



# Wurreka Galkangu

A Shared Strategic Landscape Plan  
2024 – 2034



Bush Heritage  
Australia







Kooyoora State Park. By Sharnie Hamilton.

## Acknowledgements

This plan has been developed through the collective effort of many people. We (Bush Heritage Australia, DJAARA [Dja Dja Wurrung Clans Aboriginal Corporation] and DJANDAK, a Dja Dja Wurrung Enterprise), give our gratitude to Djaara (Dja Dja Wurrung People) and the contributing staff of the organisations who have generously contributed their time and expertise to date. We also thank the Helen Macpherson Smith Trust for their generous support of this project, which provided crucial funding for the development of the Wurreka Galkangu Shared Strategic Plan 2024-2034 and associated storytelling. We hope both the plan and the stories will inspire other organisations to pursue similar work.



We extend our sincere gratitude to Conservation Management for their invaluable collaboration with DJAARA and Bush Heritage. Their support was instrumental in fostering our partnership and laying the groundwork for the successful development of Wurreka Galkangu.

### Artist Acknowledgement

Sharlee Dunolly-Lee, Dja Dja Wurrung woman and descendant is passionate about storytelling, yarning, and building together to foster a deeper connection or relationship to Country.

Through her artwork, she aims to promote the health and wellbeing of the Dja Dja Wurrung People, with a particular focus on the protection and management of Djandak (Dja Dja Wurrung Country).

Central to her approach is the principle of mutual respect and knowledge sharing. Her vision for this artwork was to depict the Kara Kara-Wedderburn landscape (north eastern area of Djandak), the vulnerable Box-ironbark forest, and aligning seamlessly with all existing DJAARA plans, values, and aspirations.

This artwork depicts the Partnership, its People and its commitment to helping to protect the health and wellbeing of Djandak (Dja Dja Wurrung Country), by promoting the stories and journeys of Djaara (Dja Dja Wurrung People) and supporting mutual respect, knowledge sharing and connection to Country.

The meeting place (manyra) circles represent community gatherings (mama) of Djaara returning and connecting to Country. This symbolises the safe sharing of cultural knowledge with the next generation and ensuring good outcomes with the wider community, now and into the future.

The u-shapes represent People coming together with purpose; showing respect, sharing (dhelek djuwima), listening, hearing, understanding, knowing and learning (nyernilang) side by side with Djaara to heal Country.

The artefacts represent the connection the community has to cultural practices and ceremonies, symbolising the diversity of knowledge, skills and resources available to different Djaara mobs.

The pathways represent the network of reserves, bio links and woodlands on Country, symbolising connectivity in the landscape. It is a reminder of the unique stories, journeys (buri gurtang djaa), and shared learning experiences created throughout the Partnership. It symbolizes protection, connectivity and moving freely throughout Country.

The pathways are inspired by Mindi, a giant serpent that weaves and sways through the land with its long floating tail. Mindi is the Law and part of ceremonial life. Mindi punishes those who disobey and break the Law of Bundjiyl and is the colour of the earth and mallee country. The Law of the lands recognises our survival and continuing culture, and ongoing care for Country. Mindi is a reminder of our past struggles.

The emu (barramul) and kangaroo (gurri) tracks represent putting the right species in the right places and the challenges in forward movement. It is symbolic of opportunity, optimism, renewal, restoration and stabilisation, as these animals cannot walk backwards.

## Citation

Bush Heritage Australia and DJAARA (2024): Wurreka Galkangu Shared Strategic Plan 2024-2034.  
© 2024 Bush Heritage Australia and DJAARA. All rights reserved.

## Dja Dja Wurrung Group

The Dja Dja Wurrung Group is made up of the Dja Dja Wurrung Clans Aboriginal Corporation trading as DJAARA and its subsidiary company Dja Dja Wurrung Enterprises Pty Ltd., trading as DJANDAK, DUMAWUL and DJAKITJ. The Group capitalises all of our corporate entities to align with our DJAARA branding i.e. DJAARA (Dja Dja Wurrung Clans Aboriginal Corporation), and all the Dja Dja Wurrung Enterprises trading as DJANDAK, DUMAWUL and DJAKITJ throughout this plan.

## Intellectual property and copyright

Indigenous Cultural and Intellectual Property (ICIP) is a term used to express the tangible and intangible intellectual property which is held by individuals, families, kinships, and community. It is shared and continues to be passed down for generations. ICIP in this plan will be managed consistently with the Cultural Integrity Guidelines for the appropriate use of Dja Dja Wurrung Indigenous Cultural and Intellectual Property. The guidelines contain protocols for appropriate ways of engaging with Dja Dja Wurrung People with respect to cultural expressions and knowledge. The guidelines support and encourage ethical conduct and culturally respectful interactions, and strengthen cultural economy.

The ICIP covered supports the key principles in protecting Aboriginal people's heritage assets. As such Aboriginal and Torres Strait Islander people seek greater protection under the law. Indigenous culture is like Indigenous lands - it is not terra nullius free to be taken. This is in keeping with the current practice of ICIP framework that sees Djaara as the rightful owners of their cultural assets, to negotiate use, to be recognised as the cultural source, to receive payments where benefits accrue, to protect their culture from harm and destruction and to ensure that culture remains intact to be handed to future generations.

All Aboriginal knowledge in this plan is the cultural and intellectual property of Dja Dja Wurrung Traditional Owners. It cannot be used without their written consent.

Quotes are included within the plan that were collected during its development from DJAARA Members, DJAARA and DJANDAK staff and Bush Heritage staff. The quotes are shared to help tell the partnership's story and have been de-identified to ensure anonymity.

All images of People in this plan are reproduced with their permission. Unless otherwise acknowledged, all images in this plan are the property of Bush Heritage Australia and DJAARA. Unless otherwise noted, all photos are copyrighted to Bush Heritage Australia and DJAARA.

**This plan may contain images, names of, or references to deceased Aboriginal People.**



# A shared journey

**Wurreka** | to yarn, to talk.

**Galkangu** | to build together, make together, make things happen together, more connected to Country.

We are **ngulumbarra** (gathering together), sharing **wurrekangurrak** (our talk, our story), striving for **Dhelkunya dja** (healing Country) and **murrun dhelk** (living good health). We **womin-dji-ka** (welcome) others to share our journey.

# Djali (Dja Dja Wurrung Language)

The **bayikina** (reawakening) of Dja Dja Wurrung language is essential to the cultural foundation of Djaara (Dja Dja Wurrung People). This document provides a continuation of this practice as a way of bridging worldviews through the use of **Djali** and Dja Dja Wurrung concepts as the foundations for planning and thinking about **Djandak** (Dja Dja Wurrung Country).

We acknowledge and give thanks to Djali Balak (DJAARA Language Sub-committee) through **djali bayikina** 'language reawakening'.

Dja Dja Wurrung language is used with the English interpretation after the first time the word appears, then the word appears in language throughout the document. "Djaara" and "Dja Dja Wurrung People" can be used interchangeably.

DJALI	MEANING
Bayikina	Reawakening
Bundjiyl	Creator Being who transformed into Wedge-tailed Eagle
Burt	Boort/Smoke/Smoke on hill
Barramul	Emu
Djaara	The People of Dja Dja Wurrung Country
DJAARA	Trading name of Dia Dja Wurrung Clans Aboriginal Corporation
Djali	Dja Dja Wurrung Tongue / Language
Djandak	Country, Dja Dja Wurrung Country
Djandak Wi	Country Fire
DJANDAK	Trading name of Dja Dja Wurrung Enterprises Pty Ltd
Dhelk djuwima	Show, share = showing respect
Dhelkunya dja	Healing / make good, land / Country
Dhelkunya dja gunga	Healing work / healing projects
Dhelkunya wi	Healing fire
Djuwima djandaki	Djaara term to describe important values – to show and to share our Country
Duwan	Brush-tailed Phascogale
Gal gal	Dingo (domestic)
Galka	Trees
Galkangu	To build together, make together, make things happen together, more connected to Country
Galk-galk dhelkunya	To care for/to heal, many trees

Gatjin	Water
Giyakiki	Story / yarn
Lalgambuk	Place also known as Mount Franklin
Larr	Stone
Lawan	Malleefowl
Malamiya	Long time ago, Dreamtime, before this time. DJAARA also uses it to refer to Dja Dja Wurrung Cultural Heritage.
Malamiya-yu gurang	Long ago, before this time
Martinga guli	Dja Dja Wurrung Ancestors
Mayam	Shelter
Mindi	The Giant Serpent
Murruip	Spirit
Murrun dhelk	Living good health
Ngaldurrung yanangu	Walking together
Ngulumbarra	Gathering together
Yung/ Yurn	Quolls
Waa	Bundjiyl's brother; Fire Dreaming – Australian Raven
Wartaka	To meet and come with purpose. DJAARA also uses it to refer to DJAARA Members' focus groups.
Wi or Wii	Fire
Wi Murruip	Fire Spirit
Womin-dji-ka	Welcome
Wurreka	To yarn, to talk
Wurrekangurrak	Our talk, Our story



Blue-banded Bee (*Amegillacingulata* sp) on small crowea (*Crowea exalata*), Bellair Reserve. By Rowan Mott

# Contents

---

Wurreka Galkangu – our partnership	08
Who we are	12
Giyakiki (Story) of the plan	14
Plan focal area	20
Shared vision	22
Djuwima djandaki – shared targets	24
Challenges or threats to our djuwima djandaki	44
Dhelkunya dja gunga - healing strategies	52
Reviewing and adapting this plan	62
Appendix	64
References	66





## Wurreka Galkangu - our partnership

**Wurreka Galkangu** is the name of our partnership: a partnership between Bush Heritage Australia ('Bush Heritage') and Dja Dja Wurrung Clans Aboriginal Corporation ('DJAARA'). Wurreka Galkangu is about coming together to listen, learn, share knowledge, and walk together in **dhelkunya dja** (healing Country). It is practical reconciliation that supports, celebrates and creates space for Dja Dja Wurrung cultural values and worldviews.

Our partnership is about journeying together to develop ongoing relationships across generations that are based on a foundation of respect, trust and reciprocity. It is about yarning together to grow on-Country opportunities and looking for new and old ways to care for Country. Our partnership is a demonstration of restorative justice that recognises the past and enables Dja Dja Wurrung self-determination towards mutually beneficial social, cultural and conservation outcomes.

Since the early 2000s, Bush Heritage and DJAARA have worked together. Our partnership commenced when Bush Heritage began managing several properties in the Wedderburn region, on **Djandak** (Dja Dja Wurrung Country). Bush Heritage engaged DJAARA to document the Cultural Heritage of the reserves and since then have been collaborating on a range of projects which have developed the relationship among individuals and between organisations. In 2021, our partnership matured with the signing of a Memorandum of Understanding.

In 2020, as requested by DJAARA, a planning initiative commenced that focused on review of Bush Heritage Reserve Management Plans with DJAARA as equal partners. The Wurreka Galkangu Shared Strategic Landscape Plan 2024-2034 was co-developed as part of this process.

**“[Through Wurreka Galkangu] we’re evolving our relationship. It’s about sitting down, having conversation and truth telling.”**

*(Bush Heritage Australia Employee)*

**“The relationship between Bush Heritage and DJAARA has been developing and evolving... it’s been a long relationship... by making the space and time, our relationship has slowly grown to come to the place that we are now.”**

*(DJANDAK Employee)*



Shared respect

We recognise that each organisation brings different knowledge, skills, and strengths. Respectful dialogue and deep listening help us to understand each other's values and ensure that the partnership is mutually beneficial and empowering.

Bush Heritage recognises Aboriginal and Torres Strait Islander Peoples' long and rich histories in looking after Country, which are underpinned by sophisticated land management practices and culture. Bush Heritage is committed to supporting Traditional Owner aspirations for Country and People through culturally led conversations and respectful engagement.

Bush Heritage acknowledges Djaara, the Dja Dja Wurrung People, as the Traditional Owners of the Kara Kara-Wedderburn landscape. Bush Heritage is committed to a partnership with DJAARA in the planning and management of the reserves within this landscape and Bush Heritage recognises Djandak as a living biocultural entity: the embodiment of tangible and intangible values. Djaara belong to **Djandak**.

**Wurreka Galkangu** is a practical application of Bush Heritage's purpose, values and right-way approach to working with Aboriginal partners. Right way refers to the respectful business, work or actions undertaken alongside Djaara, which will provide lessons to strengthen Bush Heritage's national work with other Traditional Owners.

DJAARA welcomes this commitment and looks forward to continuing a strong, mutually beneficial partnership. DJAARA respects Bush Heritage for its conservation expertise, its commitment to the application of a right-way approach, and its holistic approach in managing Country.

**Wurreka Galkangu** will contribute towards the goals of *Dhelkunya Dja – Dja Dja Wurrung Country Plan 2014 – 2034* and support Bush Heritage's organisational goals articulated in the *Bush Heritage Australia 2030 Strategy*.

In writing this plan, the team acknowledges and respects the extensive work and energy of both partners as set out in other plans and strategies. The *Wurreka Galkangu Shared Strategic Landscape Plan* gathers information from, and supports the implementation of the partners' other plans, policies, and strategies (see Figure 1 below).



QR Code link for Dhelkunya Dja Country Plan

Through the partnership, we anticipate that Dja Dja Wurrung People will gain more time and work on Djandak. We will apply a cultural lens to all aspects of land management – not only 'Cultural Heritage' – to heal and protect Country. We will recognise the intangible and tangible while supporting the intergenerational transfer of knowledge. We respect and support Dja Dja Wurrung Cultural, ancestral, and spiritual connections to Djandak, and Djaara's customary responsibilities and rights to manage Djandak.

Partnership principles

- Recognition of Dja Dja Wurrung rights to free, prior, and informed consent through transparency, honesty and sharing of information in an appropriate way with consideration of timelines and competing commitments.
- Commitment to bringing together cultural knowledge and Western science through a right-way approach to Dhelkunya dja.
- Respect for Dja Dja Wurrung Indigenous Cultural and Intellectual Property rights, Dja Dja Wurrung governance and cultural lore on how to do things on Country.
- Recognition of Djandak as interconnected through holistic management that respects Djandak's cultural and natural values, acknowledging that there is no separation.
- Recognition of the need for adequate resourcing to effectively mobilise the partnership in a way that is flexible and respects each other's priorities.

These principles align with the enabling principles identified in the Victorian Traditional Owner Cultural Landscapes Strategy and reflect learning from planning workshops and conversations to date.

It is important for us to maintain and continue building our partnership. We will advocate for recognition of and active participation in right-way management across the whole of Djandak by using our collective networks and seeking opportunities to leverage our influence in the broader Natural Resource Management (NRM) sector.



Figure 1 - Diagram of linkages with broader DDW/BHA strategies

“...we need to have a shift in how we understand and do ‘Caring for Country’... to return to nurturing Country... to listen and hear Country.”

(DJANDAK Employee)



# Who we are



**Djaara** (Dja Dja Wurrung People) have cared for, lived and thrived on Djandak for many thousands of years - **malamiya-yu gurang** (long ago, before this time). Djaara are the descendants of the first peoples of Djandak, the **Martinga guli** (Ancestors). Following European invasion and colonisation of Djandak in the early to mid-nineteenth century, Djaara stood strong to maintain their culture despite being punished when using their language and practising their culture and customs. They were determined to stay connected to Djandak and to observe their kinship obligations. Today, Djaara are grateful for the strength of the **Martinga guli**. This strength has been passed down through the generations, with Djaara continuing to fight for recognition of their rights as Traditional Owners and for self-determination.

Djandak extends from **Lalgambuk** (Mount Franklin) and the towns of Creswick and Daylesford in the southeast to Castlemaine, Maldon and Bendigo in the east, Boort in the north, Donald in the northwest, to Navarre Hill and Mount Avoca. Djandak includes a range of Country types such as grasslands, grassy woodlands, herb-rich woodlands, wetlands, lignum swampy woodlands, heathy dry forests, and sandstone ridge shrublands.

Djandak is a cultural landscape – it reflects the management and modification of Country over thousands of generations. It is in a part of Australia that has seen the destruction of many cultural places, and the loss of cultural practices.

Prior to colonisation, Djandak was mostly covered in grasslands, woodlands and open forests, which provided Djaara with plants and animals for food, medicine, shelter and customary practices. Since colonisation, much of Djandak has been modified with large areas of vegetation cleared for agriculture and disturbed by the gold mining activities of the mid-nineteenth century. Pastoral grazing altered woodlands and grasslands as the soft, delicate soils were trampled and the vegetation was removed. Dja Dja Wurrung People were removed and excluded from participation in decision making about Djandak. This has left a sick and highly fragmented landscape. Today, under Western law, much of Djandak is privately owned agricultural land interspersed with patches (both private and public) that retain some native vegetation. Although the ecological communities on Djandak have changed, it still holds many important values. Dja Dja Wurrung culture and knowledge remains strong and cannot be separated from Country.

After 15 years of intensive negotiations, the Recognition and Settlement Agreement (RSA) with the State of Victoria came into effect in 2013, formally recognising Dja Dja Wurrung People as the Traditional Owners for part of central Victoria. The RSA 2013 enshrines a series of Djaara rights and includes a Land Use Activity Agreement with provisions for Djaara to hunt, fish and gather on Djandak, **Malamiya** (Cultural Heritage) maintenance, and the transfer to Aboriginal Title of six parks and reserves, which are now jointly managed by DJAARA and Parks Victoria. The RSA was renegotiated in 2022. Now, it sets out more clearly Djaara’s rights to utilise and care for Djandak through the Natural Resources Agreement (NRA) 2022.

Dja Dja Wurrung Clans Aboriginal Corporation trading as DJAARA is the Traditional Owner Group Entity within the meaning of the Traditional Owner Settlement Act 2010. DJAARA is the entity selected by the Dja Dja Wurrung People to hold and exercise the rights secured under the RSA with the State of Victoria. Aligned with the aspirations of the Dhehkunya Dja Country Plan, Dja Dja Wurrung Enterprises Pty Ltd trading as DJANDAK, DUMAWUL and DJAKITJ respectively, operate as commercial businesses of DJAARA. DJANDAK provides services including natural and cultural resource management, DUMAWUL delivers Dja Dja Wurrung cultural immersion experiences, and DJAKITJ is an emerging Dja Dja Wurrung led food and fibre business.



Bush Heritage is a leading not-for-profit conservation organisation protecting ecosystems and wildlife across the Australian continent that is grounded in science and culture. Bush Heritage works to protect and heal Country, now and for future generations.

In 1991, through its founder environmentalist Bob Brown, Bush Heritage began acquiring land to manage for conservation. As the organisation expanded, it recognised partnerships as critical to achieve the greatest impact.

In 2008, their first Aboriginal partnership began with the Wunambal Gaambera People in the Kimberley of northwest Western Australia. This partnership set a new benchmark for land management that centred Aboriginal and Torres Strait Islander People within all aspects of the decision-making process. This was the beginning of Bush Heritage’s right-way approach through respectful business and engagement with Aboriginal partners.

Today, Bush Heritage work with Traditional Custodians across the continent. Partnerships include landscapes where Traditional Custodians have had their lands returned to them under Australian law, and others where lands are yet to be returned.



Rodney Carter, Dja Dja Wurrung Group CEO

“Bush Heritage’s care for Djandak (Country) has been significant and has ensured that many of our plants and animals continue and have safe places at the properties they have acquired. At every opportunity they involve us.”

Rachel Lowry, Bush Heritage Australia CEO

“Being able to share knowledge and care for Country with DJAARA is a privilege that results in deeper relationships and stronger outcomes for conservation and culture across this incredible landscape.”





# Giyakiki (Story) of the plan

## Purpose

This shared plan operationalises our partnership. It provides a clear strategic direction for the future and a framework to embed both DJAARA's and Bush Heritage's priorities and aspirations into the management of Bush Heritage reserves on Djandak. This plan supports our other organisational documents and strategies including the Dhelkunya Dja Country Plan and Bush Heritage Management Plans for reserves on Djandak.

The plan and our partnership will be guided by:

1.

A shared vision.
2.

**Djuwima djandaki** (to show and share our values – a Djaara term used to describe important values or “targets”) – our shared values we want to protect and care for through the partnership.
3.

Challenges (threats) to our **djuwima djandaki**.
4.

**Dhelkunya dja gunga** (healing projects or “strategies”).

We adopted Healthy Country Planning (HCP) to develop this plan. HCP is a modification of the Open Standards for the Practice of Conservation (Conservation Standards). HCP is a participatory and Traditional Owner-led planning process that centres Indigenous People in looking after Country. DJANDAK have adopted HCP to guide its operations and support implementation of the Dhelkunya Dja Country Plan.

Bush Heritage also uses an adaptation of the Conservation Standards called the Conservation Management Process (CMP) in their core business and supports HCP with Aboriginal partners nationally.

HCP is an ongoing journey of planning, action, implementation, reflection, and adaptation. HCP and this plan aims to **dhelk djuwima** (show and share respect) for Dja Dja Wurrung knowledge, strengthen the partnership and identify key strategies and opportunities to support shared aspirations and goals.

The development of this plan has helped people to come together to talk about what matters to them and provided an opportunity for Dja Dja Wurrung People to reconnect with Djandak, and maintain cultural responsibilities and connections.

## Our approach - guided by the three message sticks

Our partnership approach aligns with the Traditional Owner governance structure of the message sticks, used by First Nations peoples for thousands of generations, being passed down from the Ancestors. They are highly important for Djaara and Victorian First Nations tribes. They are made from wood, are small in length and often carved or painted with motifs from a particular clan or group. The sticks are used to advise other groups of upcoming activities such as ceremonies, funerals, and meetings. They are understood by different language groups.

The message sticks are an important part of the **giyakiki** of this plan and our partnership approach.

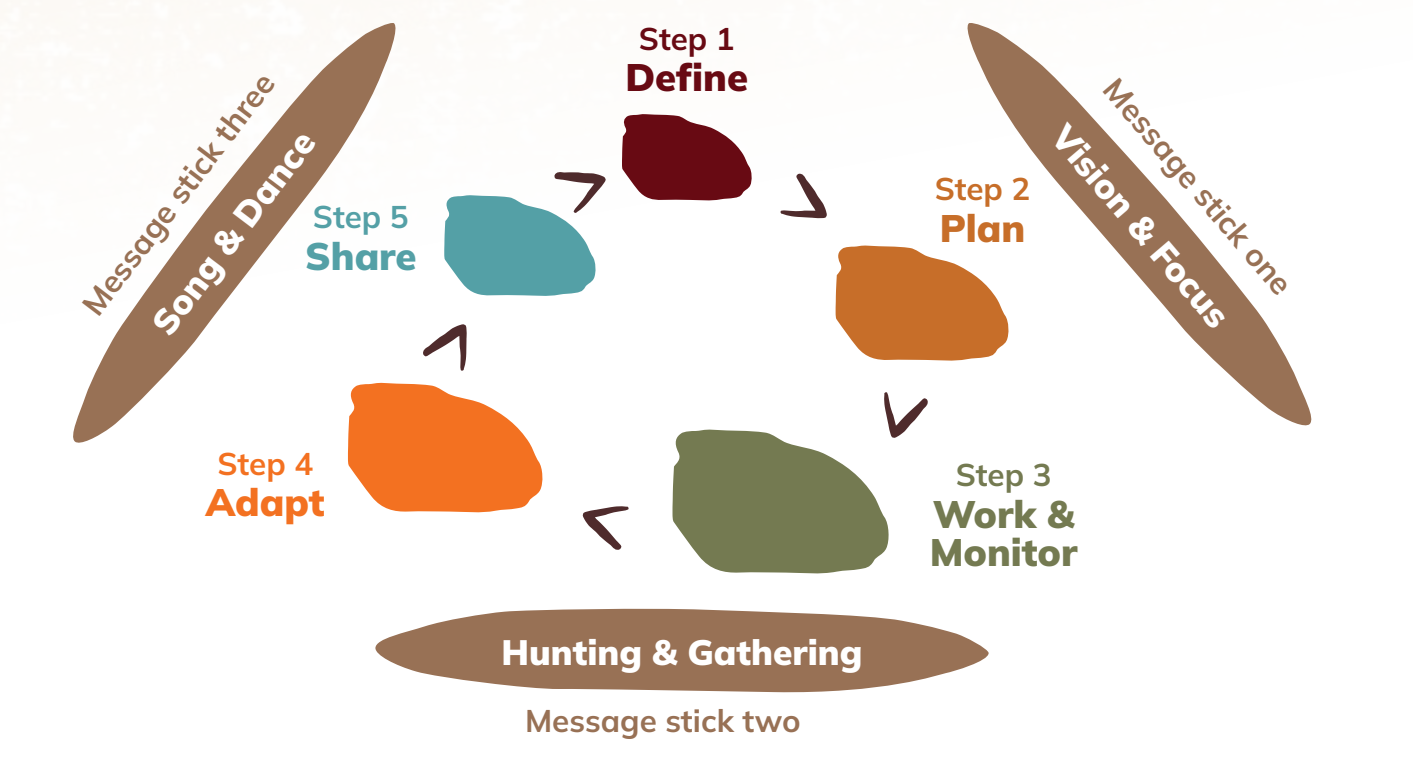


Figure 2 - Message sticks and Healthy Country Planning Approach

As described by DJAARA Member, the message sticks are:

Vision & Focus	Coming together with purpose – achieving a vision and planning what that vision will do for mob.
Hunting & Gathering	Getting all the things that you need for that vision – meetings, cultural tools, visiting significant places.
Song & Dance	Coming together for ceremony and celebration when you achieve parts of your vision.

So far, we have focused mostly on the first and second message sticks. This plan is a 'living' document that we will return to and continue to develop together as our partnership grows. It is important that the right people and knowledge holders who can make decisions are part of this conversation.



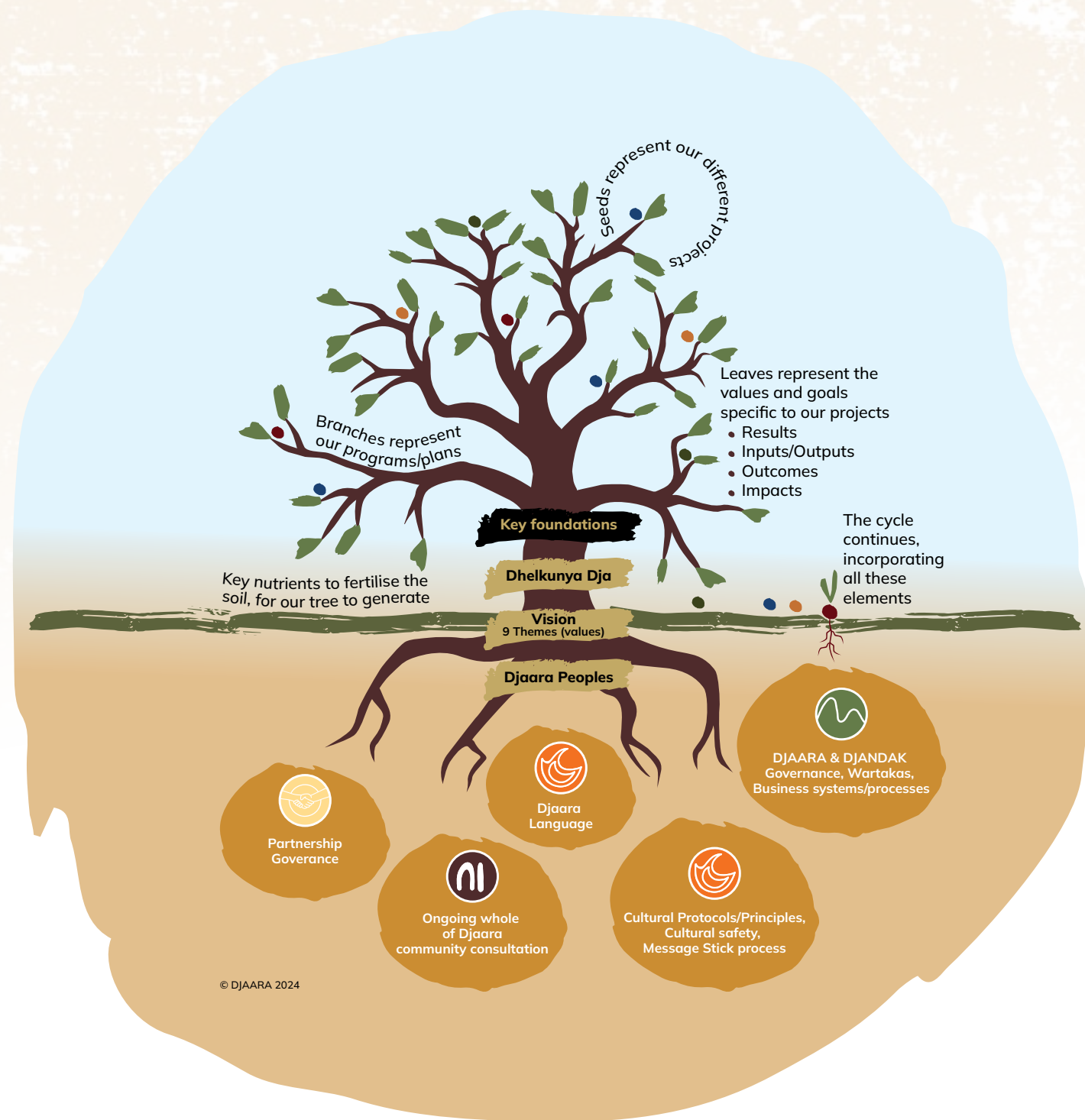


Figure 3 - The life cycle of Dhelkunya Dja - principles for plan implementation

## Recognition processes

Adopting HCP will transform our partnership, moving beyond the acknowledgement of Dja Dja Wurrung People as Traditional Owners to fully inclusive, effective participation in decision making about the way Djandak is managed, and for the shared benefit of Djandak and People.

**“At any time, we can go back to the first message stick, to revisit our Vision, talk about it and change the direction for how we can achieve the second message stick and achieve our song and dance.”**

*(DJAARA Member)*



Figure 4 - Healthy Country Planning Logic





## The plan journey

The plan was developed in a co-design process through online and on-Country workshops, with input from Bush Heritage, DJAARA and DJANDAK staff, and DJAARA Members. The governance structure to strengthen the partnership and develop this shared plan involved:

- A steering committee made up of executives from each organisation to oversee the general direction of the partnership and give approvals.
- A planning team made up of planning and project staff from each organisation, and an open invitation to DJAARA Members to attend meetings.
- A working group made up of at least one representative from each organisation that met prior to and following the steering committee, planning team meetings and workshops to prepare and report back.

We recognise that DJAARA and DJANDAK staff and DJAARA Members are busy and work with many organisations, including government and non-government.

In total, 18 DJAARA Members (including those who are also DJAARA or DJANDAK staff members), 14 Bush Heritage staff members, 5 DJAARA staff members and 3 DJANDAK staff Members were involved in developing this plan.



Wurreka Galkangu On-Country workshop, Bridget Mattingley (BHA) and Harley Douglas (DJAARA), on Buckrabanyule Reserve. By Eliza Herbert.

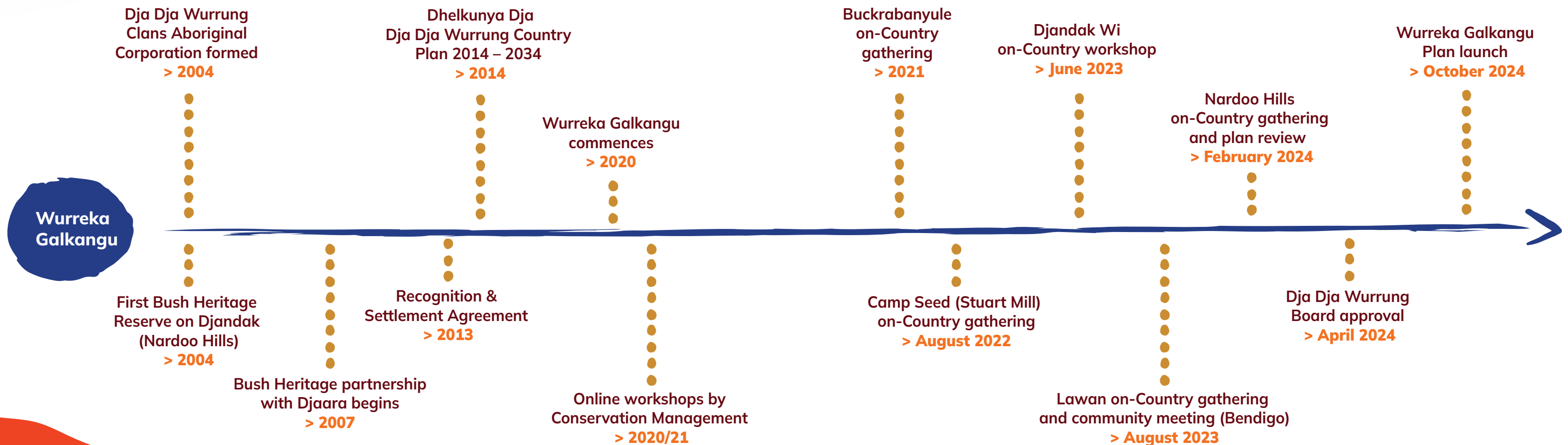


Figure 5 - Partnership Journey



# Plan focal area

This shared plan is specifically focused on the northwest of Djandak, covering the traditional lands of several Dja Dja Wurrung clans who have inherited custodial responsibilities to look after their Country from their Ancestors.

This aligns with Bush Heritage’s focus in Victoria on the Kara Kara-Wedderburn landscape, seeking to reconnect Buckrabanyule to the Kara Kara National Park. Bush Heritage has been working in the Kara Kara-Wedderburn landscape for over a decade to try to address habitat loss and fragmentation, species decline and loss of ecosystem function. The Kara Kara-Wedderburn is located in the Riverina Goldfields region and includes the Victorian Riverina and Murray Fans sub-regions of the Riverina IBRA bioregion, and the Goldfields sub-region of the Victorian Midlands IBRA bioregion, a total area of approximately 4.2 million hectares.

The protection and enhancement of landscape connectivity helps to support healthy ecological function, increase the movement of species between patches, reduce isolation for native species (including the likes of **Lawan**, or Malleefowl) and build climate resilience into the landscape. In Victoria, Bush Heritage reserves are part of a network of public and private conservation areas that together reflect a strong cultural landscape, supporting rich cultural and biodiversity values.

Through **Wurreka Galkangu** we will work in genuine partnership to heal and manage Country together through application of Dja Dja Wurrung cultural knowledge and practice alongside Western science and land management practices (right-way approach).

This shared plan focuses on the development and implementation of **dhelkunya dja gunga** across our suite of reserves that may be added to over time in three geographic areas:

## Wychitella

**Nardoo Hills** and **Lawan** are situated northwest of Djandak and are adjacent to **Wychitella Nature Conservation Reserve**, which is managed by Parks Victoria (with some contracted on-ground works support from DJANDAK).

**Nardoo Hills** supports healthy multi-aged Yellow Box and Grey Box woodlands with numerous and widespread old, hollow-bearing trees; habitat for woodland birds and declining woodland fauna, and species of high cultural and conservation significance.

**Lawan** protects intact grassy woodlands and mallee shrubland. Cleared areas are being restored to improve refugia for native animals and bring back rare and culturally important species like the Quandong, Native Apricot and Berrigan.

## Dalyenong

The **Dalyenong reserves** (including **Bellair**, **John Colhan Griffin**, **Sanstrom** and **John Douglas reserves**) are located in the west of Djandak, close to Kara Kara National Park (a DJAARA owned and jointly managed park). They support high-quality Box-ironbark and heathy woodlands, as well as Yellow Gum and Buloke woodland, protecting culturally important and threatened plants such as the Red Cross and Stuart Mill Spider Orchids.

## Buckrabanyule

**Buckrabanyule**, the home of **Mindi** (the giant serpent), is a place of exceptional cultural significance for the Kulin Nation and is connected to the Dja Dja Wurrung creation story. In 2021, the acquisition of Buckrabanyule protected the site from subdivision and development, and has allowed Djaara to access the site for the first time in over 170 years – an essential step in **dhelkunya dja**.

Through **Wurreka Galkangu** we aim to increase the area of Djandak managed together to create healthier, connected and more resilient cultural landscapes. For our healing strategies to be effective they will require cross tenure partnerships. We invite other partners and land managers to walk with us and join in right-way planning to achieve the **Wurreka Galkangu** vision.

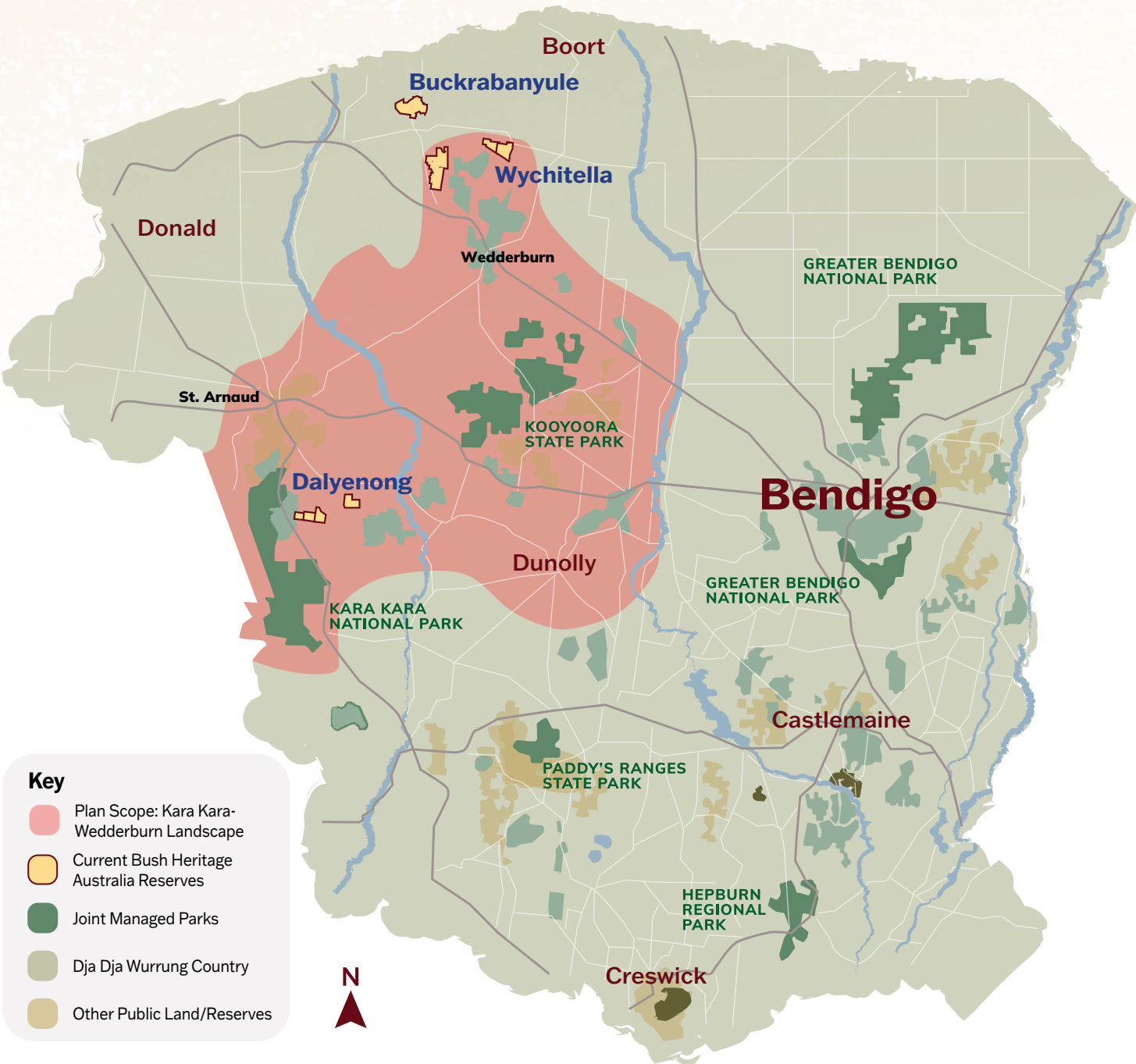


Figure 6 - DJANDAK/Bush Heritage Map



# Shared vision

A strong partnership starts with a shared vision. The following vision statement was collaboratively developed through workshops and conversations:

Our partnership, **Wurreka Galkangu**, is working to uphold **Bundjiyl's** (Creator Being) lore in returning good health and spirit to **Djaara** (Dja Dja Wurrung People), **Djandak** (Country) and **Gatjin** (water).

Healthy Country, Protected Forever – We are working to reverse the decline of biodiversity, restore ecosystem complexity and function. Country is healthy, thriving and connected.

## Bush Heritage Vision

The health and wellbeing of our People is strong and underpinned by our living culture. Our lands and waters are in good condition and actively managed to protect our values and to promote the laws, culture and rights of all Dja Dja Wurrung People.

## Dhelkunya Dja Vision

Wedge-tailed Eagle surveys its domain, Lawan Reserve. By Rowan Mott.



# Djuwima djandaki – shared targets

**Djuwima djandaki** (to show and to share our Country – a Dja Dja Wurrung term to describe important values) are the most important values that we want to look after and nurture through the partnership. As everything is connected on Djandak we expect that by looking after our **djuwima djandaki** everything else on Djandak will become healthy. Our knowledge of **djuwima djandaki** comes from Dja Dja Wurrung People, Bush Heritage ecological surveys, as well as through collaborative workshops.




The nine **djuwima djandaki** in this plan are strongly linked to themed goals in the Dhelkunya Dja Country Plan and the Bush Heritage Reserve Management Plans. Through collaborative workshops, we have identified at least one goal (desired change) for each **djuwima djandaki**. Each goal has one or more associated strategies (or ‘healing projects’), and a range of activities to help improve its condition. If we reach all our goals, we will achieve our shared Vision.

Some of our **djuwima djandaki** might take a long time to move from sick to healthy. We have assessed the health status of each **djuwima djandaki** and will formally review this again together in 2029 (in addition to more regular partnership and project monitoring and review). See our health rating system in the tables below:

Table 1: *Djuwima djandaki* health rating descriptions

RATING	DESCRIPTION
VERY GOOD	Djuwima djandaki is as healthy as it can be.
GOOD	Djuwima djandaki is healthy or healing but might need more help to get to Very Good. To improve the health of djuwima djandaki minor changes are needed.
FAIR	Djuwima djandaki is not acceptable and needs a lot of help. Parts of the djuwima djandaki are unhealthy. If no changes are made the health may get worse.
POOR	Djuwima djandaki is very unhealthy and needs urgent attention. Improving the health may take lots of money and resources. If no changes are made the djuwima djandaki may never be healthy again.

Table 2: *Djuwima djandaki* health trend descriptions

SYMBOL	TREND	DESCRIPTION
	UP	Djuwima djandaki health is improving.
	STEADY	Djuwima djandaki health is staying the same.
	DOWN	Djuwima djandaki health is getting worse.

Grass seeds on Nardoo Hills Reserve.  
By Rowan Mott.





Bush Heritage and DJAARA at an on-Country workshop on Nardoo Hills Reserve. By Rowan Mott

## Djuwima djandaki 1: Wurreka Galkangu – DJAARA and Bush Heritage’s partnership

A healthy **Wurreka Galkangu** is foundational to this plan. **Wurreka Galkangu** is about **ngaldurrung yanangu** (walking together) to **dhelkunya dja**. It is a recognition of Dja Dja Wurrung People’s cultural obligation to care for Djandak, as well as Bush Heritage’s commitment to walking alongside Djaara to achieve a shared vision. Our combined knowledge strengthens our capacity to apply new and old ways when we **dhelkunya dja**.

Our partnership is respectful, mutually beneficial, sustainable, and equitable. It will be successful if we are flexible, generous, and transparent in our operations and communications. We are still formalising the governance processes to support this, but positive steps have been made to build strong foundations. We recognise that resourcing is a critical enabling factor. We aim to grow our co-capacity to implement this plan and provide opportunities for Dja Dja Wurrung People to lead conservation initiatives on Djandak.



### SHARED GOALS:

- By 2034, DJAARA and Bush Heritage are walking side by side to effectively manage Djandak.
- By 2034, our partnership is a model being used for other partnerships and demonstrates excellence in right-way (Traditional Owner led) conservation.

Some indicators that may tell us this target is healthy include:

- Health assessments of our Partnership.

THIS DJUWIMA DJANDAKI SUPPORTS THESE GOALS (refer to Appendix for more explanation):



“Bush Heritage has a lot of experience, but need and want to be guided to make sure it’s done the right way.”  
*(Bush Heritage Australia employee)*





“Each place on our Country is known and valued, has a name and a song, and this is embedded in our landscape along with murrup (spirits) imprinted on the water, birds, plants, animals, rocks, mountains and ancestral spirits.”

*(Excerpt from Dhelkunya Dja Country Plan)*

Scar tree with Ron "Thunda" Kerr on Nardoo Hills Reserve.  
By Annette Ruzicka.

## Djuwima djandaki 2: Malamiya and Dja Dja Wurrung cultural practices

Djandak is a cultural landscape and is covered in sacred and culturally important places for Djaara. Despite some **malamiya** being lost, Djandak is still rich in cultural values. Shelters, scarred **galka** (trees), scattered artefacts, **larr** (stone) arrangements, and middens are physical imprints of **martinga guli**. Some of these important sites are protected under the Aboriginal Heritage Act (2006), but many are yet to be documented or registered. Cultural mapping and surveys are important to appropriately identify, describe and register **malamiya**.

**Malamiya** includes the tangible and intangible. Dja Dja Wurrung Peoples' continued connection to Djandak, Culture, knowledge and cultural practices are important. It is important for significant plants, animals, and connections to place such as **giyakiki**, language, and ceremony to be kept strong.

There is a shared desire for Bush Heritage reserves to be culturally safe, welcoming and shared spaces. Djaara spending time on Djandak will help **dhelkunya dja** by keeping alive, maintaining and protecting **malamiya** through cultural practices, collecting cultural foods, fibres and medicines, and speaking and celebrating language.

**POOR**

Health status 2024



**Djuwima djandaki**  
health is improving

**GOOD**

Desired health status 2034

### SHARED GOALS:

- By 2034, places of Dja Dja Wurrung **malamiya** on Bush Heritage reserves are identified and protected by DJAARA according to Dja Dja Wurrung Culture and Lore.
- By 2034, Bush Heritage reserves are protected, promoted and celebrated as part of the Djandak cultural landscape.

Some indicators that may tell us this target is healthy include:

- DJAARA are satisfied with the protection of **malamiya**.
- The number of cultural heritage surveys completed.

**THIS DJUWIMA DJANDAKI SUPPORTS THESE GOALS (refer to Appendix for more explanation):**



**Aboriginal**  
partnerships



**Goal 1**  
Djaara



**Goal 2**  
Cultural Practices  
& Customs



**Goal 3**  
Cultural Heritage



“Spirit is about People, water, doing ceremony... it is about returning spirits... what we’re doing here now is healing spirit.”

(comment from DJAARA Member during workshop)

### Djuwima djandaki 3: Returning spirits

Plants, animals, **gatjin** (water), rocks, hills and mountains all have ancestral **murrup** (spirit). Djaara need to be able to connect with ancestral **murrup** to connect to Djandak. For ancestral **murrup** to be healthy there needs to be viable populations of all the right native species on Djandak.

**Murrup** species include those that are manifestations of ancestral creation beings like **Bundjiyl** (Wedge-tailed Eagle), and those that have important ecological functions such as higher order predators like **Gal Gal** (dingoes) and **Yung/Yurn** (quolls), digging animals that improve nutrient cycling like **Lawan**, seed dispersers like **Barramul** (emu), and ground-dwelling and hollow-dependent fauna like **Duwan** (Brush-tailed Phascogale). Many of these species are locally extinct, experiencing population declines, or are listed as threatened under State and Commonwealth legislation.

Returning spirits is also about **murrup dhelk** (living good health), opportunities for men’s and women’s business, and for the wider community to connect with Djandak and be healthier. Healthy Djandak equals healthy Djaara, healthy Djaara equals healthy Culture, healthy Culture equals healthy Djandak.

FAIR

Health status 2024



Djuwima djandaki  
health is improving

GOOD

Desired health status 2034

#### SHARED GOALS:

- By 2034, Bush Heritage reserves are known by DJAARA, Dja Dja Wurrung People and the wider community as places of healing and reconciliation.

Some indicators that may tell us this target is healthy include:

- The number of Dja Dja Wurrung led Returning Spirits projects implemented.
- The number of community days on Country.
- The total number of animals/plants recorded.
- The presence of Gal Gal, Yung/Yurn and Barramul.

THIS DJUWIMA DJANDAKI SUPPORTS THESE GOALS (refer to Appendix for more explanation):



Reserves



Goal 1  
Djaara

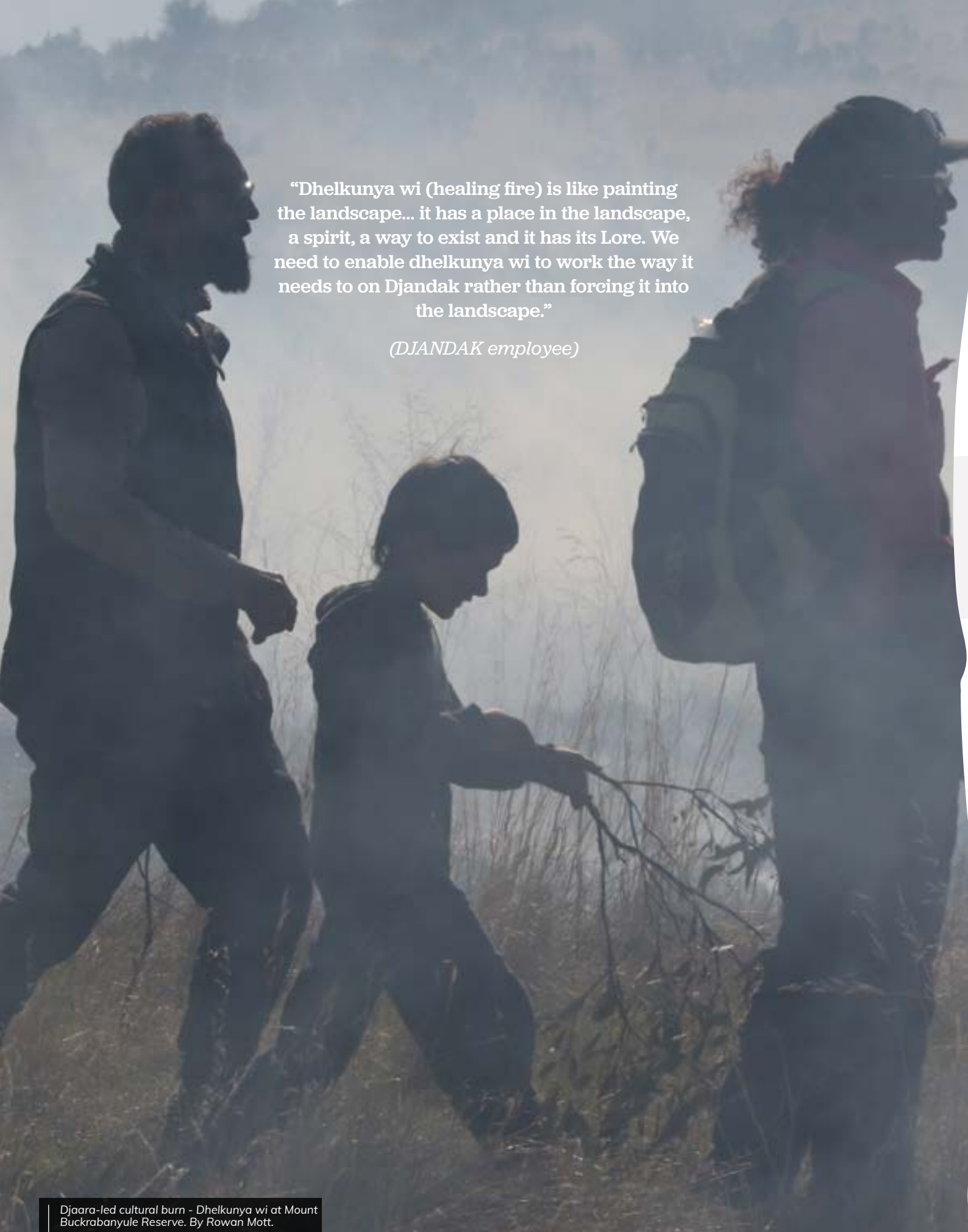


Goal 2  
Cultural Practices  
& Customs



Goal 4  
Bushtucker  
& Medicine





“Dhelkunya wi (healing fire) is like painting the landscape... it has a place in the landscape, a spirit, a way to exist and it has its Lore. We need to enable dhelkunya wi to work the way it needs to on Djandak rather than forcing it into the landscape.”

(DJANDAK employee)

Djaara-led cultural burn - Dhelkunya wi at Mount Buckrabanyule Reserve. By Rowan Mott.

## Djuwima djandaki 4: Djandak Wi (Country fire)

**Waa** (the Australian Raven) with his brother **Bundjiyl**, are Dja Dja Wurrung’s and other Kulin People’s moieties of their Traditional patrilineal kinship system. **Waa** taught Dja Dja Wurrung People about the importance of **Djandak Wi** for Djandak. **Djandak Wi** has always been and continues to be applied by Djaara to heal Djandak and heal People. Djandak Wi supports wellbeing by providing access to Djandak and the authority to practice. Using **burt** (smoke) is a cleansing practice for both Dja Dja Wurrung People and Djandak, helping to renew and rejuvenate.

DJAARA and Bush Heritage understand that **Djandak Wi** is one of the most important tools for protecting our targets and healing Country. Djandak Wi is about the right People, with customary responsibility for a clan area or a gender specific site, providing cultural guidance about **wi** (fire) and being involved in its application. **Djandak Wi** is about reading and listening to Djandak, working with the seasons and weather, maintaining and restoring habitat, and protecting cultural sites.

In our shared understanding, and learning from each other, we will work together on Bush Heritage Reserves and other key areas, using healing fire to improve the health of all of our **djuwima djandaki**.



### SHARED GOALS:

- By 2034, **Djandak Wi** is present on all Bush Heritage reserves within the plan's scope.
- Right Fire, Right Time, Right Way helping to protect **malamiya** and improve the ecological health of targets – improve the health of Country.

Some indicators that may tell us this target is healthy include:

- The number of DJAARA Members involved in **Djandak Wi**.
- The level of satisfaction with **Djandak Wi**.

THIS DJUWIMA DJANDAKI SUPPORTS THESE GOALS (refer to Appendix for more explanation):





“As gatjin moves through Djandak: seeping into our soils, entering our groundwater, flowing down our waterways, and pooling in our wetlands, it shapes and nourishes our landscape. It is integral to the health of our People and our Country.”

*(Excerpt from Dhelkunya Gatjin Strategy)*

## Djuwima djandaki 5: Gatjin – water

**Gatjin** includes springs, granite soaks, ephemeral creeks, and groundwater. For Djaara, **Gatjin** is the lifeblood of Djandak. Djaara have cultural rights associated with the **Gatjin** that falls on and flows across Djandak. **Gatjin** is central to Dja Dja Wurrung creation stories, trade routes and songlines, where Djaara connect to their Ancestors. Many **malamiya** sites, like burial sites, birthing sites and middens, are associated with them. **Gatjin** provides places for hunting, fishing, food and medicine, swimming, camping and ceremony. Djaara wish to see **Gatjin** respected and healthy.

**Gatjin** also has an important ecological role in the health of plants and animals and provides refuge for many species in times of drought. Watercourses and low water catchment areas support wildlife such as the Eastern Banjo Frog and Common Eastern Froglet, which are found nowhere else in the landscape. Waterways and gullies also tend to have higher vegetation productivity, and cooler and more stable microclimates. Together, this increases the abundance and breeding output of terrestrial species such as Yellow-footed Antechinus and Common Ringtail Possums. Soaks are home to threatened plants, and plants that produce large fruits such as Silver Banksia and Weeping Pittosporum. In some places, **Gatjin** has been modified or impacted by land clearing and erosion, leading to loss of water in the landscape and necessitating rehabilitation. There are significant opportunities to work together through the partnership to improve the health of **Gatjin**. DJAARA have also identified a need for more research into the cultural importance of water places on Bush Heritage reserves.

FAIR

Health status 2024



Djuwima djandaki  
health is improving

GOOD

Desired health status 2034

### SHARED GOALS:

- By 2034, understanding of **Gatjin** places and cultural and habitat condition improved on Bush Heritage reserves. **Gatjin** is healthy: Right Water, Right Place, Right Time.
- Dja Dja Wurrung cultural waterway assessments inform **Gatjin** management.

Some indicators that may tell us this target is healthy include:

- The number of Aboriginal waterway assessments completed.

THIS DJUWIMA DJANDAKI SUPPORTS THESE GOALS (refer to Appendix for more explanation):



Reserves



Goal 5  
Rivers &  
Waterways





Yellow-footed Antechinus (*Antechinus flavipes*),  
Bellair Reserve. By Rowan Mott.

## Djuwima djandaki 6: Box-ironbark woodlands

Prior to European colonisation, Djandak was covered in vast Box-ironbark forests and woodlands. With over 83% of Box-ironbark woodlands cleared in Victoria, or impacted by mining, fragmentation, weed infestations and changed fire regimes, the need to protect remnant woodlands and restore cleared areas is critical.

Many native animals require tree hollows for breeding and roosting. The culturally important and threatened animals associated with this target include Squirrel Gliders, **Duwan**, **Gal Gal**, **Yung/Yurn** and **Barramul**.

Box-ironbark woodlands provide habitat for the threatened Victorian Temperate Woodland Bird Community, including the Swift Parrot, Barking Owl, Hooded Robin, Diamond Firetail, Brown Treecreeper and Painted Button-quail. The loss and decline of mature trees, which provide hollows and generate woody debris, places extraordinary pressure on these species to locate remaining nesting and foraging habitat. Increased temperatures, drought and rainfall changes further intensify the threats to woodland habitat and the bird community.

**GOOD**  
Health status 2024



**VERY GOOD**  
Desired health status 2034

### SHARED GOALS:

- Targets are healthier: Box-ironbark woodlands are larger in areas, more intact and connected.
- By 2034, the downward and declining trend of woodland birds has been reversed.

### Some indicators that may tell us this target is healthy include:

- Extent – area of Box-ironbark woodland protected on Bush Heritage reserves / across Plan area (non-Bush Heritage owned).
- The presence of culturally important and threatened woodland species (e.g. declining woodland birds).

### THIS DJUWIMA DJANDAKI SUPPORTS THESE GOALS (refer to Appendix for more explanation):



**Reserves**



**Goal 4**  
Bushtucker  
& Medicine



**Goal 6**  
Land





Grassy Woodlands on Nardoo Hills Reserve.  
By Rowan Mott.

## Djuwima djandaki 7: Grassy woodlands

Grassy woodlands once covered large areas of southeast Australia. Prior to European colonisation, Djandak was very different compared to what we see today. Djandak was a mix of open woodlands and grasslands where trees were widely spaced allowing for cultivation of grasses and tuberous plants for food and weaving. Since colonisation, these areas have been widely cleared for cropping and grazing.

Significant areas of high-quality grassy woodlands are protected on Bush Heritage reserves including endangered Creekline Grassy Woodlands. These support several highly threatened orchids, such as the Golden Moth and Robust Greenhood, the latter thought to be extinct until 2009.

FAIR

Health status 2024



Djuwima djandaki  
health is improving

VERY GOOD

Desired health status 2034

### SHARED GOALS:

- Targets are healthier: Grassy woodlands are larger in areas, more intact and connected.
- By 2034, the downward and declining trend of woodland birds has been reversed.

Some indicators that may tell us this target is healthy include:

- Extent – the area of Grassy woodlands protected on Bush Heritage reserves / Plan area (non-Bush Heritage owned).
- The presence and abundance of culturally important and threatened plants (e.g. Orchids).

THIS DJUWIMA DJANDAKI SUPPORTS THESE GOALS (refer to Appendix for more explanation):



Reserves



Goal 4  
Bushtucker  
& Medicine



Goal 6  
Land





Heathy Woodlands on Bellair Reserve.  
By Rowan Mott.

## Djuwima djandaki 8: Heathy woodlands

Heathy woodlands are classified as a depleted vegetation type and its extent has been reduced due to historic clearing. It is rare to find heathy woodlands of good quality on Djandak today, so the remaining patches on Bush Heritage reserves are very special.

Heathy woodlands feature a canopy layer consisting of tree species such as the critically endangered Buloke, Long-leaved Box and Red Box. They have a diverse understorey of low shrubs including Cat's Claw Grevillea, Twiggy Bush-pea, Common Fringe-myrtle, and Flame Heath. This understorey diversity creates habitat for an array of invertebrates. The dense understorey layer also enables cover-loving birds, such as Superb Fairywrens and Brown Thornbills, to flourish.



### SHARED GOALS:

- Targets are healthier: Right Plants, Right Way.
- By 2034, habitat availability and quality for culturally important and threatened plants and animals have improved.

Some indicators that may tell us this target is healthy include:

- Extent – the area of Heathy woodlands protected on Bush Heritage reserves / Plan area (non-Bush Heritage owned).
- The presence and abundance of Dja Dja Wurrung priority food, fibre and medicine plants.

THIS DJUWIMA DJANDAKI SUPPORTS THESE GOALS (refer to Appendix for more explanation):







Lawan (Malleefowl).  
By Michael at Explore the Mallee.

## Djuwima djandaki 9: Mallee shrublands

Mallee shrublands provide habitat for the threatened Mallee bird community, which is listed under both Commonwealth and State-level legislation. Mallee shrublands support members of this community including Shy Heathwren, Yellow-plumed Honeyeater, and White-fronted Honeyeater. Healthy understorey and litter provide shelter from predators and food for ground-dwelling animals like **Lawan**. The reserves may also facilitate movement of the vulnerable **Lawan** between adjacent protected areas.

The mallee shrublands of the Kara Kara-Wedderburn landscape sit on this vegetation type’s southeast edge. Populations on the edge of the range are recognised for their importance as refuge areas that facilitate dispersal and recolonisation following catastrophic events (e.g. large wildfires). In a warmer, climate-changed future they will become important refuge sites.

**GOOD**  
Health status 2024



Djuwima djandaki  
health is improving

**VERY GOOD**  
Desired health status 2034

### SHARED GOALS:

- By 2034, habitat availability and quality for culturally important and threatened plants and animals have improved.

Some indicators that may tell us this target is healthy include:

- Extent – the area of mallee shrublands protected on Bush Heritage reserves / Plan area (non-Bush Heritage owned).
- The presence of **Lawan**.

THIS DJUWIMA DJANDAKI SUPPORTS THESE GOALS (refer to Appendix for more explanation):



Reserves



Goal 4  
Bushtucker  
& Medicine



Goal 6  
Land



# Challenges or threats to our djuwima djandaki




Many challenges or threats affect the health of our **djuwima djandaki**. DJAARA and Bush Heritage will need to manage these challenges by working together and implementing our shared **dhelkunya dja gunga**.

For this plan, we outlined significant threats to our **djuwima djandaki** and ranked them from low to very high, depending on their severity (refer Table 3) and how they are trending (Table 4). We then developed an objective for each threat and indicators to measure the progress of our strategies.

Table 3: Threat rating descriptions

RATING	DESCRIPTION
VERY HIGH	The threat has the potential to destroy or remove all or part of the djuwima djandaki, if the current situation continues. If this happens, it may not be possible to make the djuwima djandaki healthy again.
HIGH	The threat is likely to cause serious damage to all or part of the djuwima djandaki, if the current situation continues. If this happens, it would be very expensive and difficult to make the djuwima djandaki healthy.
MEDIUM	The threat is likely to cause moderate damage to all or part of the djuwima djandaki, if the current situation continues. If this happens, it would take a reasonable effort and amount of money to make the target healthy.
LOW	The threat is likely to cause a small amount of damage to all or part of the djuwima djandaki, if the current situation continues. If this happens, it would not cost much money, and would be relatively easy, to make the djuwima djandaki healthy.

Table 4: Threat status trend descriptions

SYMBOL	TREND	DESCRIPTION
	DOWN	The threat is reducing.
	STEADY	The threat is staying the same.
	UP	The threat is increasing.

## Challenge 1: Inappropriate governance

We are aware that there are some Dja Dja Wurrung People who are unhappy and frustrated with the approaches taken by a range of public land managers and there are barriers to being able to spend time on Djandak and **dhelkunya dja**. Our **Wurreka Galkangu** partnership and the overarching organisational agreements recognise Dja Dja Wurrung rights. At the time of this plan's preparation, we have newly established formally agreed mechanisms and processes to ensure effective, transparent, and accountable organisational and cultural governance.

### Objective

- By 2025, DJAARA and Bush Heritage share oversight of reserve management and plan implementation.

### Indicators

- Partnership Agreement with associated project documentation agreed upon and signed (Yes/No).
- Right People, Right Way: DJAARA and Bush Heritage are happy with the partnership's governance processes and plan implementation.
- The number of partnership and/or steering committee meetings.





## Challenge 2: Not enough resources &/or capacity

One of the main challenges for the implementation of this plan is the availability of sufficient and appropriate resources. DJAARA works with many different organisations, both government and non-government, with high demands on Dja Dja Wurrung People. DJAARA needs sustainable and sufficient resources to grow capacity and technical expertise. During the development of this plan, DJAARA and DJANDAK staff and many DJAARA Members were busy with commitments.

Bush Heritage is committed to supporting DJAARA to build capacity, and to empower Dja Dja Wurrung People to manage Djandak with a strong and diverse social, economic, environmental and cultural foundation. Bush Heritage is a national not-for-profit organisation which predominantly relies on funds provided by generous supporters. With large areas of Djandak to manage, the scale of work required to return Djandak to good health means substantial resourcing is required for management into the future, which can be challenging to achieve. This is a threat to implementing all strategies in this plan in a timely manner.

### Objectives

- Each year, there are sufficient resources allocated/granted (including funds etc) to implement the priorities in this plan.

### Indicators

- New grants / funding awarded through the partnership.
- Number of **dhelkunya dja gunga** being co-developed and implemented.

## Challenge 3: Not enough **dhelk djuwima** (respect/understanding)

Dja Dja Wurrung knowledge is a combination of traditional knowledge passed down from Ancestors, as well as knowledge acquired in more recent times since colonisation. Many Djaara Elders hold cultural information that is specific to Djandak. This knowledge is about lore, songs, stories, food preparation, gardening or farming the environment, tool making and technologies, **Wi**, and looking after cultural sites. It is important that the younger generations of Djaara, the contemporary conservation sector (and their supporters) and the wider community is **dhelk djuwima** of this knowledge, and that it is passed on appropriately and respectfully.

Right-way planning and science brings together Dja Dja Wurrung knowledge with Bush Heritage's ecological and on-ground land management knowledge, as well as research with other partners, to address contemporary challenges and restore **murrup** on Djandak in the face of invasive species, modified **gatjin** flows and climate change threats.

### Objectives

- By 2025, all personnel associated with Wurreka Galkangu have undertaken cultural capability training.
- During the life of this plan intellectual and cultural property rights are respected.

### Indicators

- The proportion of staff working on Wurreka Galkangu that have completed cultural capability training.

**VERY HIGH**  
Threat status 2024

The threat is reducing



**MEDIUM**  
Desired threat status 2034

**HIGH**  
Threat status 2024

The threat is reducing



**MEDIUM**  
Desired threat status 2034



Djandak Ranger treating wheel cactus (*Opuntia robusta*) on Buckrabanyule Reserve. By Stu Heppell.



## Challenge 4: Not enough Djaara on Djandak (connecting to Country)

With invasion and colonisation of Djandak, there have been many barriers to Dja Dja Wurrung People being able to spend time on Djandak, including areas under freehold. The use of language and cultural practices, which are integral to Djaara's cultural identity and connecting to Djandak, were banned. Other people took artefacts not knowing of their significance. Inappropriate land management practices and development have also had an impact on **malamiya**. Many Djaara are not living on Country but are strengthened and healed by knowing and feeling their cultural connections. There have also been limited job opportunities on Djandak for Djaara.

### Objectives

- Dja Dja Wurrung People and Culture are embedded in the landscape, recognised and respected. Healthy Djandak, healthy People.
- By 2025, appropriate language names for all Bush Heritage reserves and welcoming signage are in place.
- There are more opportunities for Djaara to access Country, practice culture, ceremony and share knowledge.

### Indicators

- The number of Dja Dja Wurrung family days.
- The amount of Dja Dja Wurrung language used.

HIGH

Threat status 2024

The threat is reducing



MEDIUM

Desired threat status 2034

## Challenge 5: Wrong way wi (fire)

Wrong way **Wi** is the planned introduction of **Wi** to Country without the consent and involvement of Dja Dja Wurrung People. **Djandak Wi** is a critical component of caring for Djandak. European colonisation has significantly impacted Djaara's rights and obligations to care for Country, including the practice of **Djandak Wi**. The exclusion of Djaara and their practice of **Djandak Wi** has resulted in the decline or disappearance of species, unhealthy **wi murrup** (fire spirit), out of balance and unhealthy Djandak, and larger, more intense wildfires due to unmanaged fuel loads and climate change. Large, intense wildfires damage fire sensitive species, **malamiya** sites, disrupt species lifecycles, increase weed invasion, change soil composition and threaten lives. Wrong way **wi** is detrimental to the health of Djaara and **murrup**.

### Objectives

- **Djandak Wi** returned to Bush Heritage reserves.
- Dja Dja Wurrung People are frequently present on Djandak and leading **Djandak Wi** planning and practice - a mix of young and old, men's and women's **wi**.
- Djandak is resilient and less prone to catastrophic fire events; Cultural sites are protected from wildfire.

### Indicators

- The number of **Djandak Wi** burns on Bush Heritage reserves.
- The number of risk mitigation actions undertaken to reduce risk to cultural sites, djuwima djandaki and property.
- Multiple generations of Djaara at **Djandak Wi** events.

HIGH

Threat status 2024

The threat is reducing



MEDIUM

Desired threat status 2034

Nardoo Hills Reserve.  
By Annette Ruzicka



## Challenge 6: Climate change

Climate change is a high threat to all our **djuwima djandaki**. There are numerous changes predicted to occur on Djandak due to climate change. Some of these changes are listed below.

We recognise that climate change affects not only the health of Djandak, but also People and **murrup**. Climate change impacts have been amplified by the exclusion of Dja Dja Wurrung People from Country. It is critical that we work together to share knowledge of the likely climate risks effectively and respectfully. We need to develop proactive solutions to build resilience across Djandak, guided by Dja Dja Wurrung knowledge, priorities and leadership.

Bush Heritage have been working with scientists from the CSIRO to gather the best available data and climate projections, and will continue to support DJAARA's involvement with this work throughout the partnership to better understand this threat.

### Less rainfall and longer droughts

Changes indicate a general warming trend and less rainfall by 2050. If winter rainfall decreases significantly, eucalypt species could be under stress during their key flowering period. This will impact many species, such as honeyeaters and the Swift Parrot. Orchids also rely on good rainfall to flower and set seed.

### More frequent and extreme storm and flood events

While annual rainfall is projected to decline, heavy rainfall intensity is projected to increase with more flood and extreme weather events.

### More heat waves and extreme weather days

The number of days over 35 degrees is expected to increase with more heat waves and extreme weather days, in turn increasing the risk of destructive, landscape-scale fires. We are already seeing the impacts of climate change; Yellow Box and Grey Box trees at Nardoo Hills Reserve and Red Stringybark in the Dalyenong reserves have died due to heat stress.

**Climate resilience:** The ability for natural, physical and social systems or communities to absorb the impacts of climate change and bounce back, and to continue to function in similar or new ways.

#### Objectives

- By 2025, we have a better shared understanding of climate change impacts on **djuwima djandaki** and appropriate management responses.

#### Indicators

- The number of climate adapted and mitigation actions underway.

## Other challenges and threats

Several other threats were identified and will also be addressed by implementing the healing **dhelkunya dja gunga** outlined in this plan, including:

- Feral cats and foxes
- Rabbits
- Weeds
- Erosion
- Soil and hydrological dysfunction
- Loss/absence of ecosystem engineers and keystone species (such as **gal gal**, **yung**, bettongs, **lawan**, large forest owls, goanna)



DJAARA Member shows some Buwatj (Kangaroo Grass).  
Photographer unknown.





# Dhelkunya dja gunga - healing strategies

We have developed eight priority **dhelkunya dja gunga**, or healing strategies, to **dhelkunya dja** our **djuwima djandaki**, address our goals and objectives, and build our shared capacity. We expect to see improvement in the overall health of Djandak by implementing our healing strategies.

Each **dhelkunya dja gunga** involves one or more activities. Where possible, these healing strategies will be aligned with and help activate Bush Heritage reserve plans and other DJAARA strategies. More details will be in our shared Operational Plan, to support work planning and implementation.

We are already working to implement healing strategies and will continue to expand our work through the partnership as funding allows and our capacity grows.

Throughout the partnership, we will continue to work with DJAARA Members to further develop **dhelkunya dja gunga** and understand shared priorities.

# Dhelk djuwima - showing respect and sharing

This healing strategy aims to support Dja Dja Wurrung rights and obligations to care for Country and build strong, sustainable relationships across all levels of the partnership through respectful dialogue, effective communication, and sharing of information and knowledge.

Bush Heritage and DJAARA will prioritise shared decision making that respects Dja Dja Wurrung knowledge, leadership and governance. Strategic partnership meetings will be held regularly, ensuring opportunities for feedback and input from DJAARA Members is prioritised. We also consider the journey, partnership values and how we will show up to listen, learn and share together. Yarning and time on Country are an important part of ensuring that the partnership remains responsive and that we are listening to Dja Dja Wurrung needs and aspirations. This helps us to grow our shared capacity and understand what needs to be done to move towards our shared vision.

## Objective(s):

- By 2025, DJAARA and Bush Heritage are sharing oversight of reserve management and are co-approving key management priorities.
- During the life of this plan intellectual and cultural property rights are respected.

We will:

1. Formalise, resource and implement a joint governance framework that respects Dja Dja Wurrung Indigenous Cultural and Intellectual Property protocols and supports DJAARA Member participation in collaborative planning and implementation.
2. Work to deepen the cultural competency of Bush Heritage staff and volunteers.
3. Develop and implement a shared communications strategy including communication material to report back to DJAARA Members and key stakeholders.
4. Continue to pursue grant funding and opportunities to grow our shared co-capacity and resourcing for implementation of this plan.



Bush Heritage staff undertaking cultural capacity training with DUMAWUL, led by Amos Atkinson on Buckrabanyule Reserve. By Bee Stephens



## Connecting Djandak

In one of Australia’s most heavily cleared states, the Kara Kara-Wedderburn region has retained a significant amount of high value native vegetation. This strategy aims to increase the area of Djandak managed under the partnership, including purchasing of freehold land and through new and existing partnerships, to recreate a connected and functionally resilient landscape. Areas for acquisition or partnership will be identified through communication and engagement with DJAARA, considering biocultural priorities, ecological values and traditional knowledge.

**Objective(s):**

- Strengthen the protection of targets and increase landscape connectivity and linkages across the plan area.
- From 2025, all new acquisition / partnership proposals continue to involve DJAARA and respect Dja Dja Wurrung interests and authority.

We will:

1. Identify, prioritise and pursue opportunities, where appropriate, to expand the areas managed under **Wurreka Galkangu**, including new property acquisitions and partnerships that align with our shared vision.

## Malamiya management

**Malamiya** management is about strengthening cultural understandings of significant values, sites and places on Djandak, as well as of the cultural landscape. It includes actions to protect and preserve cultural heritage values for now and future generations. Managing Country is healing. Cultural Heritage surveys are carried out by DJAARA’s Cultural Heritage team and DJAARA Members. We recognise that there are substantial positive impacts to Dja Dja Wurrung wellbeing and confidence through providing access and authority to practice on Djandak.

**Objective(s):**

- By 2025, DJAARA have completed Cultural Heritage Assessments for all Bush Heritage reserves.
- Cultural values and sites are protected and being managed by DJAARA.

We will:

1. Aim to secure resources to enable DJAARA to identify tangible and intangible cultural values through cultural heritage surveys, Cultural Values Assessments and Aboriginal Waterway Assessments on Bush Heritage reserves.
2. Develop and implement cultural heritage plans and strategies/activities to protect Dja Dja Wurrung cultural values on Bush Heritage reserves.
3. Investigate opportunities for Dja Dja Wurrung-led cultural immersion activities on Bush Heritage reserves.

## Djaara on Djandak – returning to Country

The presence of People on Country is an important element of **dhelkunya dja** and **murun dhelk**. Bush Heritage and DJAARA will support DJAARA Members to access Djandak through community and family events, knowledge days and activities that support multiple generations to return to Djandak and practice Culture. We acknowledge that Dja Dja Wurrung People are intimately connected with Djandak, through being present on Country physically, culturally, and spiritually.

**Objective(s):**

- Djaara are embedded in the landscape, recognised and respected. Healthy Djandak, healthy People.
- By 2025, there are appropriate language names for all reserves and welcoming signage in place.
- By 2034, there are ongoing opportunities for Djaara to access and work on the reserves.

We will:

1. Support Dja Dja Wurrung People on Country through family and community events for all ages and communicate reserve access processes with DJAARA Members.
2. Review reserve names and develop signage, interpretive material and cultural immersion activities that support and welcome connection to Country.
3. Pursue opportunities to employ DJAARA, DJANDAK and DJAARA Members to implement priority activities on the reserves.





# Djandak Wi – Country Fire

Bush Heritage supports a right-way approach to **wi**. They recognise that fire is a tool to renew Country, look after important species, protect cultural sites, prevent large hot bushfires and ensure that People and Country are safe. **Djandak Wi** is an important part of healing Country and spirit. **Djandak Wi** may also need to be applied with other actions such as weed control. As part of this strategy, site specific Fire Management Plans and prescribed burn plans will be co-developed and implemented collaboratively with Dja Dja Wurrung People for Bush Heritage reserves. Some burns may be designated as partnership burns, in which Dja Dja Wurrung People invite other groups and people to be present.

Djandak Wi will be supported by Bush Heritage’s Fire Program, DJAARA and DJANDAK’s Djandak Wi team and on-ground field staff.

## Objective(s):

- We are working together to enable and support Djaara to reintroduce Djandak Wi to Bush Heritage Reserves on Djandak.

We will:

1. Facilitate collaborative Djandak Wi workshops and planning, and co-develop cultural burn plans for all reserves aligned with Bush Heritage and DJAARA organisational and legislative requirements.
2. Identify and implement Dja Dja Wurrung-led priority burns on the reserves.
3. Continue to build knowledge and joint capacity, including the development and/or use of cultural and ecological indicators and tools to assess the effects and outcomes of right-way fire.

"Returning the right type of fire to Bush Heritage reserves is most important. Working together with Djaara ensures this activity is focused on healing Djandak"

(Bush Heritage Australia Staff Member)

“Since colonisation, Djaara and Djandak Wi have been removed and Djandak’s cultural landscapes have become increasingly prone to bad fire (bushfire). Returning Djandak Wi to landscapes will continue to heal Djaara and Djandak together and protect all Victorians through its byproducts of fuel reduction, increased carbon capture and storage and increased forest productivity, creating resilient Country that is less prone to catastrophic fire. It is Djaara’s vision, right and obligation to return Djandak Wi to Country.”

(Excerpt from Galk-galk Dhelkunya – Forest Gardening Strategy)

“The cultural use of fire is a socially and ecologically complex practice, governed by kinship, eldership, spiritual connections to Country and environmental interactions with fire.”

(Excerpt from the Victorian Traditional Owner Fire Strategy, pg.10)

First DJAARA-led burn on Mount Buckrabanyule Reserve since invasion. By Rowan Mott.



## Returning spirits

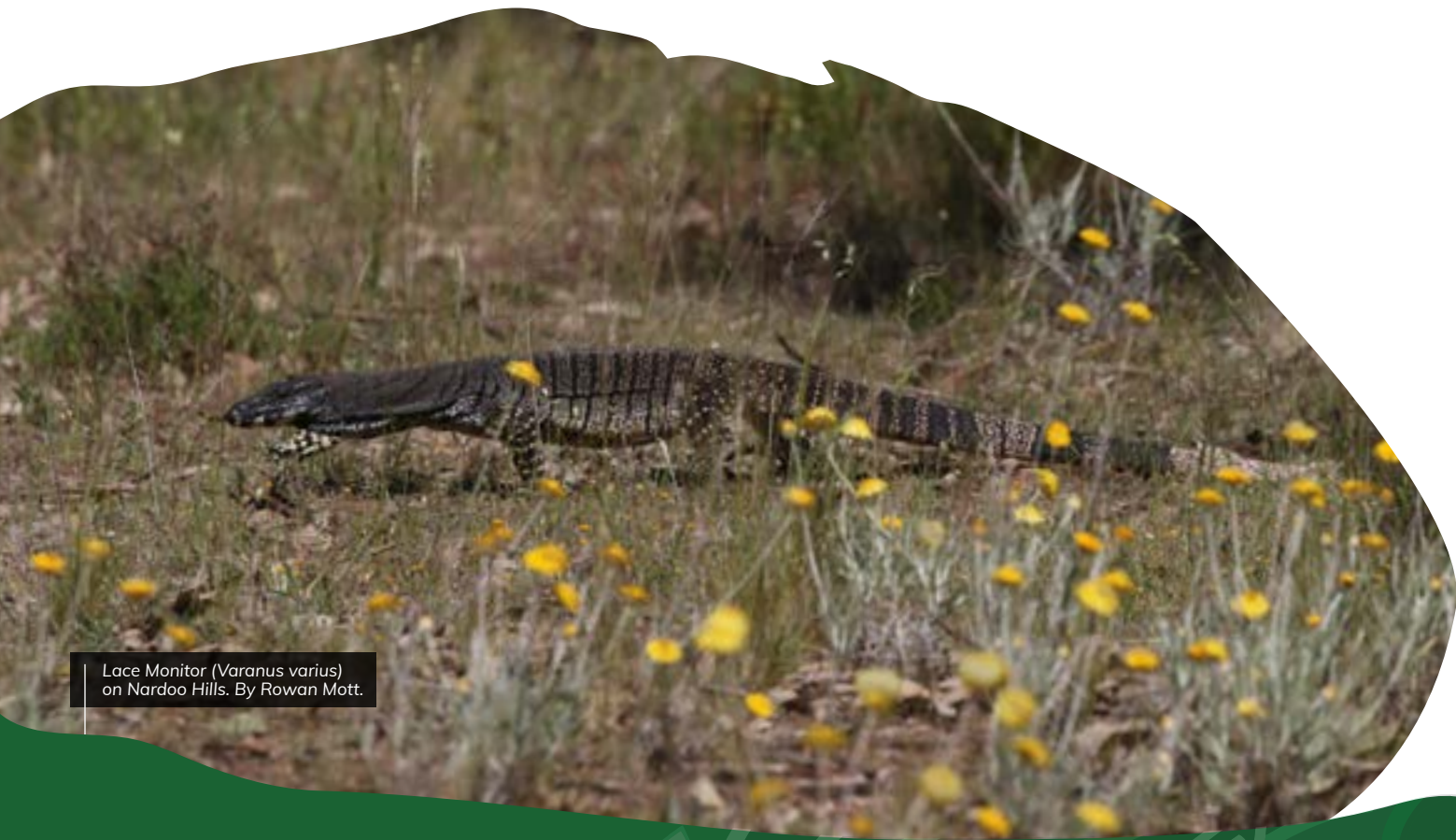
This strategy guides our intentional healing of Country, restoring balance and good health to Dja Dja Wurrung People and Djandak.

Bush Heritage understands and respects that Dja Dja Wurrung People have an obligation to undertake certain activities to enhance the health and **murrup** of Djandak. These include gender specific roles, ceremonial roles, cultural practices and talking for Country.

Restoring Spirit through the return of culturally significant species such as **Lawan, Barramul, Yung and Gal Gal**, as well as food and fibre plants such as orchids and **murna** (Yam Daisy), is fundamental to healing Country. There are a range of challenges across Country to be actively managed to make Country healthy and safe for the return of species, which are locally or more broadly extinct or in decline. These include pest plant and animal control, restoration and rehabilitation, and cultural take of certain plants and animals to restore balance. Due to current threats, higher levels of intervention are required to support some species' reintroductions, such as cross tenure feral predator control while others require cultural landscape-scale coordination and management.

**Objective(s):**  
To return spirit to Djandak.

- We will:
1. Ensure Dja Dja Wurrung People have a safe space on Country to undertake cultural practices and ceremonies.
  2. Continue and expand pest plant and animal control programs and Dja Dja Wurrung-led revegetation and rehabilitation projects to improve the health of Country.
  3. Support the development of landscape-scale and statewide frameworks for the reintroduction of **murrup** animals to Djandak.



Lace Monitor (*Varanus varius*)  
on Nardoo Hills. By Rowan Mott.

## Revegetation and rehabilitation

This healing strategy seeks to improve the health of upside-down Country, including the restoration of cleared areas. This process puts care into Djandak and combines Dja Dja Wurrung knowledge with contemporary Western science. Walking Country helps us to slow down, listen deeply to Djandak and understand what is needed to heal Djandak. This process is even more important in a changing climate and will require creative, innovative and bolder approaches to restoration. We want to heal Country and halt the decline of threatened species, creating healthy habitat and refugia for animals, improving soil health, water retention and biodiversity outcomes.

Revegetating cleared land connects remnant habitat and facilitates the recovery of habitat for species that depend on a diverse understorey layer. Communication and collaboration with Dja Dja Wurrung People will help to ensure that cultural objectives are embedded in rehabilitation activities. This may include the prioritisation of culturally important food and fibre plants such as Kangaroo Grass, Quandong, Emu Bush, Chocolate Lilies and wattle into plantings, nursery or seed work.

The DJAARA **Galk-galk Dhelkunya** (to care, to heal trees, forests) Forest Gardening Strategy articulates Dja Dja Wurrung's contemporary philosophy and practice of managing Djandak's cultural landscape, outlining key principles for restoration and presenting a holistic set of tools to improve ecological function and habitat diversity. These include a range of regenerative practices including **Djandak Wi** and **Gatjin** management. Through the partnership there are significant opportunities to trial **Galk-galk Dhelkunya** for cultural, ecological and biodiversity outcomes. Bush Heritage brings critical expertise along with many years of experience and a proven success across a range of restoration projects. The application of Bush Heritage's ecological monitoring programs, adaptive management framework and the **Galk-galk Dhelkunya** toolbox will help us to evaluate the success of restoration projects. Our revegetation and rehabilitation approach will vary in different areas of Country.

- Objective(s):**
- We are co-designing and implementing rehabilitation interventions to heal Country and protect biodiversity in upside-down Country.
  - Cultural priorities are included in all revegetation and rehabilitation projects.

- We will:
1. Facilitate collaborative workshops and plan, prioritise and co-develop revegetation and rehabilitation projects, with the inclusion of priority food and fibre plants.
  2. Develop and utilise cultural tools such as a seasonal calendar for the reserves and cultural/forest values assessments alongside ecological indicators to inform and monitor right-way revegetation and rehabilitation projects/activities.
  3. Evaluate and secure financial resources that enable delivery of right-way revegetation and rehabilitation, and associated enablers such as seed collection, propagation and planting.





DJAARA Member at Kooyoora State Park.  
By Stuart Walmsley.

## Nyernilang – listening, hearing, understanding, knowing, learning.

**Nyernilang** is about building our collective knowledge of Djandak, our understanding of threats and of **djuwima djandaki**. This strategy supports actions to engage in two-way research that values Dja Dja Wurrung knowledge equally and emphasises knowledge exchanges. Dja Dja Wurrung knowledge includes traditional knowledge passed down from the Ancestors, as well as contemporary knowledge acquired since colonisation and through right-way science. Many Djaara Elders hold cultural information that is specific to Djandak. This knowledge is about Lore, songs, stories, biocultural values and seasons, food preparation, forest gardening, tool making and technologies, **Djandak Wi** and looking after cultural sites. Many Djaara have also gained knowledge and experience working with other organisations and from training and university.

Bush Heritage is respected as an evidence-based, science organisation. It has extensive ecological knowledge of the reserves, on threatened species management and Natural Resource Management with connections to several University partners. DJAARA have also worked extensively with research partners.

We need to learn more about species of conservation significance, their habitat requirements and behaviours, to be able to restore Djandak. We need to know more about the effects of climate change on the plants and animals and on Dja Dja Wurrung People and what we can do to reduce its impacts. We need to ensure that we respect intellectual and cultural property rights. We want to share our knowledge with each other, learn from each other and build our knowledge together, as culturally appropriate. We believe that with our combined knowledge we have a solid foundation to effectively manage Djandak.

### Objective(s):

- By 2025, there is an increase in the number of Dja Dja Wurrung led and DJAARA co-designed research projects.
- Researchers / partners working on Djandak have a high level of cultural competency.
- By 2025, we have a better understanding of climate change impacts on our targets and appropriate management responses.

We will:

1. Create opportunities for Bush Heritage staff and DJAARA to identify research needs and be involved in, co-design and lead research projects.
2. Establish a cultural governance and monitoring committee.
3. Develop monitoring plans using two-way science and using cultural indicators and tools to read Country alongside broader climate change projections to understand and respond to target vulnerabilities.
4. Utilise a range of techniques to engage with and communicate research opportunities and findings with Bush Heritage staff, DJAARA Members and other partners and stakeholders.



# Reviewing and adapting this plan

Developing this plan is just the first step. Monitoring is a process of action and learning to continually improve how we plan and manage Djandak. We will come together regularly to reflect on implementation of the plan and, when needed we will return to the first message stick to revisit our Vision. We will come together for ceremony and celebration when we achieve parts of our Vision. Changes to capacity and funding for the plan’s proposed strategies may require amendments: this is right-way adaptive management.

Monitoring and evaluation are a shared process to help us learn, share and improve our work throughout the partnership. Our approach to this process is about bringing together different knowledge systems and tools to produce more knowledge, support knowledge exchange, connection to Country and enable adaptive learning. We will complete three types of monitoring:

- 1. Implementation monitoring – are we implementing the plan as expected?
- 2. Threat monitoring – are threats reducing?
- 3. Djuwima djandaki monitoring – are our targets getting healthier?

We will review this plan every 12 months to check in, make sure it is working for both partners and make changes as needed. Every 2-3 years we will assess the outcomes from threat mitigation actions and every 5-10 years we will review the health of our targets.

Through the partnership we will engage DJAARA Members, knowledge holders and other experts on healing projects to help identify biocultural indicators and monitor how the health of our **djuwima djandaki** is changing over time.

“Cultural indicators include the colours, smells, sounds, touch and feeling of Country.... what colours are visible and what are missing, what Country smells like, what sounds are present or absent and location of food and fibre.”

*(Excerpt from Galk-galk Dhelkunya)*

# Influencing current and future partners

Our partnership is a leading example for the management of private conservation protected areas in Australia. We want to bring others along on the journey with us. We hope our partnership provides a model that can be adapted by both of us to use with other partners, and by other organisations wishing to work together the right way. When the time is right, we will share our learnings across the Dja Dja Wurrung Group, with Bush Heritage partners and other Indigenous groups. By sharing with others, we hope to positively influence other organisations to align with the values of **Wurreka Galkangu** and support Traditional Owners in more meaningful ways through culturally led conversations and partnerships.




We will continue working with our shared partners and allies throughout the life of this plan to achieve our shared Goals and Vision.



Climate Ready Revegetation monitoring, Nardoo Hills Reserve. By Will Sacre.



Appendix 1 – Alignment of shared Djuwima djandaki with DDW/BHA Goals

Alignment of Wurreka Galkangu Djuwima djandaki to Bush Heritage / Dhelkunya Dja Goals	Wurreka Galkangu	Malamiya & DDW cultural practices	Returning spirits	Djandak Wi (Country Fire)	Gatjin - Water	Box-ironbark woodlands	Grassy woodlands	Heathy woodlands	Mallee shrublands
Dhelkunya Dja Country Plan Goals									
 <b>Goal 1 Djaara</b> Djaara are happy, healthy and secure in their identity, livelihood and lifestyle.		✓	✓	✓					
 <b>Goal 2 Cultural Practices &amp; Customs</b> Dja Dja Wurrung customs and practices are alive and respected - keeping us connected to our past, our present and our future.	✓	✓	✓	✓					
 <b>Goal 3 Cultural Heritage</b> Djaara cultural heritage is recognised and protected as a celebration of identity and community. Djaara are caring for and restoring important sites.		✓	✓	✓					
 <b>Goal 4 Bushtucker and Medicine</b> Djaara understand what plants and animals exist on Country and their condition.			✓	✓		✓	✓	✓	✓
 <b>Goal 5 Rivers and Waterways</b> Our rivers and waterways are healthy and meet the needs of people and land.					✓				
 <b>Goal 6 Land</b> Upside-down Country is healthy again				✓		✓	✓	✓	✓
 <b>Goal 7: Self-determination</b> Djaara are meaningfully involved as a partner in managing Dja Dja Wurrung Country and take the lead in managing Country.	✓								
 <b>Goal 9: Joint Management</b> Djaara are involved in determining and delivering projects to manage land, water and other natural and cultural resources on our Country that reflect and support aspirations and interests in managing Country.	✓								
Bush Heritage 2030 Impact areas									
 <b>Aboriginal Partnerships</b> Double and deepen our impact: strengthen and grow our relationships with Aboriginal partners.	✓								
 <b>Aboriginal Partnerships</b> Deepen Healthy Country Plan delivery	✓	✓							
 <b>Reserves</b> Return the bush to good health		✓	✓	✓	✓	✓	✓	✓	✓

Appendix 2 – Alignment of healing strategies with DDW/BHA Plans/Strategies

Alignment of Wurreka Galkangu Plan to DDW/ BHA Strategic priorities	Dhelk Djuwima	Connecting Djandak	Malamiya Management	Djaara on Djandak	Djandak Wi	Returning Spirits	Revegetation & Rehabilitation	Nyernilang
DJAARA Strategies								
Dhelkunya Dja: Dja Dja Wurrung Country Plan 2014-2034	✓	✓	✓	✓	✓	✓	✓	✓
Dhelkunyangu Gatjin: Working together to heal water. Djaara Gatjin Strategy	✓		✓	✓		✓	✓	✓
Djandak Wi (Country Fire) Strategy. Dhelkunya wi (healing fire) 2024-2034	✓		✓	✓	✓	✓	✓	✓
Galk-galk Dhelkunya: Forest Gardening Strategy 2022-2034	✓	✓	✓	✓	✓	✓	✓	✓
Turning 'wrong way' climate, 'right way': Dja Dja Wurrung Climate Change Strategy 2023-2034	✓	✓	✓	✓	✓	✓	✓	✓
Victorian Traditional Owner Strategies								
Restoring Spirit on Country: A living document which explores principles and outcomes of restoring Spirit – culturally significant species and their function on Country	✓					✓	✓	✓
Right Plant, Right Way: A First Nations Led Review of Revegetation in Victoria (2021)	✓			✓		✓	✓	✓
The Victorian Traditional Owner Cultural Fire Strategy	✓		✓	✓	✓	✓	✓	✓
Traditional Owner Game Management Strategy	✓			✓	✓	✓		✓
Victorian Traditional Owner Cultural Landscapes Strategy	✓	✓	✓	✓	✓	✓	✓	✓
Victorian Traditional Owner Native Food and Botanicals Strategy	✓			✓			✓	✓
Bush Heritage strategies priorities								
Excellence in Right-Way Conservation: Bush Heritage are a partner of choice	✓							✓
Deepen ecological and cultural health outcomes		✓	✓	✓	✓	✓	✓	
Increase the area protected for conservation		✓						
Maintain or improve vegetation health and landscape connectivity		✓			✓	✓	✓	✓



# References

## DJAARA plans and strategies

- Dhelkunya Dja: Dja Dja Wurrung Country Plan 2014-2034
- Dhelkunyangu Gatjin: Working together to heal water. Djaara Gatjin Strategy
- Djandak Wi (Country Fire) Strategy. Dhelkunya wi (healing fire) 2024-2034
- Galk-galk Dhelkunya: Forest Gardening Strategy 2022-2034
- Joint Management Plan for the Dja Dja Wurrung Parks: Strategy (Dhelkuyna Dja Land Management Board, October 2018)
- Turning ‘wrong way’ climate, ‘right way’: Dja Dja Wurrung Climate Change Strategy 2023-2034

## Other Victorian Traditional Owner plans and strategies

- Restoring Spirit on Country: A living document which explores principles and outcomes of restoring Spirit – culturally significant species and their function on Country
- Right Plant, Right Way: A First Nations Led Review of Revegetation in Victoria (2021)
- The Victorian Traditional Owner Cultural Fire Strategy
- Traditional Owner Game Management Strategy
- Victorian Traditional Owner Cultural Landscapes Strategy
- Victorian Traditional Owner Native Food and Botanicals Strategy

## Bush Heritage plans and strategies

- Bush Heritage 2030 Strategy
- Kara Kara Focal Landscape Plan 2016-2020



Grassy Woodlands on Nardoo Hills Reserve. By Rowan Mott.





**Bush Heritage  
Australia**

**Bush Heritage Australia**

Level 10, 637 Flinders St  
Docklands, VIC 3008 Australia

PO Box 329, Flinders Lane, VIC, 8009

T: 1300 NATURE (1300 628 873)

[bushheritage.org.au](http://bushheritage.org.au)



**Dja Dja Wurrung Clans Aboriginal Corporation  
Trading as DJAARA**

PO Box 1026 Bendigo VIC 3552

T: +61 (03) 5444 2888

[djadjawurrung.com.au](http://djadjawurrung.com.au)