

Statement Of Acknowledgement

FRM-141

Application:	Corporate Support, Technology Commercialisation, Teaching & Learning, Contract & Asset Management, Commercial Conservation Services, Shepparton Medical Centre, Tenants
Purpose:	To provide Staff and Tenants with an understanding of when to use Welcome to Country or Acknowledgement of Country.
References:	Melbourne Institute for Indigenous Development Murrup Barak, The University of Melbourne
Associated Policies/Procedures:	
Associated Forms:	

1 Welcome to Country

What is *Welcome to Country*?

Recognition is made through a formal process called "Welcome to Country". It always occurs in the opening ceremony of the event, preferably as the first item. Welcome to Country is conducted by a representative (or representatives) of local Indigenous custodians who welcome the delegates to their country. Indigenous protocols in relation to Welcome to Country are wide and diverse and will vary according to region and locality.

The form of the welcome is negotiated between the Indigenous people and the event organisers. For example, Welcome to Country may consist of a single speech, or it may include some kind of performance (a song, dance, didgeridu solo, etc), or it may be a combination of these. It is important to remember that the Indigenous representative/s must feel comfortable with the arrangements.

2 Acknowledgement of Country

What is *Acknowledgement of Country*?

An "**Acknowledgement of Country**" is a way that all people can show respect for Aboriginal culture and heritage and the ongoing relationship the Traditional Custodians have with the Land.

At the beginning of a meeting or function, a Chair or Speaker begins by Acknowledging that the meeting is taking place in the Country of the Traditional Custodians. Where the name of the Traditional Custodians is known, it is specifically used. Where it is not known, a general Acknowledgement is given.

Examples of "**Acknowledgement of Country**" could be:

Example 1 - *I would like to show my respect and Acknowledge the Traditional Custodians of the Land, of Elders past and present, on which this meeting takes place.*

Example 2 - *I would like to acknowledge the Wurundjeri people who are the Traditional Custodians of this Land. I would also like to pay respect to the Elders both past and present of the Kulin Nation and extend that respect to other Indigenous Australians present.*

Wurundjeri

The traditional owners of the land that The University of Melbourne (and the Hawthorn Campus) is situated on.

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Kulin Nation

When Europeans first settled the Port Phillip region it was already occupied by five Aboriginal language groups. These groups spoke a related language and were part of the KULIN (Koolin) nation of peoples. The peoples are:

- Woiwurrung (Woy-wur-rung) - The Wurundjeri People
- Boonerwung (Bun-er-rong) - The Boonerwung People
- Wathaurong (Wath-er-rong) - The Wathaurong People
- Taungerong (Tung-ger-rong) - The Taungerong People
- Dja Dja Wrung (Jar-Jar wrung) - The Jaara People

Wurundjeri Boundaries

The territory of the Wurundjeri lies within the inner city of Melbourne and extends north of the Great Dividing Ranges, east to Mt Baw Baw, south to Mordialloc Creek and west to the Werribee River.

Boonerwung Boundaries

The Boonerwung territory extended south of the Mordialloc (moodi yallock, murdi yaluk) Creek and a small coastal strip around the top of Port Phillip Bay, including the land around Western Port and the Mornington Peninsula. Mount Martha and Mt Eliza are in Ngaruk territory.

Wathaurong Boundaries

The traditional boundaries of the Wathaurong peoples start along the coastline from Werribee to the Lorne Peninsula area. It traverses inland to Colac, through to Cressy onwards to Ballarat. Within these boundaries there were approximately 14 clan groups who were traditional owners of their particular ancestral site.

Taungerong Boundaries

The Taungerong people occupied the lands north of the Great Dividing Range to south-east of Mansfield, northwards past Benalla, across to Wangaratta in the west. The western boundary was provided by the Great Dividing Range then proceeded south to Kyneton, embracing the catchment areas for the Campaspe and Goulburn Rivers, as well as Broken River and Broken Creek.

Dja Dja Wrung Boundaries

The land of the Dja Dja Wrung takes in the catchment area for the Loddon, Campaspe and Avoca Rivers in the Riverine region of central/western Victoria. Bendigo is the largest city in Dja Dja Wrung country. Other cities and towns are Wedderburn, Castlemaine, St Arnaud, Maryborough, Boort, Heathcote and Maldon.

If you are unsure of the name of the traditional owners always ask your local Indigenous organisation

Reference: Melbourne Institute for Indigenous Development Murrup Barak, The University of Melbourne.

URL to this page:

[http://www.murrupbarak.unimelb.edu.au/files/miip/Cultural_Protocols_University_Council%20\(Final\).pdf](http://www.murrupbarak.unimelb.edu.au/files/miip/Cultural_Protocols_University_Council%20(Final).pdf)

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