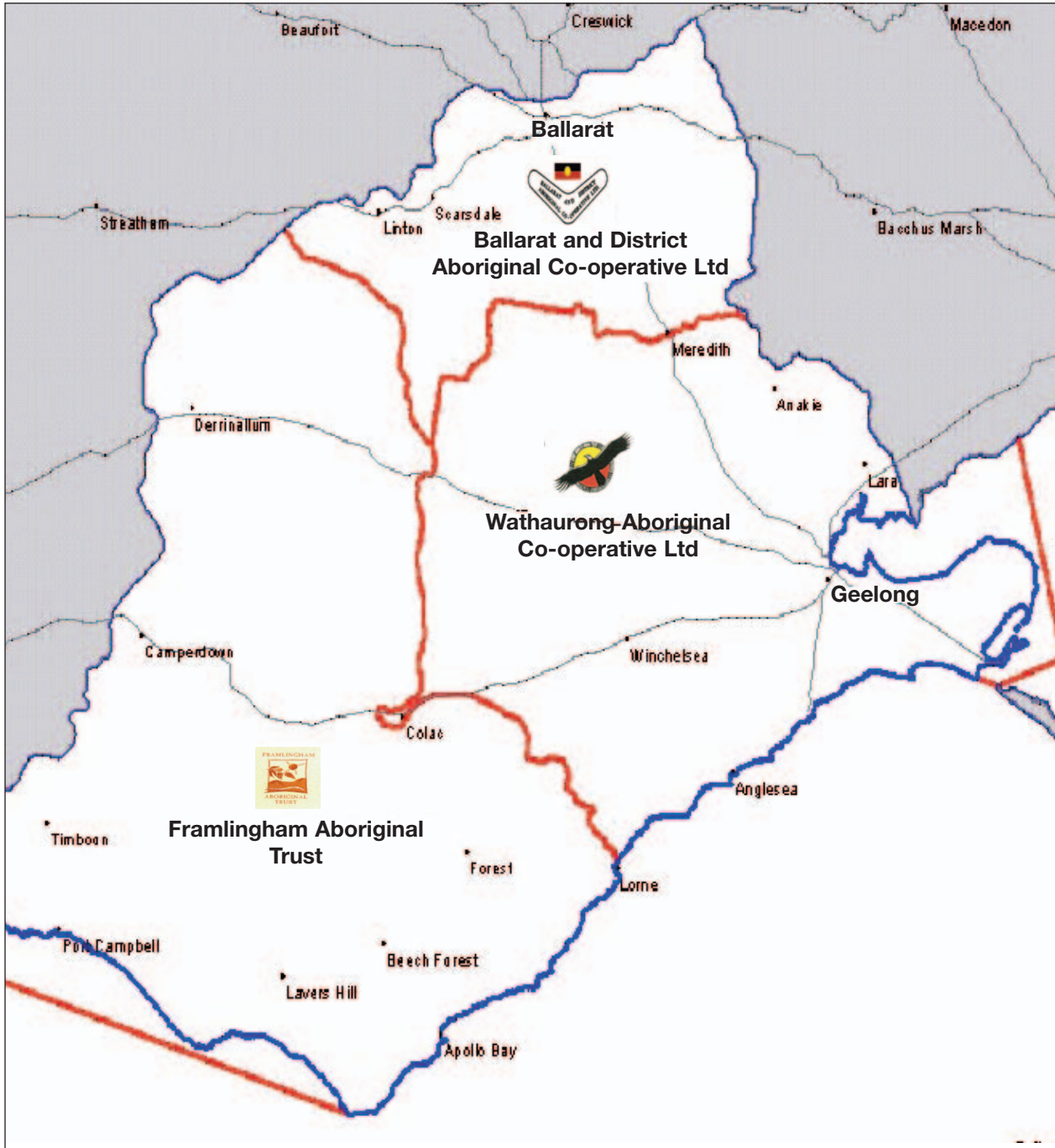
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APPENDIX 1: CORANGAMITE CMA REGION AND ABORIGINAL COMMUNITY ORGANISATION BOUNDARIES.





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APPENDIX 2: ABORIGINAL COMMUNITY ORGANISATIONS IN CORANGAMITE

Ballarat & District Aboriginal Co-Operative:

The Ballarat & District Aboriginal Co-operative has been an incorporated organisation since 1979. The organisation was established to provide assistance to Aboriginal people in the Ballarat district in the areas of health, welfare and housing. Since 1979, the co-operative has grown considerably and now delivers a range of services in the areas of health, welfare, art, culture, education and social wellbeing. It is governed by a board of directors who are elected by members of the co-operative.

Funding for the co-operative is derived from a number of sources including the following: the Department of Human Services; the Office of Aboriginal and Torres Strait Islander Health; the Commonwealth Department of Family Community Services; the City of Ballarat and the Australia Council (Ballarat & District Aboriginal Co-operative, information pamphlet, 2004).

Framlingham Aboriginal Trust:

The Framlingham Aboriginal Reserve was established after the Victorian colonial government set aside 3,500 acres for an Aboriginal reserve near the Hopkins River in 1861. It was first established in 1865 by the Church of England Mission which opened an Aboriginal station. Responsibility for the station was quickly returned to the Central Board (the board) to watch over the Interests of Aborigines. The board then decided to close Framlingham and move its residents to Lake Condah. Many resisted the move, and some residents remained at Framlingham while others moved to Lake Condah. The mission was to reopen in 1869 however the board attempted its closure again in 1889. The board finally agreed to reserve 500 acres of the land for Aboriginal use.

The 1930s witnessed increasing public concern with conditions at Framlingham and the government ultimately decided to build extra cottages, establish a school and provide weekly rations to residents. Despite this, there were several attempts to close Framlingham over the following years. By 1970, under the *Aboriginal Lands Act (1970, Vic)*, Framlingham was handed to the Framlingham Aboriginal Trust and resumed its operation under Aboriginal ownership. In the 1980s, land rights claims were issued for 1000 acres of the Framlingham Forest surrounding the mission station. This continued from 1980 through to 1987 when land was handed over to the Kirrae Whurrong Aboriginal Corporation at Lake Condah and Framlingham.

Wathaurong Aboriginal Co-Operative:

The Wathaurong Aboriginal Co-operative (formerly known as the Geelong and District Aboriginal Co-operative) was originally founded by a small group of community members to share cultural experiences and retain their sense of cultural identity. As time went by interest in the co-operative grew to include non-Aboriginal families in the area who had adopted or fostered Aboriginal children. This became an important step in these children being able to retain their cultural identity. Significant developments were also made in contacting and maintaining links with biological families. The meetings became more regular and the number of people involved steadily grew.

In the 1970s the Department of Aboriginal Affairs was reluctant to provide funding to establish organisations to operate culturally relevant programs, although it was happy to fund programs under welfare needs. The co-operative became incorporated in March 1980 and a part-time receptionist was employed. Other community members worked voluntarily until two years later when funding was granted for further positions. The co-operative has come a long way since those days; Wathaurong employs people on both a full-time and a part-time basis and has grown to include a number of business ventures including the very successful and well-known Wathaurong Glass (Wathaurong Aboriginal Co-operative, information pamphlet, 2000).



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APPENDIX 3: ABORIGINAL HISTORY AND CULTURAL HERITAGE IN CORANGAMITE

Aboriginal people have been a part of the Australian continent since the time of creation. This was the time when Aboriginal ancestral spirits created the land and all that it contains. Scientists have demonstrated that Aboriginal people have been part of the Australian landscape for at least 70,000 years. During this time Aboriginal peoples experienced many changes to the land and its resources.

It is estimated that the Aboriginal people have inhabited the Corangamite region for more than 2000 generations. Food resources such as kangaroos, wallabies and emus would have been available to Aboriginal populations throughout the Corangamite region, but these would have been present in greater numbers near waterholes. Various fish species, including eels would have been present in the rivers and Yam daisy was plentiful, but was a seasonal (spring) food resource on the plains.

Seasonal flooding within the valleys in the Corangamite region is a regular occurrence suggesting that the sites found on the floodplains were not occupied during the wet months. Furthermore, flooding meant that water resources would have been more widely available throughout the Corangamite region in seasonal creeks, swamps, ponds and small lakes. Consequently flora and fauna may have been sparser, giving an incentive to Aboriginal populations to broaden their range and seek water and food at other locations on the nearby plains.

Those parts of the plains, away from seasonal or permanent water sources, were occupied by Aboriginals who were hunting game or travelling through them to obtain other resources, to move to other seasonally visited areas, or for social or spiritual purposes. (T.Richards 1999, Aboriginal Archaeological investigation in the Barwon drainage basin).

It seems likely that food resources were more plentiful and varied near freshwater sources and this factor may have been a prime attractor for Aboriginal occupation in the Corangamite region. In addition, the crests of valleys may have been beneficial locations, affording easy access to fresh water, cool breezes for comfort and good views of the valley and adjacent plains for game monitoring. Valley crests would also be dry in contrast to the seasonally very damp valley bottoms. On the other hand, valley crests would not have been very comfortable in winter due to their exposure to strong winds that can produce a significant wind chill.

Whalers and sealers utilising the resources of the South East Australian coast in the early 1800s were probably the first Europeans with whom Aboriginal people in Corangamite came in contact. From the 1830s, European occupation of the coast and inland occupation resulted in Aboriginal people experiencing dispossession from their lands and massive changes in their way of life. Encroachment by pastoralists onto Aboriginal land resulted in numerous conflicts, the reduction in availability of food resources and the introduction of new diseases. Consequently, Aboriginal people found it hard to maintain their traditional way of life, and many were forcefully removed from their lands. Aboriginal people became part of the new colonial economy, as shepherds, stockriders, shearers, bark cutters and domestic servants etc.

By the late 1830s Europeans had set up stations in an attempt to promote European religion and values. Conversion to Christianity meant Aboriginal people would be taught to wear clothes, to pray, to work in non-Aboriginal industry, to be 'civilized' and therefore be useful to non-Aboriginal society. The missions not only saved government money, they also ensured that Aboriginal children received a rudimentary education that would socialise them into the non-Aboriginal culture. The Central Board for Aborigines was founded in 1860 and set up a number of missions, reserves and government stations where Aboriginal people could live and work. While Aboriginal people were forced to live on missions and government reserves, many Aboriginal people who were not considered to be full Aboriginals by the government of the time were forced to live outside the missions, sometimes gathering together in camps on the outskirts of town. This led to the break down of Aboriginal families and their cultural societies. The last missions and stations were phased out in the 1920s, though some of the land, which was once part of the missions, is now under the control of Aboriginal communities.



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Throughout the 19th Century and up to the present time, Aboriginal people in Victoria have continued to live with strong ties to their home country. Aboriginal history during that time has been marked by peoples' efforts to maintain their collective identity and culture. Adapting to the effects of European settlement is a challenge which the Aboriginal community continues to respond to.

APPENDIX 4: THE CORANGAMITE CATCHMENT MANAGEMENT AUTHORITY

The Corangamite CMA was established in 1997 by the Victorian Government to ensure the sustainable management of natural resource-based industries, the protection of land and water resources and the conservation of natural and cultural heritage within the Corangamite region.

The Corangamite region shown in Appendix 1 comprises 13,340 square kilometres of South Western Victoria, including 175 square kilometres of Victoria's coastal fringe and approximately 300 square kilometres of in-shore coastal waters. The region as a whole is defined by the aggregation of its four drainage basins: Moorabool; Barwon; Lake Corangamite; and Otway Coast, plus the sea to three nautical miles off the shoreline. It includes the shires of Colac-Otway, Golden Plains and Surf Coast, and the Borough of Queenscliff. Also included are most of the cities of Ballarat and Greater Geelong, and parts of the shires of Corangamite, Moorabool, and Moyne.

The Corangamite CMA has a range of responsibilities that include the following:

- Ongoing review of the Regional Catchment Strategy (RCS);
- Identifying priority activities and programs for implementation under the RCS;
- Provision and advice to the State Government on both Federal and State resourcing priorities at a regional level;
- Negotiation with the Department of Sustainability and Environment (DSE) and the Department of Primary Industries (DPI) on its annual work program relevant to the implementation of the RCS;
- Establishment and coordination of committees for RCS implementation;
- Ensuring community involvement in regional decision making and providing advice regarding the setting of priorities and allocation of resources and the
- Provision of services relating to integrated waterway, floodplain and drainage management, the maintenance and improvement of river health and minimising the cost of flooding while preserving the natural functions of the floodplains.

The RCS for 2003-2008 provides long-term direction for managing the future of land, water resources, biodiversity and seascape of the Region, and the foundation for investment decisions to ensure improved natural resource outcomes. As shown below the RCS states that Aboriginal cultural heritage sites are an asset of the region and highlights that land disturbance poses a significant threat to this asset.

“Aboriginal cultural and heritage sites include scarred trees, mounds, middens, artifact scatters, quarry sites, stone arrangements, structures and art sites. Some sites are sacred including burial sites. Places where Aboriginals have lived and worked, massacre sites and locations that are historically significant for the Aboriginal community are also a part of modern Aboriginal heritage. Land disturbance on sites of past Aboriginal occupation and resource use is an anathema to Aboriginal cultural and heritage values.”

The RCS sets out aspirational targets for the Corangamite CMA and the community to work toward in order to build a healthy catchment. One of the aspirational targets is to “build cohesive, innovative communities, that value and protect natural resources and participate in planning for the future”. Two management action targets are identified under this aspirational target that relate to the Aboriginal community. These are as follows:



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“By 2005, establish effective consultation processes with Aboriginal Australians regarding natural resource management; and

By 2004, engage with Aboriginal communities to consider the appointment of a cultural heritage person.”

This MOU provides principles for engagement that will help improve the consultation process with the Aboriginal community on NRM issues. In December 2004 the Corangamite CMA employed an Indigenous NRM Facilitator. These actions show that the Corangamite CMA is committed to achieving the objectives set out in the RCS and to working in partnership with the Aboriginal Community Organisations to protect our environment.

The Corangamite CMA funds and approves a wide range of on-ground works that are carried out by Corangamite CMA staff (e.g. river health officers), community groups (e.g. Landcare groups), State Government departments (e.g. DSE & DPI) and individual landholders. The types of on-ground works that are undertaken and/or funded by the Corangamite CMA include but are not limited to the following:

- Fish way/fish ladder construction;
- Re-snagging;
- Native fish restocking;
- Fencing off water ways;
- Weed spraying;
- Weed removal;
- Site preparation – ripping;
- Revegetation
- Direct seeding;
- Coastal dune stabilisation;
- Flora and fauna surveys;
- Willow management;
- Rock chutes (in the bed of waterways);
- Rock beaching (on the banks of waterways);
- Timber pile fields (Piles Driven into Beds);
- Battering river banks to prevent erosion;
- Levee removal/relocation/construction;
- Urban walks, boardwalks, signs;
- Weir removal;
- Water quality monitoring and
- Works on waterways permits.



K. Black April 2004.