



**Trangie**  
**WUNGUIJA**  
**CULTURAL CENTRE**  
Est. July 2017

**Aboriginal**

**CULTURAL PROTOCOLS**

**A guide for visitors &  
services**

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# 1. Introduction

## 1.1. ACKNOWLEDGEMENT

The Community of Trangie acknowledges the Wangaaypuwan (Wongaibon) and Wiradjuri peoples who are the traditional custodians of the land and pays respect to Elders both past and present of the Wiradjuri Nation and extend that respect to other Aboriginals present.

The Community of Trangie has a long Aboriginal history and values the diverse of our local community and supports reconciliation by working consistently in partnership with the wider Community always ensuring the process is based on respect, trust and a spirit of openness.

## 1.2. PURPOSE

Protocols are an important part of all cultures and are in place to ensure peoples behave and interact in an appropriate manner.

The aim of this document is to provide a comprehensive resource for all Services agencies and visitors including but limited to Minister and Government agencies)/ personnel to use when liaising, consulting and engaging with Aboriginal peoples within our community.

This document also provides cultural and historical content to assist our own Community when working with the Local Aboriginal peoples.

Observing cultural protocols of a Community demonstrates respect for cultural traditions, history, diversity and the continued connection to the Country.

It illustrates a willingness to acknowledge that the processes and procedures of one cultural community are equally valid and worthy of the same respect as one's own cultural protocols. Cross cultural engagement requires patience, understanding and a commitment from all parties.

## 2. Brief history of Trangie

Trangie has a unique history and is home to many Aboriginal nations including Traditional Custodians, the Wangaaypuwan (Wongaibon), Wiradjuri, and Wayilwan (Weilwan) peoples.

The Trangie community was originally inhabited by the Wiradjuri Aboriginal peoples from the Dandaloo and Bogan River areas and the Wangaaypuwan (Wongaibon) peoples from the Macquarie River area.

The name Trangie is understood to mean “Quick”.

The communities when still located on the Bogan and Macquarie River would often come together to meet at the Goan Waterhole. This is a very special place of significance for the Aboriginal community where many ceremonies were held and there is still evidence at the site such as markings on trees, bora rings etc

## 3. Aboriginal Community Engagement

For consultation purposes our Aboriginal community has created a community consultation process to ensure we cover all Aboriginal organisations in the area.

Our Aboriginal Community is united with the Trangie Local Aboriginal Land Council being the only Aboriginal organisation located in Trangie. There are currently 2 representatives from the Trangie Local Aboriginal Land Council Board that reside on the Three Rivers Regional Assembly committee.

The Trangie Local Aboriginal Land Council also own and operate the Wungunja Cultural Centre. This Centre holds a large collection of artefacts that have been collected mostly from the Central West of NSW and Western NSW. The Centre also holds a collection of family history.

To arrange a meeting with the Trangie Local Aboriginal Land Council (Trangie LALC), please email Trangie LALC and with information about what you are seeking and a suitable date can be arranged.

The contacts are below.

### Trangie Local Aboriginal Land Council

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### Wungunja Cultural Centre

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## A little bit about Trangie LALC

### Background:

Trangie is located approximately 75kms west of Dubbo and 465kms west of Sydney, Trangie sits within the Macquarie Valley, and is a part of the Narromine Shire Council boundaries. The size of Trangie is approximately 1,017.7 square kilometres. The population of *Trangie in 2011 was 1,249* people; and by *2016 the population was 1,167* showing a population decline of 6.6% in the area during that time, of which with 212 people identified as Aboriginal/Torres Strait Islander descent.

The Trangie LALC is located at the northern side of the Wiradjuri boundary and is populated by families who originally lived in the Dandaloo (southern side of Trangie) and Gin Gin (Northern side of Trangie) areas outside Trangie. The Goan waterhole on the northern entrance to Trangie was a tribal boundary between the Wiradjuri and Wongaibon people. This site is a significant site for the Aboriginal community which to this day retains its significance and the connection remains strong to the descendants of the original families.

The Trangie Local Aboriginal Land Council was established in 1984 with the focus of improving the lives of the Aboriginal community and to make claim on land that was traditional or travelled on by the Aboriginal people. This has been and will continue to be achieved by implementing the functions as directed in the Aboriginal Land Rights Act.

During the 32 years the Trangie Local Aboriginal Land Council has seen growth in enrolled members and its assets. The Trangie Local Aboriginal Land Council has acquired 13 housing properties for the benefit of the Aboriginal community *which are managed by the Trangie LALC under AHO registration.*

The LALC has two (2) office properties, one being 18 Dandaloo Street Trangie which is currently leased to a Christies Accountants and the other located at 48 Dandaloo Street, Trangie is occupied by the Trangie LALC. The old "Scout Hall" was purchased with grant funds from NSWALC and savings, and subsequently renovated during 2016 and is now the site of the "Wungunja Cultural Centre".

Regular activities of the Trangie LALC include: -

- Information day held biannually to promote service providers who support the community.
- NAIDOC activities and other days of cultural significance
- Participation in town Xmas event by supporting Aboriginal dance groups and artists
- Participation at functions held by schools and community groups and organisations

Continual review and updating of the Trangie Local Aboriginal Land Council Community Land and Business Plan provides members and the Board a focus on services to its members, with extended focus to be placed on culture and heritage issues, land claims, social improvements and employment opportunities.



## **Trangie Local Aboriginal Land Council Purpose and Vision:**

The purposes of the community, land and business plan are:

- To describe the aims of the Trangie Local Aboriginal Land Council;
- To provide a tool to help effectively manage the operations of the Trangie Local Aboriginal Land Council;
- To provide clear direction for the future of the Trangie Local Aboriginal Land Council;
- To give the Trangie Local Aboriginal Land Council board and staff a clear understanding of members' expectations;
- To address the needs and aspirations of the members and Aboriginal community within the Trangie Local Aboriginal Land Council boundaries;
- To set out several different activities and ventures proposed by the Trangie Local Aboriginal Land Council and the strategies by which these may be achieved;
- To strengthen the financial position of the Trangie Local Aboriginal Land Council and prepare it to move increasingly towards financial sustainability;
- To ensure income generating land dealings are consistent with the overall aims and strategies for the Trangie Local Aboriginal Land Council, as determined by its members;
- To set clear benchmarks to be met over the period of the plan; and
- To create a key document that can support the Trangie Local Aboriginal Land Council's applications for funding from Government agencies or through commercial arrangements.

The Trangie Local Aboriginal Land Council is committed to supporting, protecting, promoting and educating all people on Aboriginal Culture. This will allow Aboriginal community to grow and maintain a sense of identity and pride. The Trangie Local Aboriginal Land Council will pursue crown land claims and claims on TSR's, protect and register sites of cultural significance and maintain these areas for future use.

### ***Trangie LALC Value Statement:***

The Trangie LALC adopts the following values in committing to serve our members, and through the members, our community:

- Valuing the role of protecting culture, heritage and identity
- Respecting and supporting our Elders and the valuable knowledge they instil into the community
- Valuing our people and community, protecting their health and well being
- Valuing our Land Council, its members and all those working in the best interests of the Trangie LALC and the contributions it can make to assist the community
- Being fair and equal.
- Responsive of community issues.
- Mutually respectful relationships between Trangie LALC, community, local agencies and Government.

- Being responsible and accountable when representing the Trangie LALC.

These values, which are specific to the Trangie LALC are consistent with those set by the members of the Trangie LALC.

## **Trangie Local Aboriginal Land Council Boundary Description and Map**

(As describes by documents from the Registrar Aboriginal Land Rights)

Commencing at the junction of the generally north-western boundary of the County of Narromine with the Macquarie River; and bounded thence by part of that boundary generally south-westerly, part of the north-eastern boundary of the Parish of Cathundral south-easterly, the generally north-eastern and part of the generally southern boundaries of the Parish of Enmore generally south-easterly and generally westerly, the generally western and the generally southern boundaries of the Parish of Barton generally southerly and generally easterly and part of the generally western boundary of the Parish of Cowal generally southerly to Backwater Road; by that road generally north-easterly and Mungeribar Lane, and its continuation generally northerly and north-easterly to the south-western boundary of Parish of Buddah; by part of that boundary south-easterly to the western boundary of Portion 56; by that boundary northerly and the northern boundary of that portion, a line, and part of the northern boundary of portion 57 easterly of the road forming the eastern boundaries of portions 98 and 93; by that road northerly, the road forming the southern and eastern boundaries of Lot J, D.P. 22556, Portions 23 and 24 and the southern boundaries of Portion 64 and Lot 1 D.P. 178189 generally north-easterly, the reserved through the last mentioned lot northerly, the road forming the northern boundaries of the last mentioned lot and Portions 13 and 11 easterly of the Warren Road generally northerly to the northern boundary or Portion 33, Parish of Weemabah; by part of that boundary and its prolongation easterly to Macquarie River, aforesaid; by that river downwards to the generally eastern boundary of the Parish of Carrigan, County of Ewenmar; by part of that boundary generally northerly, the northern boundary of Portion 53, Parish of Burroway easterly to Pineview Road, by that road generally north-easterly to the southern boundary of Portion 66,; by part of that boundary and the eastern boundary of that portion easterly and northerly to Ewenmar Creek; by that creek downwards to the generally eastern boundary of the Parish of Wombianna, by that boundary generally southerly to Macquarie River aforesaid, and by that river downwards to the point of commencement.





## 4. Cultural Information

### 4.1 THE STOLEN GENERATIONS

The stolen Generations are Aboriginal and Torres Strait Islanders individuals who were removed from their families through official government policy from 1909 to 1969. In 1883 the NSW Government established the Aboriginal Protection Board taking control over nearly all aspects of Aboriginal people's lives, including the power to remove Aboriginal children without parental consent or court order.

The Trangie community recognises the recognition of Sorry Day and acknowledges the lasting sorrow caused by past policy and law regarding the force removal of Aboriginal children.

### 4.2 ELDERS

Traditionally, Elders are custodians of traditional knowledge and customs and are responsible for providing guidance to the community on cultural matters and cultural protocols. It is the Elder who hold the history, know the culture and pass on the lore that govern the Community. The term "Elder" is used to describe peoples who have knowledge, wisdom and the respect of the local Community. Elders are not necessarily the older peoples, but must have the trust and respect of their community and be recognised as cultural knowledge keepers.



# 5. Cultural Practices

## 5.1 USING THE TERM 'ABORIGINAL AND INDIGENOUS'

Locally, Aboriginal is the preferred term when referring to the Australia First Nations Peoples and should always be adjoined to people, community.

It is also respectful to use a capital letter when using both Aboriginal and Indigenous in the written form.

It is highly offensive to question how 'Aboriginal' a person is who identifies as Aboriginal or what % percentage are you?

### Recommended Practice:

Refer to 'Aboriginal peoples and Aboriginal community' not Aborigines. Use capitals where Aboriginal or Indigenous are written. Abbreviations of "Aboriginal and Torres Strait Islanders" to ATSI is deemed inappropriate and at all stages of the full words should be written.

## 5.2 GENDER PROTOCOLS (Men's and women's Business)

It is important to be aware that there are many matters where the Aboriginal community view specific knowledge as sacred to either men or women.

For example: some sacred sites can only be visited by men or women.

Traditional stories may also be gender specific and will only be passed down to those in the appropriate gender.

### Recommended Practice:

We ask that service providers seek advice from the local community in regards to men and women's business.

### 5.3 SACRED SITES

Sacred sites are places of cultural significance to Aboriginal peoples. They can be hills, rocks, trees and waterways that are not always spectacular or interesting to the non- Aboriginal eye.

They may be places that are significant because they mark a particular act of a creation or being. They also include burial grounds and places where particular ceremonies have been held.

Aboriginal peoples have identified a number of significant sites in the Nyngan area. A number of these sites have been grazed and destroyed in recent years.

Under the National Parks and Wildlife Act 1974, the Office of Environment and Heritage, through the National Parks and Wildlife Services is responsible for the care, control and management of all 'on parks' of reserved lands. While the heritage Division is responsible for the care of all 'off park' heritage values including State Heritage items under the NSW Heritage Act. 1977. Some Crown land area are managed by Bogan Shire Council under the Crown land management program.

#### Recommended Practice:

We ask that Government agencies and service providers seek advice from the local community in regards to significant sites.

### 5.4 NAMING THE DECEASED

#### Recommended Practice:

We ask that you speak with the family in regards to naming the decease, as every family is unique.

### 5.5 WELCOME TO COUNTRY

A Welcome to Country is a cultural practice whereby the traditional custodians of the land welcome people onto their country. A Welcome to Country should be the first item of any Civic/ Mayoral reception, opening ceremony, conference, major cultural or recreational events for example:

NAIDOC Week, sporting events, Official Local Government forums, invited guest, Services workshop.

#### Recommended Practice:

We ask that service providers seek advice from the local community in regards to significant sites.

### 5.6 ACKNOWLEDGMENT TO COUNTRY

An Acknowledgement of Country is a means by which all peoples can show respect for Aboriginal culture and heritage and the ongoing relationship the traditional custodians have with their land.

An Acknowledgement of Country must take place at all minor functions such as meetings, in-house training, workshops and seminars. On such occasions the chair or a speaker may begin by acknowledging that the meeting is taking place on the county of the traditional custodians.

#### Recommended Practice:

An Acknowledgement to Country is a minimum requirement for services and Community events.

## 5.7 SMOKING CEREMONY

Smoking ceremonies are undertaken to cleanse the space in which the ceremony is taking place. The Smoking Ceremony is a ritual of purification and unity and is always undertaken by an Aboriginal person with specialised cultural knowledge

This is a very sacred ceremony to be performed only at events deemed appropriate on advice of Local Aboriginal Organisations such as the Trangie Local Aboriginal Land Council and with cultural expertise. The Trangie Local Aboriginal Land Council are able to recommend Elders that perform this ceremony within the Trangie boundaries.

### Recommended Practice:

A smoking ceremony is a minimum requirement for services and Community events.

## 6. Fees for Service

In providing cultural services such as welcomes, artistic performances and other social ceremonies, it is important to acknowledge that Aboriginal peoples are using their intellectual property.

For this reason it is appropriate that peoples receive payment for their service. The remuneration should take into account travel to the event, time and complexity of the service as well as the profile of the event.

This includes consultation of Cultural knowledge transmitting.

### Recommended Practice:

We ask that Government agencies and service providers seek advice from the local community in regards to payment and process.

## 7. Community Engagement

Before work begins on any project, program or service delivery that relates to Aboriginal culture and heritage matters or has implications for the Aboriginal community, it is important to engage the local Aboriginal Community.

Community consultation is a process where the Aboriginal community can openly share information about significant matters that may impact on the Aboriginal community, culture, heritage and traditional lore. The consultation process aids Community in becoming aware of the views, beliefs and sensitivities of the local Aboriginal Community.

Achieving satisfactory outcomes from consultation involves forming a strong, ongoing, mutual relationships with the Aboriginal community utilising the fundamental principles of respect and readiness to learn, share and negotiate.

### Recommended Practice:

It is advisable to consult with as many Aboriginal community representatives as possible especially on matters that have a high impact on the Aboriginal community. Undertaking this method will reduce the potential for missed input from community members during the consultation process, and reduce future criticism from those feeling they should have been consulted.

REMEMBER: CONSULT IS NOT CONSENT. It's ongoing with mutual respect and agreement





## 8. Reconciliation

The community of Trangie aim to be more culturally friendly. The Trangie Local Aboriginal Land Council has entered into a “Memorandum of Understanding” with the Narromine Shire Council where we will work with other Aboriginal organisations within the Narromine Shire for the purpose of:

- Cultural events and Flag raising events
- Reconciliation and Sorry Day event
- Naidoc Events

### Recommended Practice:

We ask that Government agencies and service providers seek advice from the local Aboriginal community in regards to planning your Reconciliation Action Plan throughout the whole process not just at the end.

## 9. Aboriginal Flag



The Aboriginal Flag represent the Australia’s first Nation’s peoples. It was designed due to the exclusion from past policies from previous government and due to the colonization.

The Aboriginal flag was proclaimed as an official flag of Australia under section 5 of the Flags Act 1953 on 14<sup>th</sup> July 1995.

## 10. Significant dates and events for our Community

Date	Events	Further Information
January 26 <sup>th</sup>	Survival Day	
February 13 <sup>th</sup>	National Apology Day	
March 20 <sup>th</sup>	National Close the Gap Day	<a href="http://www.oxfam.org.au/act/events.national-closing-the-gap-day">www.oxfam.org.au/act/events.national-closing-the-gap-day</a>
March 21 <sup>st</sup>	Harmony Day	<a href="http://www.harmony.gov.au">www.harmony.gov.au</a>
April 25 <sup>th</sup>	Coloured Diggers DAY/ ANZAC Day	Display at the Wungunja Cultural Centre
May 26 <sup>th</sup>	National Sorry Day	<a href="http://www.nsdcc.org.au">www.nsdcc.org.au</a>
May 27 – June 3 <sup>rd</sup>	National Reconciliation Week	<a href="http://www.reconciliation.org.au/nrw">www.reconciliation.org.au/nrw</a> Held at the Cultural Centre with a flag raising event and morning tea
First full week of July	NAIDOC Week	<a href="http://www.naidoc.org.au">www.naidoc.org.au</a> Generally celebrated in September or October each year
August 4 <sup>th</sup>	National Aboriginal and Islanders Children's Day	<a href="http://aboriginalchildrensdat.com.au/">http://aboriginalchildrensdat.com.au/</a>