



Cultural plan

for

Name: John Smith

Date of birth: 12/08/2006

1. Your mob

(Identification)

You are Aboriginal. A genogram of your family is attached to this plan. It has three generations of your family.

2. Where you are from

(Cultural identity)

Your Clan/Nation: Ngarrindjeri and Gunai/Kurnai

Your Language group: Ramindjeri, Tangane and Yaraldi

Your Totem: Pelican (Ngori) / Emu wren (small bird)


Your Land and/or Water: land and water of the Ngarrindjeri and Gunai/Kurnai

3. Cultural connections

Amy, John's mother was born and raised in South Australia and moved to Victoria as a young adult. Amy is Ngarrindjeri.

Story of your mother's country:

Ngarrindjeri ruwi lies to the east of the Permangk people of Mount Lofty Range, and their language is quite distinct from all the languages to the west of the ranges. The traditional country of the Ngarrindjeri nation is an expansive broad triangular stretch of land from Murray Bridge on the lower Murray River, across the Southern tip of Fleurieu Peninsula and down to the granites near Kingston, south of Coorong. Regionally, it encompasses Wellington, Tailem Bend, Meningie, the Murray Mouth, Hindmarsh Island, Goolwa, Currency Creek, Port Elliot and Victor Harbour, and the Encounter Bay area, as well as the eastern scarp of the Mount Lofty Ranges. Further south in the heartland is Raukkan, 'the home of the Ngarrindjeri', situated on Lake Alexandrina which is adjoined at the 'narrows' to Lake Albert and surrounded by the Coorong and the Great Southern Ocean. Rules and customs linked Ngarrindjeri families to the land



and to each other. Ngarrindjeri people fished in the rivers, lakes and sea using nets, spears and traps, they caught a variety of fresh and salt water fish. The abundance of water birds in the Ngarrindjeri lands provided a major source of food by throwing boomerangs above the flock to imitate the hawk, the hunters forced the ducks to fly down into the net. The Ngarrindjeri used a wide variety of plants in treatments for minor illness and injury. Many of these remedies have been passed down to the present generation of Ngarrindjeri people. John's Elders include distinguished Ngarrindjeri soldiers: 21 young Ngarrindjeri men enlisted to become soldiers in the 1st Australian Imperial Forces; of those four never returned home. Other Elders include prominent Aboriginal rights activists: Aunty Agnes, a Chairperson of the Aboriginal Language Centre in Adelaide, who works to have Aboriginal languages as a permanent and compulsory subject; and Uncle Matthew, the Ngarrindjeri Native Titles Chairman, South Australia.


Albert, John's father was born in Lake Tyers and has lived most of his life in Melbourne.

Story of your father's country:

GunaiKurnai people are the traditional owners of Gippsland. GurnaiKurnai people are made up of five major clans. The Brabralung, the Bratauslong, the Brayakaulung and the Krauatungalung.

The territory of the Gunai/Kurnai nation of south-east Australia occupied most of present day Gippsland and much of the southern slopes of the Victorian Alps: Bratowoolong people in South Gippsland from Cape Liptrap and Tarwin Meadows east to the mouth of Merriman Creek; inland to about Mirboo; at Port Albert and Wilsons Promontory; Brayakuloong people around the current site of Sale, Providence Ponds, Avon and La Trobe rivers, west of Lake Wellington to Mounts Baw Baw and Howitt; Brabuwoolong people in Central Gippsland, Mitchell, Nicholson and Tambo rivers, south to about Bairnsdale and Bruthen; Tatungoloong people near Lakes Entrance on the coast, along Ninety Mile Beach and about Lakes Victoria and Wellington from Lakes Entrance southwest to the mouth of Merriman Creek, also on Raymond Island in Lake King; Krauatungalung people near Snowy River, Cape Everard to Lakes Entrance, on Cann, Brodribb, Buchan and Snowy rivers, inland to about Black Mountain.

The Gunai/Kunai nation bordered on the lands of the Bidawai people to the east around Cann River and Mallacoota. The Kulin Nation occupied lands to the west, where Melbourne now stands. Evidence of human occupation at Cloggs Cave near Buchan, has been dated at up to 17,000 years.



The GunaiKurnai were a Matriarchal society, meaning that women were the administrators or organisers, the men were the custodians of the land, being advised by the women. John's Elders include many eminent Australians who have fought for Aboriginal rights and have significantly influenced Australian society.

History of the community where you live:

The Wurundjuri people of the Kulin Nation are the traditional owners of Melbourne which included Fitzroy. On 8 June 1835 the Batman "Treaty" was signed between the tribal leaders of the Yarra Yarra Tribe and John Batman. From the 1930s many Aboriginal people came there predominantly from Gippsland, including Lake Tyers and the Goulburn Valley (Shepparton, Echuca and Cummeragunja) from the late 1930's for economic reasons. Some Aboriginal people were part of the 1939 Cummeragunja walk-off. Prominent Aboriginal families lived in Fitzroy, and were part of the development of the Aboriginal services in the area, including the Church of Christ in Gore St Fitzroy established in 1943 by Pastor Sir Douglas Nicholls. The development of Aboriginal organisations in Fitzroy took place from the 1970s and included VACCA, the Aboriginal Legal Service, Koorie Kollij, the Aboriginal Housing Board, MAYSAR and the Aboriginal Health Service that was originally located in Gertrude Street before moving to Nicholson Street. Although many Aboriginal services have moved from Fitzroy, it is considered the spiritual home to many of Melbourne's Aboriginal community.

Recommended reading is "Snapshots of Aboriginal Fitzroy" produced by the City of Yarra.

Your cultural journey so far:

John lives in Fitzroy and, supported by his carers, regularly attends community events. Most recently he, with his sisters, attended the NAIDOC March and a children's event auspiced by VACCA. John has also completed the self-guided trail of fifteen bronze plaques commemorating Fitzroy's Aboriginal history. The trail begins at the 'Speakers' Moreton Bay Fig Tree in Carlton Gardens and finishes at the former church of Pastor Sir Doug Nicholls in Gore Street. John reads an Aboriginal themed book every night. Last week he started reading Aboriginal Heroes by John Ramsland. He attends an Aboriginal Holiday program and has a Koori flag on his bedroom wall. John is able to talk about what the colours on the flag mean and the history of the flag. John really enjoys these activities and would like to learn more about Aboriginal dance and the didgeridoo. John and his carers are being supported to access Koori dance lessons. John's carers also subscribe to the Koori Mail and they read this with John when it arrives. John barracks for the Melbourne Demons and recently attended a game and met Neville Jetta. He has a signed photo which has pride of place on the fridge. Given his interest in football, John will also attend Fitzroy Stars Football matches next season.

John has been his given his confirmation of Aboriginality on the 23/08/2016 by the VACCA Board of Directors. John has extensive connection with the traditional owners of his lands and a respected Elder.

How is it going for you?

It's going good. I have my brothers Mick and Pat, and my sisters. I am proud to be Aboriginal and that I have two totems, a pelican and an emu wren. I am learning all about them. I have been drawing pictures of them. I have a really good picture of my sisters and me at NAIDOC week. We all look happy.

4. Your family contacts and significant relationships

Parents

	Mother	Father
Name	Amy Smith	Albert Smith
Aboriginal/Torres Strait Islander	Aboriginal	Aboriginal
Clan	Ngarrindjeri	Gunia/Kurnai
Language	Ramindjeri, Tangane and Yaraldi	
Level of contact	No contact currently	Supervised contact weekly

Siblings

Name	Relationship to you	Detail and level of contact
Donna Smith Carly Smith	Sisters	Donna and Carly live in foster care in South Australia. John started having contact with his sisters by exchanging letters and photos in 2015. Donna and Carly visited Melbourne and stayed for five days. John and Donna skype or call fortnightly. John would like to visit his sisters in South Australia.



Other key family members

Name	Relationship to you	Detail and level of contact
Jim and Leslie Smith Sam Smith Joyce Jones George Smith	Paternal Grandparents Paternal Cousin Paternal Aunt Paternal Great Uncle	While family members do not have contact with John's father, they are keen to reunite with John. Contact with John's paternal family living in Lake Tyers has commenced. Letters and photos have been sent to his paternal grandparents, an aunt and a great uncle, and a return to country is planned for later this year. John has also commenced contact with his paternal cousin currently in permanent care and arrangements were made for the two to meet recently.

Other significant people

Name	Relationship to you	Detail and level of contact
Uncle Les Jones	Aboriginal Holiday Program Worker	Les is a face known to John at community events. It was Les who supported John to go to a 'Demons' footy game and meet Neville Jetta. Les and John talk about football on the phone and plan to go to more 'Demon' games. Les will meet John and his carers the first time they attend a Fitzroy Stars football match. Les is also encouraging John to take up dance.
Aunty Marnie Edwards	Koori Education Support Officer	Marnie has supported John to speak about his culture at school. Marnie is someone



		John can speak to at school when he is troubled. John has said that Marnie helps him a lot.
Mick and Pat Stevens	Aboriginal brothers	John describes Pat and Mick as his brothers. John has been to Mick and Pat's place and during the next school holidays Pat and Mick will be having a sleepover at John's. John is very excited about having his brothers over.

5. What you would like to learn about and connect with

(Cultural aspirations)

John really enjoys participating in cultural activities and events like the Children's Day. He said he would like to learn more about Aboriginal dance and the didgeridoo. John is looking forward to painting up and being with other boys. John loves football and would like to play. He is excited about attending Fitzroy Stars Football matches next season. John has said that he likes being a big brother but can only help his sisters if he sees them. John said that his cultural plan (co-designed with VACCA) tells him all about his country and his family, he is proud that his Elders went to war to fight for Australia, and that they looked after the land. John would like to visit his country and his family. John describes all the people in his life now as his 'big' family and he is the 'big' brother.

6. How we are keeping you connected

Your cultural mentor:

Uncle Les Jones had agreed to be John's cultural mentor for the next while.

Direct cultural connection

John's direct cultural connection activity will continue to include contact with his father, his siblings, his paternal grandparents, an aunt, great uncle and a cousin. He will continue explore more about his Ngarrindjeri and Gunai/Kurnai history and learn about his totems and cultural practices of significance.

Goal	Tasks	Responsibility	Timing/frequency	Notes/Comments
To support John to Return to Country	Work with VACCA to commence a Return to Country	Carers, VACCA staff	6-12 months	This process is underway. John is very excited about the possibility of being on country

Cultural socialisation

Goal	Tasks	Responsibility	Timing/frequency	Notes/Comments
To support John to continue his engagement in cultural activities.	Locate an Aboriginal dance group and support John to attend.	Support Workers Carers and Les (Aboriginal Holiday program worker)	Two months	Contact has been made with VACCA who will notify us prior to commencement of the next dance program.

Health

Goal	Tasks	Responsibility	Timing/frequency	Notes/Comments
John to continue to attend regular appointments at the Victorian Aboriginal Health Service in Fitzroy	Regular check up and appointments as required.	Carers	As necessary	John has visited the VAHS on a number of occasions. Not only does he like the Doctor he sees but also likes it when community members ask him how he is going and what he is up to.

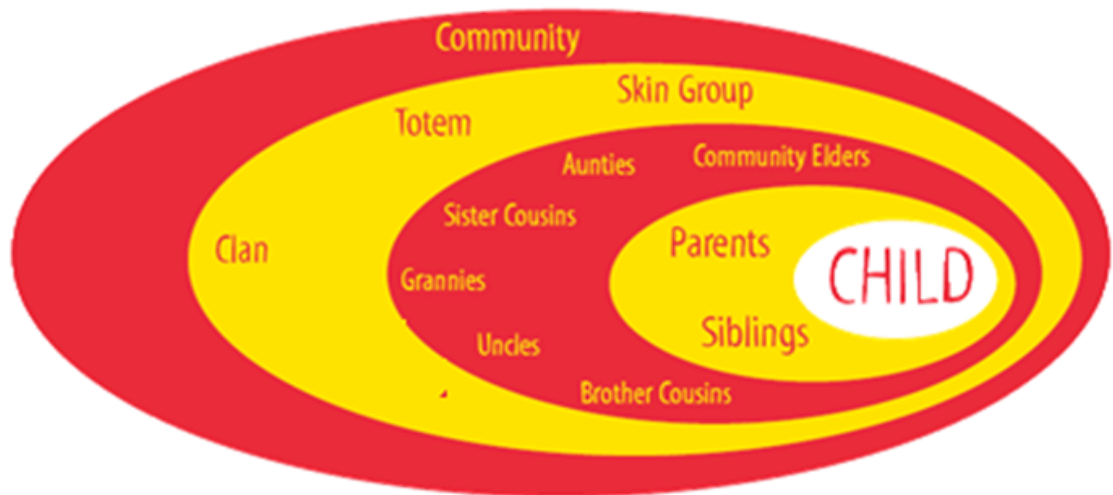
Education

Goal	Tasks	Responsibility	Timing/frequency	Notes/Comments
John to present to his school mates aspects of his cultural plan	Support John to develop his presentation	John, Marnie (KESO) and his carers	The beginning of Term 2 2017	John's class mates were so interested in his previous presentation and in particular the story and pictures of his totem, the teacher has asked that he present again. John is excited that his class mates are interested and has started a series of drawings to support his presentation.
John to continue to have contact with Marnie (KESO)		Marnie (KESO)	Regular during term time	

Developmental support

Goal	Tasks	Responsibility	Timing/frequency	Notes/Comments
John to catch up regularly for play dates with Mick and Pat	Make regular times for Mick, Pat and John to get together	Carers	At regular intervals especially during the school holidays.	Having Mick and Pat as mates is very important to John, as he feels they are his brothers.

7. Creating a sense of belonging



Have we considered all these aspects of belonging?

Yes. Contact has commenced with family members, his community and the broader Aboriginal community however John still wonders sometimes why he doesn't see his mother. He is worried that she is unwell. John has been told that his mother was unable to look after him and that she thought it would be better if someone else took care of him. The Child Protection worker will keep trying to contact her.

People who have committed to helping with this cultural plan

Mick and Pat (Stevens)

Aunty Marnie Cook – Koorie Education Support Worker

Cassie - Child Protection Worker

Silvia- Senior Advisor- Aboriginal Cultural planning

Rob – ACSASS



People who have checked this cultural plan will meet your needs

Signature: _____ Date: _____
<Name>
Chief Executive Officer
<ACCO>

Signature: _____ Date: _____
<Name>
Case Planner
<DHHS Office>

The Department of Health and Human Services (department) accepts self-identification as Aboriginal as a sufficient basis for responding to the family as Aboriginal. This cultural plan has been developed to comply with section 176 of the Children, Youth and Families Act 2005 (the Act) that requires the department to provide a cultural plan to each Aboriginal child in out-of-home care. This document does not constitute confirmation of Aboriginality for any other purpose. Identification of Aboriginality in this plan extends to a person's general acceptance as an Aboriginal for the purposes of the Act. It does not propose to suggest membership of a particular Aboriginal or Torres Strait Island community for any particular purpose (including Land Council membership).