Acknowledgements

The project team thank the following people and organisations for their encouragement and support—

Leaders for Geelong
Wathaurong Aboriginal Cooperative
Wathaurung (Wadawurrung) Aboriginal Corporation
Jim Cousins AO
Northern Australian Land & Sea Management Alliance
Federal Advisory Committee for Indigenous Affairs
City of Greater Geelong
Powercor Australia
Bellarine Community Health
Telstra Country Wide
Silk Financial Solutions
Parks Victoria
Vic Roads
University of Ballarat
Koorie Heritage Trust
Barwon Coast Care
Barwon River Parklands
Onefire

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Edited and compiled by Jo-Anne Dimopoulos
May 2010

Leaders for Geelong Indigenous Cultural Heritage Trail
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Project team

From the left: Linda Chappell, Sandy Wilson, David Roberts, Karen Oliver and Chantelle Haines

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Director, Silk Financial Solutions
Executive summary

The Leaders for Geelong Art and Culture Project Team were directed by the Committee for Geelong to identify, investigate and develop a current ‘Art and Culture’ project that would make a positive and tangible difference to the Geelong Region. In response, the project team conducted extensive community stakeholder consultations which resulted in the project team developing a plan to create an Indigenous Cultural Heritage Trail.

The Geelong Indigenous Cultural Heritage Trail project aims to recognise the significance of Indigenous culture that has been part of the local landscape for more than 100,000 years, by unveiling the many stories around Indigenous culture in Geelong, and providing an educative, interpretive and historic account of significant areas, artefacts, stories, messages and moments in time.

The proposed Indigenous Cultural Heritage Trail incorporates two distinct but linked trail networks of historically significant sites. The project team envisage implementing the trail networks in two stages.

<table>
<thead>
<tr>
<th>Stage 1</th>
<th>A trail with a central Geelong focus accessible by foot, including the following site locations—</th>
</tr>
</thead>
<tbody>
<tr>
<td>• Barwon River</td>
<td>• Eastern Gardens</td>
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<tr>
<td>• Kardinia Park</td>
<td>• Johnstone Park</td>
</tr>
<tr>
<td>• Moorabool Street</td>
<td>• Rippleside</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Stage 2</th>
<th>A regionally based trail highlighting culturally significant sites across the G21 area, accessible by vehicle but linked through joint branding, including the following site locations—</th>
</tr>
</thead>
<tbody>
<tr>
<td>• Queenscliff</td>
<td>• Lake Connewarre</td>
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<tr>
<td>• Werribee River</td>
<td>• Point Addis</td>
</tr>
<tr>
<td>• You Yangs Regional Park</td>
<td>• Buckley’s Fall</td>
</tr>
<tr>
<td>• Mt Duneed Mission Site</td>
<td>• Eastern Beach</td>
</tr>
<tr>
<td>• Barwon Heads (Bluff)</td>
<td></td>
</tr>
</tbody>
</table>
The proposed trail will consist of 15-20 interpretive signs, information boards and art works. All signs, artwork and other interpretations will be tied together via Cross Branding, Supporting Technology and Supporting Collateral. Significant themes that will be included in the trail include Indigenous Cultural Heritage, Creation Stories, Languages & meaning, Social structure & tribal law, Natural resources, European encounters, Displacement and Signs left in the Landscape.

The **implementation** of the proposed *Indigenous Cultural Heritage Trail* will be a collaborative project between all key stakeholders—including local Indigenous communities, different levels of Government, private sector interests, local Indigenous artists, local historians and other interested parties. The execution will be phased to allow for gradual sign installation as land managers, community groups and sponsors of the project design, cost and fund their particular component.

It is envisaged that the trail will also be interactive, and will be supported by a range of technology—webpage, podcasts and Telstra Mobile Codes—that will make the trail relevant, accurate, dynamic and able to be added-to over the life of the project.

**Supporting material** for the Heritage Trail would be Tourism guides or Trail maps.

To support the **long term sustainability** of this project the initial project team will commence as board members, and other parties will be then appointed, including interested Indigenous parties. The formation of a board and committee will ensure that the project can apply for the appropriate funding at the correct stages to support the continuation and success of the trail.
Introduction

The Leaders for Geelong Arts and Culture project team chose to identify investigate and develop a current ‘Art and Culture’ project that would positively impact the Geelong Region on a local, national, and potentially global scale.

The Project Design Guidelines appear in Appendix A.

**Toward this goal the team—**

- Networked with key community and business leaders
- Created links with community groups and interested organisations
- Broadened their knowledge of pertinent issues currently affecting the Geelong Region
- Identified numerous opportunities to strengthen, enhance and advance the Geelong Regions’ arts and culture panorama, with a view to progressing community cohesion and increase tourism and employment
- Selected and developed a project design to the implementation stage

After extensive consultations with key community stakeholders the project team chose to develop an Indigenous Cultural Heritage Trail that would commemorate the history of Indigenous communities from the Geelong Region.
Project Aims and Objectives

Aims

The Geelong Indigenous Cultural Heritage Trail project aims to recognise the significance of the Indigenous culture that has been part of this landscape for more than 100,000 years, by unveiling the many stories around Indigenous culture in Geelong, and providing an educative, interpretive and historic account of significant areas, artefacts, stories, messages and moments in time.

Objectives

The Project Team will develop an extensive Indigenous Cultural Heritage Trail around the Geelong area that will create awareness of the region’s rich Aboriginal history, and provide the Geelong community, school groups and visitors to the area with an educative, interpretive and historic account of significant features, artefacts, sites, stories and moments in time of the local Wada Wurrung people.

The proposed Indigenous Cultural Heritage Trail will be a collaborative project between all key stakeholders, including local Indigenous communities, different levels of Government, private sector interests, local Indigenous artists and local historians, brought together by the Leaders for Geelong Project Team.

Objectives of the Project

- Develop an interpretive Indigenous cultural heritage trail
- Provide a resource for the Indigenous community, educators, and visitor to the Geelong region
- Work with a range of stakeholders to facilitate the project which will be across land tenure, across a range of organisations and involve a host of interest groups
- Build and foster partnerships within the community
- Raise awareness of Indigenous culture within the Geelong region
Background

The Geelong region is renowned for many things, including its industrial history, football club, beaches, natural values and painted bollards. The project team entertained many ideas before selecting the final project to be developed. A significant aspect of the project was to develop an understanding of which issues are pertinent to the Geelong region community, and furthermore, which projects would be embraced and supported by the community at large, and by interested parties, including Council, businesses, organisations and other related groups.

Potential Arts & Culture ideas pursued

The team’s initial idea was to assess the feasibility of reopening the bid to attract the Guggenheim Museum to Geelong. During the early stages of the Leaders for Geelong program (2008/2010) the team heard from speakers, including Jim Cousins and Peter Dorling, who gave their thoughts on the benefits and suitability of such a project to the Geelong region. The team was inspired at this time to pursue this project.

The team’s first step was to consult with Jim Cousins, who had led the previous bid. He spoke passionately about his involvement, but was obviously disheartened by the process he had been through. From this consultation the team realised that an undertaking of this task was beyond the scope of the project parameters.

During the initial discussions, however, Jim had highlighted that a major part of the bid was to establish and house a permanent installation of Indigenous art. He felt accessibility to Indigenous art was lacking in the region. He indicated that if the team could find a way to showcase Indigenous art and culture, this would provide an ongoing and tangible benefit to Geelong and surrounds.

Jim also informed the team about an outdoor sculpture exhibition around the coastal region of Lorne; borne out of the vision of two individuals. He felt that perhaps an annual or biannual event with an Indigenous focus could be a possibility.

From these discussions the team developed an interest in pursuing a project involving the advancement of Indigenous culture in some way.
Other project ideas considered

- Reopen the bid to attract the Guggenheim Museum to Geelong
- An annual festival within Geelong, including an art exhibition, corroboree, bringing in a well known Indigenous dance troop ‘the Chookie Dancers’
- Linking in with another Geelong festival to provide an Indigenous cultural component; for example ‘The Mouth to Mountain’ festival
- Showcase Indigenous art in vacant shop windows around central Geelong
- Develop an artist exchange between artists from the Northern Territory and local artists
- Develop an education program where local Indigenous artists work with primary school children
- Establish a permanent Indigenous art exhibition at the Geelong Gallery
- Develop an annual ‘art prize’ for Indigenous artists

Through community engagement activities the team discovered reoccurring interest in promoting awareness of Geelong’s Indigenous cultural heritage through the Arts and Education networks.

All around Geelong there are references to Indigenous people and their culture. In many of the local names we see derivatives of Indigenous language, such as Moorabool, Barrabool, Moolap and Gheringhap. There are also many physical signs in the landscape, such as scar trees, midden sites and stone artefacts. Places like the You Yangs were areas for ceremony, and the Bellarine was a prime hunting and
fishing resource. The Geelong region was a treasure trove of natural resources that Indigenous people used to survive and sustain their cultural way of life.

**Selecting the Project**

After further extensive consultation with Indigenous communities from the Geelong region, the team developed the idea of creating a cultural heritage trail that would highlight the history of Indigenous communities from the region.

This was the preference of the Indigenous communities consulted, and they were very enthusiastic to partner with the team and support this project. Hence, the proposed Indigenous Cultural Heritage Trail is a collaborative project between the key stakeholders and the Leader’s for Geelong Project team.

Beyond the educational significance of this project for Geelong residents and visitors, it is intended that the project will further promote Geelong’s favourable reputation as a diverse and vibrant multicultural community.

This report provides background and information on the ‘Original Geelong Residents’, and maps the team’s journey of involvement in this exciting opportunity for the Geelong region.

**Value of the project to the Geelong community**

- Enhance Geelong’s prominence as a diverse and vibrant community by emphasising the importance of Indigenous culture amongst the large mix of multicultural groups represented by the region

- Expand on the 198 years of ‘European’ history in Geelong, interpreted through sculpture, architecture, art and cultural events, to present an account of the 40,000 years of Indigenous culture and historical use of the land around the Geelong region

- Develop resources to enhance community understanding and celebration of the strong Indigenous culture in the Geelong region
History of Indigenous background people living in the Geelong region

The Original Committee for Geelong

The traditional people of the Geelong region prior to European settlement occupied this land (Country) for approximately 40,000 years. Referred to in this report as the Wada Wurrung people, the traditional owners of the area have been described in over 40 different ways throughout historic journals, newspaper articles and other correspondence. Variations such as Wathaurung, WathaWurrung, Wathaurong, Wadouro, Woddowra and Witto-wu-rrrong were all examples of different English translations for the tribal groups associated with the Greater Geelong region (Clark 1990).

![Map of Wada Wurrung Country, Neighbouring tribes and individual clans within the Wada Wurrung language area. (Clark 1990)](image.png)

The Wada Wurrung people belong to the Country dominated by vast grasslands of the basalt plains from the Werribee River in the east, stretching as far west as Ararat, as far south as Aireys Inlet and including significant areas such as the You Yangs, Brisbane Ranges, Eastern Otways and Western Port Phillip (CCMA webpage). All
these areas were rich in natural resources, particularly the grasslands that were reliable sources of grazing animals providing a sustainable hunting ground for clan groups. The Bellarine Peninsula also provided abundant wetlands, while the coastal areas along the present day Surf Coast and Port Phillip Bay provided shellfish, mussels and oysters all year round. The Geelong region was indeed a bountiful area.

The Wada Wurrung people were a strong, influential and proud tribe and were the dominant tribe of the western district (Clark 1990). They were one group of a larger network of Aboriginal communities throughout Victoria prior to European Settlement (Fig. 2). The WoiWurrung, Boonerwung, Taungurung, DjaDjaWurrung and the Wada Wurrung, were all part of the Kulin Nations and linked by related language (Clark & Cahir, 2004). The groups traded resources, intermarried, shared cultural experiences and shared their spiritual creator Bunjil, the wedge tail eagle who shaped and moulded the natural landscape and provided the plants and animals. Bunjil also established the ‘Laws of the Land’ and the bonds that connects the people to their Country (Shea, Unknown).

![Figure 2: Kulin Nation Tribes, Victoria (Source: Wikipedia)](image)

The Kulin Nation tribes were also made up of numerous clan groups, defined as ‘land owning’ groups. According to Clark (1990) the Wada Wurrung alone had up to 25 individual clans (Figure 1) based around specific geographic areas within the Geelong Region. For example, the Yaawangi Clan are thought to have occupied the You Yangs
area, the Wada Wurrung balug - Barrabool Hills and the Bengalat balug – Indented Heads (25, 22 & 3 respectively on Fig 1).

The Wada Wurrung people, like all of the Kulin Nation, were hunters and gathers, using the land and its resources to live sustainably (Picture 1). Seasonal changes would dictate the locations of camps as foods came in and out of season and changes in vegetation through rainfall or fire promoted new growth and prime grazing plains for kangaroos and emus.

![Picture 1: Wada Wurrung man in a bark canoe on the Barwon River—Geelong](image)

According to Clark (1990) the Wada Wurrung clans consisted of between 60 and 120 individuals at the time of European settlement. This equates to a population of between 1620 and 3240, indicating a significant, long standing self supporting culture and community.

The social structure of the Wada Wurrung clan was patrilineal, meaning the father’s family heritage took priority. Clans were organised into their father moiety - either Bunjil the Eagle or Waa the crow and individuals with the same moiety could not marry (Clark 1990). In modern day terms moieties as a social structure ensured the genetic diversity of clans and guaranteed their long term viability. Wada Wurrung were also thought to have intermarried with matrilineal tribes to the north and west, such as Djargurd Wurrung and Guraldjin balug, despite differences in decent systems (Shea Unknown).
Following European Settlement

The first documented encounters between the Wada Wurrung and early white explorers were in 1802 when Lieutenant John Murray, surveyed part of the Victorian coast line near Indented Head (Clark in Webb & Marshall 2002). Encounters increased in frequency with explorers such as Captain Matthew Flinders, Lieutenant David Collins and Lieutenant J Tuckey. These encounters weren’t always friendly and there are numerous references to conflict and even massacres in early journals.

It was however significant that the escaped convict William Buckley, lived with the Wada Wurrung balug people from 1803 to 1834, demonstrating that the local clans were able to coexist with the white man (ngamadjig) where there was mutual respect and a non authoritarian approach.

As the Wada Wurrung country was dominated by vast lightly wooded grasslands, the grazing potential of this land was soon realised by the new arrivals. Large sheep runs expanded across the Geelong District and out towards Colac, impacting on the Indigenous occupiers of the land as their country and traditional food sources were lost to intensive grazing.

Disease within the Indigenous population including small pox and influenza and conflict with members of the new colony significantly impacted on the Victorian Indigenous population (Shea Unknown). From their first contact with white explores in the early 1800 to the late 1880’s, the Wada Wurrung culture and people were largely wiped from the pages of history. As cited in Clarke (1990) from Corris (1968).

“That there is so little known about the social organisation of the Wada Wurrung bespeaks the rapidity with which they were physically destroyed by settlers seeking undisputed possession of their lands.”

In an attempt to ‘civilise the natives’ and manage them centrally, missions sites were set up across Australia from the 1830’s. These mission sites or reserves were established to house Indigenous people displaced from their lands by colonisers. These sites were run by either the government or Church groups and in Victoria were distributed across 34 sites. Some of these sites flourished and operated for decades, other closed soon after opening.

It just happens that the first Mission site established in Victoria was near Geelong in 1839 at Buntingdale (www.wildeel). The mission ran a successful agricultural business using the native workers, until pressure from white pastoralist for more land resulted in many missions closing down or being subdivided.
The 19th Century and present day

The impact of the “white invasion” on the Wada Wurrung people is marked and continued throughout the 19th Century. Laws and policies such as, but not limited to, the Half Caste Act, Assimilation policies and the forced removal of Children (Stolen Generation) meant that the Indigenous culture pre European was further eroded and diluted as people were moved around and lost connection with their Country and people.

Now days, and for all the above reasons, Geelong’s aboriginal community is made up of people from all corners of this nation including the Torres Straight Islands. There are also original descendants of the Wada Wurrung people living both “on country” or nearby who have been able to connect and in some cases reconnect with their land despite the obvious challenges (Pascoe 1997).

Aboriginal Groups in Geelong Today—Our Key Stakeholders

**WATHAURONG ABORIGINAL COOPERATIVE**

The Wathaurong Aboriginal Cooperative or Co Op, was established in the 1960’s by community members in Norlane as the Geelong and District Aboriginal Cooperative. Its aim was to provide a place for Aboriginal culture and experience to be celebrated and shared. As Geelong had a large community of the ‘Stolen Generation’ the Co Op grew into a service for both Aboriginal and non-Aboriginal families who have adopted or fostered Aboriginal children.

Over time the focus of the Co Op expanded to include health, welfare and cultural heritage advice as part of the service and responsibility of members. The Co Op has worked extensively in the Geelong Community and created successful partnerships with Government at all levels.

The Co Op diversified its business by taking on projects like the renown ‘Wathaurong Glass’, and the recently completed Health service in North Geelong.

The Co Ops members are made up of Aboriginal people from across the community as well as a group of Traditional Owners - descendants of the Wada Wurrung people.

**WATHAURUNG (WADAWURRUNG) ABORIGINAL CORPORATION**

The Wathaurung (Wadawurrung) Corporation were acknowledged by the Victorian Aboriginal Heritage Council of Victoria in 2008 as being the Registered Aboriginal Party (RAP) for the Geelong area. This title essentially means they are recognised by State Law as the Traditional Owners, and therefore direct descendants of the Wada Wurrung peoples.
The Wathaurung (Wadawurrung) have been involved in Cultural Heritage advisory and cultural heritage monitoring activities in the Geelong for the past 10 years, often working side by side with the Co Op members. In 2008 following the determination of RAP status, the Wathaurung (Wadawurrung) took over the role of prime Cultural Heritage advisors within their defined area. This involves assisting in cultural heritage surveys, monitoring and planning throughout the region and working with developers, land managers and levels of government in the protection of significant cultural assets.

The Wathaurung are located both on and off country and have recently opened an office in Ballarat, which is in the North Western part of the RAP boundary. See attachment 1—Wathaurung (Wadawurrung) RAP Boundary.

Bibliography

http://www.ccmaindig.info/culture/Lng_Wada.html

Clark, I.D. (1990) Aboriginal Languages and Clans: An historical atlas of western and central Victoria


Project Overview

Reason for initiating this type of project

Through community consultations the team became aware that the Geelong region has a rich cultural Indigenous history, and unfortunately at this point in time this significant and valuable information is not readily available to the Geelong community, visitors, school children, etc. We believe that an Indigenous Cultural Heritage Trail would enable the broad Geelong community, and nearby communities, to have a deeper understanding and appreciation for the culture and landscape of the Geelong region prior to ‘white’ settlement.

Currently there are a few components of Indigenous history marked across the region, but not in a collective way.

Enablers and Barriers

The project team embarked on this project with minimal knowledge of the subject area, and without a clear direction. Our areas of expertise were not significantly relevant to this project’s parameters, and consequently the project sustained some initial inertia. The team’s passion and enthusiasm for the project, however, resulted in our team greatly expanding our knowledge and understanding of relevant issues and considerations, and consolidated our commitment to this project.

The most significant barrier for the project team has been our commitment to work with both the Wathaurong Aboriginal Cooperative, which are locally based, and the Wathaurung (Wadawurrung) Aboriginal Cooperation. These groups have different languages, stories and understandings of the Geelong region. The Wathaurung (Wadawurrung) group, the recognised traditional owners of the Geelong region, decided at one point that they did not want to work in partnership with the Wathaurong group, particularly due to ongoing historical conflict between the two groups. This issue delayed the progress of the project for a short time but was eventually overcome through careful negotiations with both stakeholder groups.

Another complexity of this project is its multi-stakeholder nature. Maintaining engagement, and coordinating efforts to ensure an integrated strategic direction of the project, is challenging. As the project is heavily dependent on these important stakeholder relationships, significant effort is required to sustain and strengthen them, and to cultivate their ownership of the project.
Gaps in knowledge

Through the community consultations, and other research efforts, the project team located significant gaps in the readily available knowledge required to develop this project. In particular the team needed to answer the following questions.

Research questions

What do we know about the Indigenous culture of the Geelong region?

Who were the traditional owners?

What were the traditional owners ‘Country’?

How did the Wada Wurrung people interact with neighbouring tribes and landscapes?

How did they live and prosper on this land?

What natural resources were rich in the Geelong area?

How many Indigenous people and families were in the area?

What is culturally significant about the Geelong area?

What is known about their language?

How did the arrival of ‘white man’ affect the Wada Wurrung people?

Why was the Indigenous culture so impacted post ‘white’ settlement?

What clues are left in the landscape identifying Indigenous culture?

Who are Geelong’s current Indigenous community?
Community Engagement

The project concept was initiated through community engagement with a local Indigenous group. The project team undertook field trips to the Koori Educational Centre and the Yarra Indigenous River Walk, and conducted relevant literature research, to develop knowledge and understanding of Indigenous background communities in the Geelong region. The team further expanded their knowledge and insight by conducting stakeholder interviews, utilising the ‘community engagement’ skills training provided by Bellarine Community Health. The consultations with Indigenous background stakeholders, in particular, reinforced their interest, commitment and enthusiasm towards the project.

A letter sent to the Elders of the Wathaurung (Wadawurrung) group requesting they be involved in the development of the Geelong Indigenous Cultural Heritage Trail appears in Appendix B.

Stakeholders

Relevant stakeholders were consulted to gather a body of information to—

- Inform the project direction
- Highlight relevant issues and considerations
- Reveal opportunities to partner with interested bodies to provide support for the project
- ‘Develop an Indigenous Cultural Heritage Trail for the City of Geelong’ was the most popular recommendation given by the Stakeholders

Other stakeholders engaged for this project include government bodies, potential funders and councils. As this is a region wide project the project team understands the need to continue to engage and obtain further support of a number of land managers and councils, which include The City of Greater Geelong, DSE, Parks Victoria, CCMA, Barwon Water, Barwon Coast, Vic Roads, Geelong Otway Tourism, Surf Coast Shire, Borough of Queenscliff and City of Wyndham as part of this broader project.
Most of the stakeholders engaged by our project team have been extremely receptive to working with us on this project. The tangible gap in the representation of Indigenous art and culture within the Geelong community has resonated with them. Subsequently, obtaining commitment and ‘buy-in’ from stakeholders has been a relatively easy process.

### Stakeholder Profiles

#### Indigenous background Stakeholders

<table>
<thead>
<tr>
<th>Name</th>
<th>Position and Affiliation</th>
</tr>
</thead>
<tbody>
<tr>
<td>Joe Morrison</td>
<td>CEO, Northern Australian Land &amp; Sea Management Alliance, Member, Federal Advisory Committee for Indigenous Affairs</td>
</tr>
<tr>
<td>Donna Sinclair (Goonan)</td>
<td>Wathaurong Member, Indigenous Art Teacher</td>
</tr>
<tr>
<td>David Tournier</td>
<td>Wathaurong Cooperative Elder</td>
</tr>
<tr>
<td>Reg Abrahams</td>
<td>Wathaurong Cooperative Elder</td>
</tr>
<tr>
<td>Trevor Edwards</td>
<td>Wathaurong Cooperative Elder</td>
</tr>
<tr>
<td>Bonnie Fagan</td>
<td>Wathaurung (Wadawurrung) Project Officer, Traditional Land Owners for Geelong</td>
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<tr>
<td>John Murray</td>
<td>Onefire Reconciliation</td>
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</tbody>
</table>

#### Other Stakeholders

<table>
<thead>
<tr>
<th>Name</th>
<th>Position and Affiliation</th>
</tr>
</thead>
<tbody>
<tr>
<td>Jim Cousins</td>
<td>Australian Ballet Director</td>
</tr>
<tr>
<td>Mark Tonkins</td>
<td>Vic Roads</td>
</tr>
<tr>
<td>Madeline McGlynn</td>
<td>Barwon Coast Care</td>
</tr>
<tr>
<td>Andrew McKinnon</td>
<td>Barwon River Parklands</td>
</tr>
<tr>
<td>Ian Clarke</td>
<td>Associate Professor, The University of Ballarat</td>
</tr>
<tr>
<td>Fred Cahir</td>
<td>Indigenous Studies Lecturer, The University of Ballarat</td>
</tr>
<tr>
<td>Kevin Krastins</td>
<td>Community Development Unit, City of Greater Geelong</td>
</tr>
</tbody>
</table>
In addition to the positive response from our designated stakeholders, the project has attracted interest from others in the wider community, with potential stakeholders contacting us of their own accord.

A map of stakeholder engagement appears in Appendix C.

**Stakeholders’ Recommendations**

Recommendations made by the Stakeholders for progressing Indigenous art and culture in the Geelong Region include—

→ Develop an Indigenous cultural heritage trail
→ Include Barwon Heads in an Indigenous Cultural Heritage Trail
→ Collaborate with the Council’s Karreenga Aboriginal Action Plan
→ Create Welcome to Country Signs
→ Provide an ‘academic approach’ to capturing the Watha Wurrung Indigenous culture
→ Encourage and support annual Indigenous art events
→ Recognise and support the inclusion of Indigenous art within the Geelong Cultural Heritage Precinct Redevelopment
→ House an Indigenous art installation at the Geelong Gallery
→ Profile and support local and interstate Indigenous artists
→ Promote educational opportunities through Indigenous art and culture
→ Encourage local Indigenous communities to identify & explore their heritage through language or dance, such as corroboree
→ Promote Indigenous culture through opportunities that will arise through the Armstrong Creek Development
→ Create networking opportunities that encourage Indigenous and non-Indigenous background people to come together and share their experiences
Issues and Considerations raised by Stakeholders

Relevant issues and considerations raised by the Stakeholders include—

→ Indigenous communities have their own stories to tell

→ There is a general lack of knowledge and understanding amongst the wider community of Indigenous history prior to white settlement

→ A lack of community understanding of the Indigenous cultural history of Barwon Heads

→ Sources of financial support need to be identified
Community benefits perceived by Stakeholders

Community benefits of this project perceived by the Stakeholders include—

→ Value add to the vibrancy of the Geelong community

→ Increased profile and understanding of Indigenous culture and stories so that both local Indigenous communities and the broader Geelong community can have a greater understanding and appreciation of Indigenous history of the Geelong region (inc. Mapping of Watha Wurrung history)

→ Increase understanding of the local geography in relation to Indigenous history

→ Support and provide direction for local Indigenous artists

→ Possibility of improved representation of Indigenous art by the Geelong Gallery

→ Tourism benefits

Stakeholders’ support

A number of stakeholders have already committed or shown in principle financial support to the Indigenous Cultural Heritage Trail project in the following ways -

**Parks Victoria**
Have committed to erect signage depicting the significance of the area at Taits Point.

**Telstra**
Have shown support in monetary assistance with erecting a sign.

**City of Greater Geelong**
Have had meeting with COGG to collaborate with the Kerreenga Action Group.

**Vic Roads**
Are in discussions to develop signs in strategic locations, funded by them.
Potential Trail Sites

During the stakeholder engagement activities a number of potential sites of significance were highlighted. We believe there is scope for two distinct but linked trail networks—

Stage 1) a trail with a central Geelong focus accessible by foot

Stage 2) a regionally based trail highlighting culturally significant sites across the G21 area, accessible by vehicle but linked through joint branding

**Stage 1. Indigenous Cultural Heritage Trail (central Geelong)**

- **Barwon River**: A walking trail that will provide a story of Indigenous history of the Geelong region
- **Kardinia Park**: Means ‘Sunrise / morning’—This place was used for ceremonies and a barter site
- **Moorabool Street**: Means ‘Waterfall’—Commission an artist’s impression of a waterfall at the bottom of Moorabool Street looking up
- **Eastern Gardens**: Means ‘Creek & Middens / Wetlands’—This site was a food source
- **Johnstone Park**: William Barnip camping site
- **Rippleside**: Commission an artist’s impression of canoes in the bay
Stage 2. Indigenous Cultural Heritage Trail (regionally based)

Queenscliff: 'Welcome to Country' sign
Werribee River: 'Welcome to Country' sign
You Yangs Regional Park: Site of cultural sensitivity inc. stone artefacts and rock wells
Mt Duneed Mission Site: A focus on the loss of connection to land, the impact on the Wada Wurrung people and the reality of separation
Barwon Heads (Bluff): Significance of the coast to Indigenous people
Lake Connewarre: Importance of wetlands for hunting and sustainable living
Point Addis: Incorporating existing Indigenous trail / updating text & signage
Buckley’s Fall: Site where William Buckley and the Wada Wurrung people story could be told
Eastern Beach: Information about the language, derivatives and meanings of local names—E.g. Barrabool & Geelong
Proposed implementation strategy

The Future Trail—implementation and cost

The optimum trail will consist of 15-20 interpretive signs, information boards, art work or sculpture, across the geographic Region of Geelong. It will cover the following significant themes.

Significant themes to be included in the trail

1. Creation Stories
2. Language—meaning
3. Social structure—tribal law
4. Natural resource—food, medicine, hunting, fire
5. Cultural Heritage—ceremony, stone tools, tanderrum
6. European encounters
7. Displacement—loss of country
8. Signs left in the Landscape

The Cultural Heritage Trail will be phased to allow for gradual sign installation as land managers, community groups and sponsors of the project design, cost and fund their particular component. For example, Parks Victoria is a significant public land manager in the area and may have up to 5 different signs across their estate as part of this project. At an average of $3500 a sign, this can equate to around $17,500 plus project management costs and ongoing maintenance. It is only practical that the project is staggered to allow for the investment required to do the trail in its entirety.

It is critical that all signs, artwork and other interpretations be tied together via Cross Branding, Supporting Technology and Supporting Collateral.

It is envisaged that the trail will also be interactive and participatory to enhance the experience for children and families and promote learning. This concept is yet to be fully explored but could take the form of quiz’s, visualization, etc.
**Branding**

It is proposed that all signs will be cross branded with a single identifiable ‘Brand’ which can either be included in the design of new signs or art work, or ‘retro-fitted’ to existing signage that compliments the proposed trail network. The brand is something that will be a challenge to get agreement on from all represented Indigenous groups, levels of Government and other stakeholders associated with the project. The ‘brand’ is critical, and needs to be both identifiable with the project and representative of the local Indigenous people’s stories, history and Geelong heritage.

*Figure 3. Example of a brand image that could be used across the trail to link the artwork / signs.*

**Technology**

It is proposed the trail is supported by a range of technology that will make the trail relevant, accurate, dynamic and able to be added-to over the life of the project.

Existing technology could include:

- **Webpage**—highlighting the trail map, and individual information on each site and sign. The webpage would be linked to stakeholder sites including City of Greater Geelong, Wathaurong Aboriginal Cooperative, Wathaurung (Wadawurrung) Aboriginal Corporation, Committee for Geelong, Parks Victoria, Friends Groups, The University of Ballarat and other relevant bodies.
• **Podcast**—a series of digital media files (either audio or video) that are released episodically and often downloaded through web syndication (Definition: Wikipedia). Podcast technology is already in place at sites like Sovereign Hill (Ballarat) and Werribee Mansion, where information on heritage is captured and relayed via MP3 players, iPods or mobile phone technology.

• **Telstra Mobile Codes**—an innovative mobile service where customers use the Code Reader feature available on compatible 3G and Next G™ handsets to 'scan' special 2-dimensional barcodes that appear on any physical material such as posters, magazines, online, etc., to connect directly to relevant mobile content, without having to manually enter information such as website address, SMS content or email address via the mobile keypad.

**Supporting material**

Supporting material for the Heritage Trail would be Tourism guides or Trail maps. These types of guides already exist for other trails, such as the—

• Central Geelong Arts & Culture Walking Trails
• William Buckley Discovery Trail
• Bellarine Rail Trail

*Figure 4. ‘Central Geelong Arts & Culture Walking Trails’ brochure*
Available as PDF’s online, these maps / guides would be available at key visitor information centres around the Geelong region, and also downloadable from the Website. Having a downloadable option is a cost effective way of producing the information.

**Sustainability**

Our project team has made a commitment to continue on with this exciting project well after our graduation, occurring in August of 2010. This project has gained such momentum and support from the community that we feel if we only create a research report, as first instructed, the valuable work and relationships that we have developed through our 18 month process would diminish.

Dr Fred Cahir, an expert on Indigenous studies, is providing us with invaluable resources well beyond the end of the 2008/2010 program. (Dr David (Fred) A Cahir co-wrote ‘Tanderrum—Freedom of the bush’ with Dr Ian A Clark.)

To sustain the momentum of this project we will need to continue to engage all relevant stakeholders and networks. To ensure that the interpretive signs, information boards, art work and/or sculpture installations are maintained, once installed, we need the Land Managers to become caretakers of these magnificent educational structures. The installations will require maintenance so they continue to look as vibrant as the day of their erection. We will organise this as a part of the ‘promoting, implementation and buy-in’ required for each of these sites.

To support the long term sustainability of our project it will be essential for us to develop a strategy that captures all of our proposed ideas and outputs. As a part of the Leaders for Geelong program we have also had the opportunity to attend Board Governance training. This training provided us with the knowledge that we believe will be required to aid us in the creation of a board and subcommittee. This will not only ensure that the project strategy and vision is adhered to but that we can deliver on what we had set out to achieve. It is envisaged that ‘we,’ the initial project team, will commence as board members, and other parties will be then appointed; including interested Indigenous parties. Creating a board presents an opportunity for us to pass on the knowledge of our research and contacts, and ownership can then be expanded from ‘us’ as the project initiators to all that become involved—ensuring that the vision is continued.

Funding is another key component of the project’s sustainability. The creation of a board and committee will ensure that we can apply for the appropriate funding at the correct stages to support the continuation and success of the trail.
Final comment

While the 2008 / 2010 Leaders for Geelong Program concludes mid 2010 the project team are committed to supporting this project, in some capacity, beyond the team’s official graduation. The team are all very passionate about the significance of this project for both Geelong and broader communities.

Maintaining the positive relationships and partnerships formed during this project is integral to the ongoing success of the trail. Our project group continues to work with both the Wathaurong and Wathaurung (Wadawurrung) Indigenous groups to ensure an inclusive process, and we are currently consolidating the agreed parameters of input from both groups. It is envisaged that the Wathaurong group will provide expertise and knowledge on contemporary Indigenous history, and the Wathaurung (Wadawurrung) group will provide valuable information on historical/heritage issues.
Appendix A

LEADERS FOR GEELONG – TEAM RESEARCH PROJECTS GUIDELINES

Project design

“Projects should make a positive and tangible difference to Geelong”.

Projects are to be completed within 12 months and must have within them a finalisation or exit strategy where the project will be handed over to a relevant auspicing body to manage, either its implementation or ongoing management or specific ownership. This strategy could include participants in an on-going involvement via board or Committee of management etc. if they wish.

We have deliberately set minimal guidelines in relation to what the projects could be to allow participants as much input and ownership of the process and the project. Projects can be just about anything and should be chosen by the participants based on their belief and passion in the need / viability of the project.

As a guide projects could reflect any of the following guidelines;

Taking a specific tangible idea from concept to completion and handover with on-going board / management involvement.

Completion of a feasibility study, grant application set up and hand over to auspicing body.

A project from the Leaders for Geelong Skills Bank such as the establishment of the Board Orientation series

Pure research or feasibility study of an idea / concept this could be something quite futuristic, recognising that implementation may not be clear or immediate but should still have a finalisation or future ownership strategy.

In general terms projects should not be

Just fundraising, but could be research into a major event

Part of the participant’s normal daily duties.

Designed just to feather a participant’s own nest, however this does not exclude projects that relate to a participants current employment or community work

Choosing Syndicate Groups
We are very aware of participants time limitations and therefore do not want the team projects to be too time intensive. With 26 participants we envisage that we would have 3 to 5 projects each made up of 4 – 8 participants.

Syndicate & participant matching is initially by interest / passion in the project and then by talent / skills required.

The program co-ordinator will allocate participants if required.

**The Time Line**

The syndicate groups will choose their own way of operating. This could be;

- Formal monthly or fortnightly meetings with chair, minute taker etc.
- Casual get together over drinks coffee etc.
- Email links etc.

Each syndicate group is required to provide the Leaders Sub com with a bi monthly update of their progress – dates will be advised.

February 09 – Participants start the process of finalising which projects are of interest and start forming project syndicate groups

April 09 - Projects chosen and participant syndicate groups finalised. Each project group will present a written outline of the project to the leaders for Geelong sub com who will give direction, make suggestions or to veto a project at this stage if it is felt the project was unsuitable to the goals of the program or a duplication.

May 09 - Syndicates to present a a more detailed description of their project to the Leaders for Geelong Sub com, including general benefits, goals and a suggested finalisation strategy. Once approved this will be passed onto the Committee for Geelong Board for ratification.

Late May June 09 - Projects announced at launch of next program intake.

September 09 - Syndicates to present to leaders for Geelong Sub com a detailed outline of the project including budget, goals, benefits and finalisation / exit strategy.

March 2010 - Syndicates present to Leaders for Geelong Sub com a detailed presentation on the learning’s and outcome of their research to date including Finalisation / Exit strategy plan

May 2010 - Final presentation of projects to Committee for Geelong board.
Appendix B

2nd December 2009

The Elders
Wathaurung (Wadawurrung) Aboriginal Corporation

Dear Elders,

I’m part of a project team within the Leaders for Geelong program. On behalf of my project team I would like to acknowledge and thank you for your involvement as traditional owners of this area in the development of an Indigenous Cultural Heritage Trail for Geelong.

We understand that the Geelong region has a rich cultural Indigenous history and unfortunately at this point in time, this significant and valuable information is not readily available to the Geelong community, visitors, school children etc. We believe that an Indigenous Cultural Heritage Trail would enable the Geelong and the broader community to have a deeper understanding and appreciation for the culture and landscape that was, prior to ‘white’ settlement.

Our approach to this project thus far has been inclusive of all who have interest in this project. We have been working with Bonnie Fagan from your group, Government bodies, potential funders, local Councils, the Wathaurong Aboriginal Cooperative, etc. We understand there are some issues between your group and the Wathaurong group, and we appreciate the sensitivities around this.

From our perspective we see the strategic value for Indigenous people as a whole, if we could establish the Geelong Indigenous Cultural History Trail, to increase understanding and respect for Indigenous culture in mainstream Australian society. We feel that for this project to be successful and holistic it requires most importantly input from your group as traditional owners, but we would also like to ‘value-add’ with input from the Wathaurong group. It is on this note that we seek your permission to involve the Wathaurong group in the development of the Indigenous Cultural Heritage Trail. This would enable collective stories, predominantly from the past and a few from more recent times, to be incorporated into the trail.

We are keen to progress this project and we appreciate your time and consideration of this request. We would be more than happy to meet with you to discuss this further or respond to any questions you may have.

Thank you,
Karen Oliver
### Appendix C

#### Mapping of Stakeholder Engagement

<table>
<thead>
<tr>
<th>Stakeholder Name &amp; Title</th>
<th>Indigenous</th>
<th>Opportunities for Indigenous Art &amp; Culture in Geelong</th>
<th>Perceived Community Benefits</th>
<th>Recommendations</th>
</tr>
</thead>
<tbody>
<tr>
<td>Joe Morrison</td>
<td>√</td>
<td>Indigenous communities have their own stories to tell.</td>
<td>Value add to the vibrancy of the Geelong community</td>
<td>Local Indigenous communities identifying &amp; exploring their own heritage through language or dance such as corroboree</td>
</tr>
<tr>
<td></td>
<td></td>
<td>There is a general lack of knowledge or understanding of Indigenous history prior to white settlement</td>
<td></td>
<td>Getting people to come together to share the experience—create bridge between communities</td>
</tr>
<tr>
<td>Donna Sinclair (Goonan)</td>
<td>√</td>
<td>Annual Indigenous art event</td>
<td>Support and provide direction for local Indigenous artists</td>
<td>To secure financial support</td>
</tr>
<tr>
<td>Wathurong Cooperative</td>
<td>√</td>
<td>Local community to learn more about the Indigenous cultural history of Geelong</td>
<td>Provide a means of capturing stories so that both local Indigenous groups and the broader Geelong community can have a greater understanding &amp; appreciation of these stories</td>
<td>To establish an Indigenous cultural heritage trail</td>
</tr>
<tr>
<td>Elders – David Tournier</td>
<td></td>
<td></td>
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<td></td>
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<tr>
<td>Reg Abrahams</td>
<td></td>
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<td></td>
<td></td>
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<tr>
<td>Trevor Edwards</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Bonnie Fagan</td>
<td>√</td>
<td>Indigenous cultural history trail</td>
<td>Awareness raising of the traditional land-owners cultural heritage (Wathaurung (Wadawurrung))</td>
<td>Indigenous Cultural Heritage Trail representing the culture of the Wathaurung (Wadawurrung) clan</td>
</tr>
<tr>
<td>Wathaurung (Wadawurrung) Project Officer, Traditional Land Owners for Geelong</td>
<td></td>
<td>Promote educational opportunities through Indigenous art and culture</td>
<td></td>
<td></td>
</tr>
<tr>
<td>John Murray</td>
<td>√</td>
<td>Increase the profile and understanding of Indigenous culture</td>
<td>Build and foster increased understanding of Indigenous culture</td>
<td>Indigenous Cultural Heritage trail</td>
</tr>
<tr>
<td>Onefire Reconciliation</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Stakeholder Name &amp; Title</td>
<td>Indigenous</td>
<td>Opportunities for Indigenous Art &amp; Culture in Geelong</td>
<td>Perceived Community Benefits</td>
<td>Recommendations</td>
</tr>
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</tr>
<tr>
<td>Jim Cousins</td>
<td>×</td>
<td>To recognize and support Indigenous art within the Geelong Cultural Heritage Precinct Redevelopment</td>
<td>Profiling Indigenous art from both local and interstate artists. This would act as an enabler for Indigenous artists.</td>
<td>To investigate opportunities for the housing of Indigenous art within the cultural precinct</td>
</tr>
<tr>
<td>Mark Tonkins Vic Roads</td>
<td>×</td>
<td>To promote Indigenous culture through opportunities that will arise through the Armstrong Creek Development</td>
<td>Capturing local Indigenous history to increase understanding at a local level</td>
<td>Indigenous Cultural Heritage Trail</td>
</tr>
<tr>
<td>Madeline McGlynn Barwon Coast Care</td>
<td>×</td>
<td>Gap identified in relation to understanding the Indigenous cultural history of Barwon Heads</td>
<td>Tourism benefits</td>
<td>Involve Barwon Heads in the Indigenous Cultural Heritage Trail</td>
</tr>
<tr>
<td>Andrew McKinnon Barwon River Parklands</td>
<td>×</td>
<td>Identified a need for a sign to be placed at Taits Point as there is a gap in indigenous knowledge in this area</td>
<td>Tourism benefit as this place is a well know recreational area for boating</td>
<td>For the sign to be linked to the trail</td>
</tr>
<tr>
<td>Ian Clarke Associate Professor Fred Cahir</td>
<td>×</td>
<td>To provide an academic approach to capturing the WathaWurrung Indigenous culture</td>
<td>Mapping of Watha Wurrung history</td>
<td>Indigenous Cultural Heritage Trail</td>
</tr>
<tr>
<td>Kevin Krastins Community Development Unit, City of Greater Geelong</td>
<td>×</td>
<td>To collaborate with the Council’s Karreenga Aboriginal Action Plan</td>
<td>Increased awareness</td>
<td>Welcome to Country Signs and Cultural Heritage Trail</td>
</tr>
<tr>
<td>Geelong Art Gallery</td>
<td>×</td>
<td>To house a temporary or permanent Indigenous art installation at the Geelong Gallery</td>
<td>Develop an exposure to Indigenous art currently not available at the Gallery</td>
<td>Redirected to speak with Donna Sinclair (Goonan)</td>
</tr>
</tbody>
</table>
Appendix D

PowerPoint presentation

Geelong's Indigenous Cultural Heritage Trail

Project team
- Linda Chappell – Powercor
- Chantelle Haines – Telstra
- Karen Oliver – Bellarine Community Health
- David Roberts – Parks Victoria
- Sandy Wilson – Silk Financial Solutions

Snap Shot

- Stakeholder engagement
  - Wathaurung Aboriginal Corporation
  - Wathaurong Aboriginal Cooperative
  - City of Greater Geelong
  - Parks Victoria
  - Koorie Heritage Trust
  - One Fire Reconciliation
  - Barwon Coast Management
  - Friends of Edwards Point
  - Barwon River Parklands
  - Surf Coast Shire
  - Golden Plains Shire
  - Vic Roads
  - Borough of Queenscliff
  - Geelong Historical Society
  - Ballarat University
Indigenous Cultural Heritage Trail
(Geelong Focus)

Eastern Beach
Barwon River Parklands
Moorabool Street
Kardinia Park
Johnston Park

Indigenous Cultural Heritage Trail
(regionally based)

Queenscliff
Warrrobe River
You Yangs Regional Park
Mount Duneed Historical Site
Lake Connewarre
Buckleys Head
Mount Duneed Historical Site

Leaders for Geelong Indigenous Cultural Heritage Trail 33
**Potential Themes**

- Country
- Law & Society
- Creation
- Natural Resource
- Spiritual
- Missions
- Culture
- Language
- Music/Dane/Art
- Boundary's/Tribes
- Landscape
- Contemporary History
- Present day traces
- Displacement
- Disconnection

Project Team: Linda Chappell, Chantelle Haines, Karen Oliver, David Roberts, Sandy Wilson
Where to from here

- The Project team is very passionate about the significance of this project for both Geelong and broader communities.
- The team has made a commitment to continue on with this exciting project well after graduation.
- We will continue to engage all relevant stakeholders and networks.
- Our intention is to create a Governance structure to oversee the planning and implementation of this project.
- Our knowledge, contacts and ownership of the project will be transferred gradually to ensure the Vision is maintained and our exit is seamless.
- Funding