

Galk-galk Dhelkunya: Forest Gardening Strategy

Implementation | 2023 Presentation Gold Coast







elcome, come with purpose to see, to sit, to know and to care, heal many trees, Learning Forest Country. Meeting together with hands, to show, share forest country. To give Djaara Story, Thank you, Take care



Womindjitka, Wartaka Nyaka, Nyanga, Nyerna Galk Galk Dhelkunya Djimbayang Galk Galk Dja. Manya Djaa, Djuwima Galk Galk Djaa. Wuk Djaara Giyakiki, Batak

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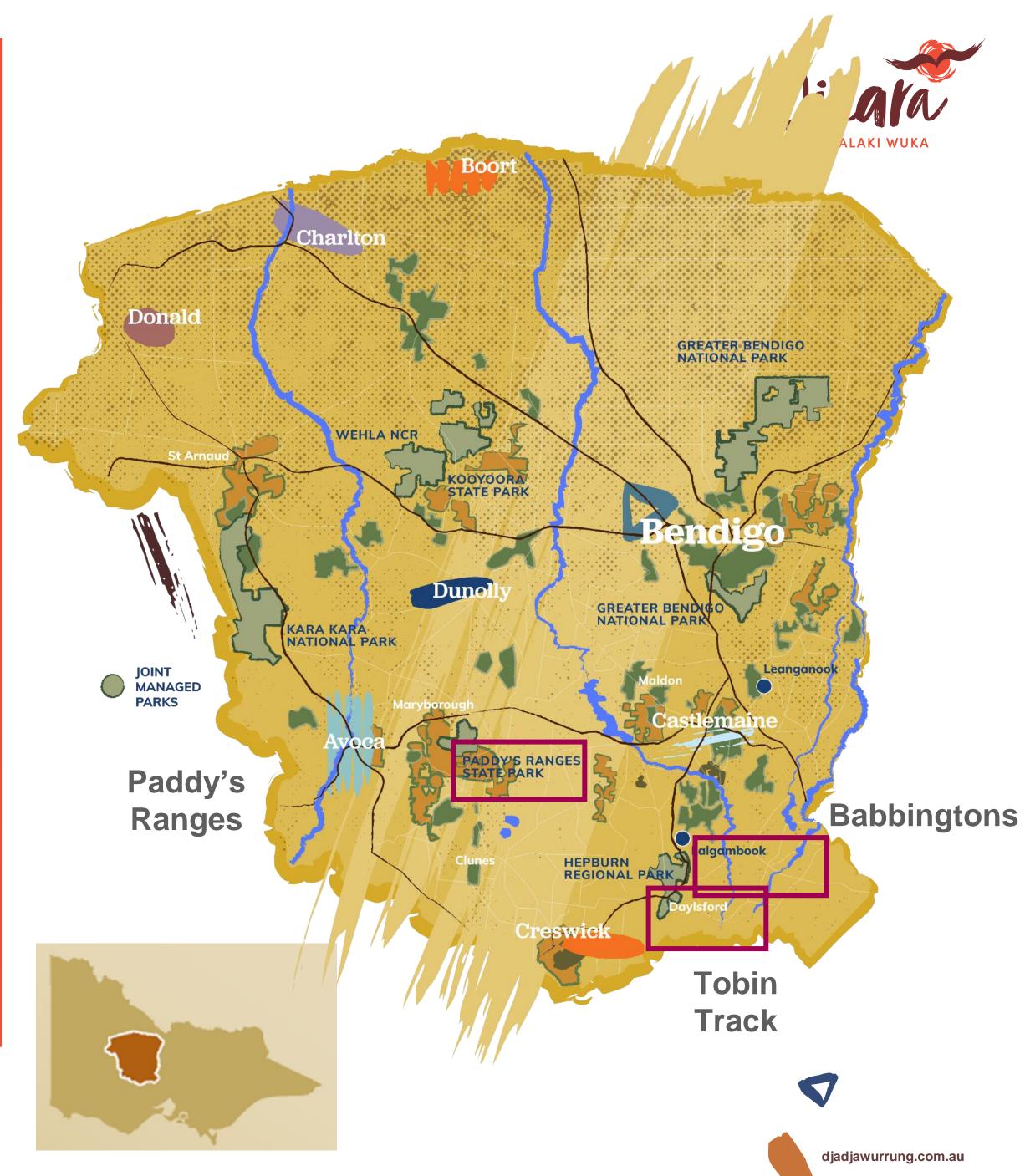


Djaara – Dja Dja Wurrung People of Central Vic

DJAARA – The Corporation that represents and progress the rights of Djaara

Djandak – Dja Dja Wurrung Country

Galk-galk Dhelkunya – to care and heal to trees and forests





Northern Djaara Country Dry mallee, grasslands & rivers

Central Djaara Country Dry Box-Ironbark forests

Southern Djaara Country Wet sclerophyll forests

DJA DJA WURRUNG CLANS ABORIGINAL CORPORATION TRADING AS DJAARA ICN: 4421



Policy Context – Alignment with Dhelkunya Dja

Forest Gardening:

- Core strategy to deliver Country Plan
- Aligns with each of the 9 goals





Djaara



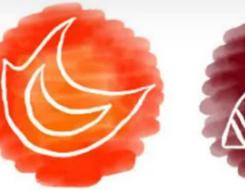
Bush Tucker & Medicine





Self-Determination







- Cultural Practices & Customs
- Malamiya (Cultural Heritage)





Rivers & Waterways



Traditional Owner Economy Galkangu (Joint Management)

Dhelkunya Dja



Dja Dja Wurrung Country Plan 2014-2034







Forest Gardening Vision





Galk-galk Dhelkunya is Djaara's holistic cultural landscape management philosophy and practice. In implementing the Strategy, our vision is:

Djandak's landscapes are healing through Forest Gardening, allowing for greater focus on interaction with Country in all its elements.

People living on *Djandak* are inspired to walk with **Djaara** to heal Country together, guided by **Djaara** custodial knowledge and Galk-galk Dhelkunya principles.

Djaara are empowered to practice and share culture with pride.

Healing *Djandak*, healing *Djaara*.











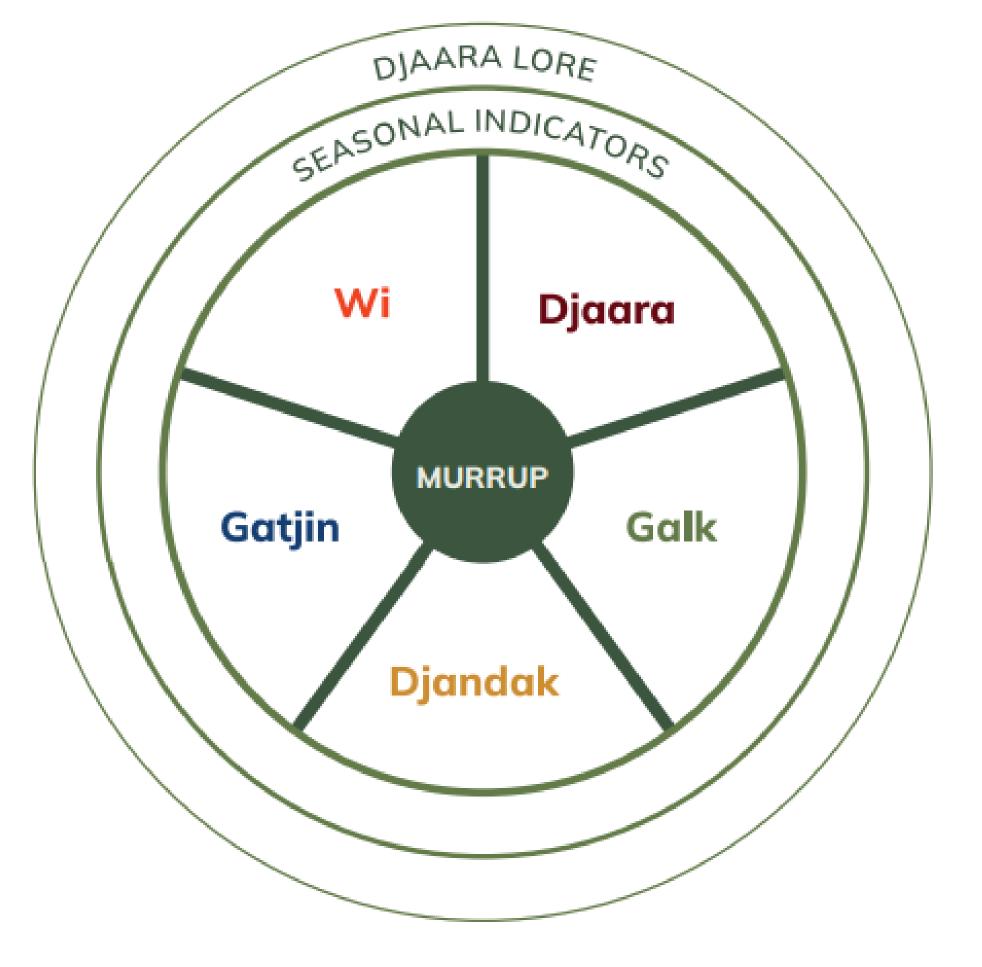


Figure 3 Forest Gardening in practice

"Everything is required for the lifecycle of the forest"



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The cultural landscape required ongoing care, or is unwell & requires actiion to heal

Being on Djandak, continuosly listening to and responding to Country's changes

Listen to and feel Djandak, observe seasonal indicators on Country

Djaara able to practice culture, ceremony & share knowledge

The Djandak's cultural landscape is healthy and culturally recognisable

Forest Gardening Toolkit is identified to heal and /or manage Djandak

The identified toolkit is planned, applied & monitored

Figure 4 The Forest Gardening Cycle



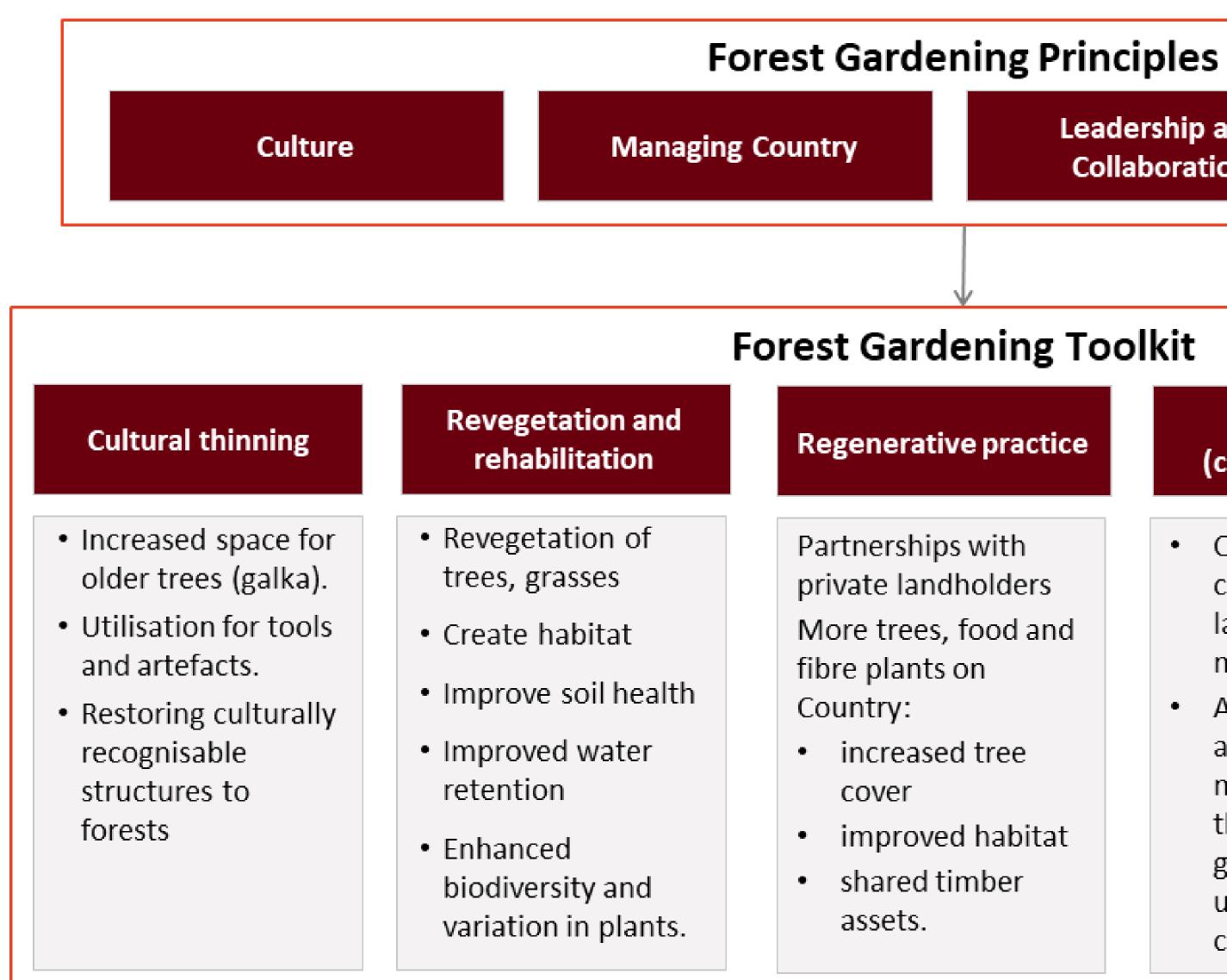
"Where Country is healthy, it's a light touch, don't want to change too much... The Country is respected and acknowledged for it is doing and being. Where Country is sick, the extent and type of intervention might need to be greater until Country heals"







Djaara Forest Gardening Vision: When Djandak is thriving, Djaara are thriving





Leadership and Collaboration

Economic Empowerment

ve practice	Djandak Wi (cultural burning)	Gatjin (water)
es with sholders food and on ed tree ed habitat imber	 Cultural tool for ceremonial and landscape management. A low, cool fire applied in a mosaic. Improve the health of grassy understoreys and canopies. 	Holds culture through creation stories, trade routes, songlines and connection to cultural heritage. Provides nutrients, vital aspect of habitat.



Northern Djaara Country – Djandak Wi





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Central Djaara Country – Gatjin & Galk Galk





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Strategic Approach

- **33 Objectives and 87 Actions for**
- implementing Forest Gardening,
- organized into the following themes:
- **Djaara Leadership**
- **Djaara Partnerships**
- **Djaara Knowledge and Capacity**
- **Djaara Economic Development**







Seven priority food & fiber species for Djaara

Djaara name	Common name & sci
Buwatj	Kangaroo grass - The
Dhurung wurkuk	Pale flax lily - Dianella
Gitjawil matom	Chocolate lily - Arthrop
Murna / Murnong	Yam daisy - Microseris
Witji	Basket grass - Loman
Vanilla Lily	Arthropodium milleflor
Spreading flax lily	Dianella longifolia



eientific name

- emeda triandra
- a revoluta
- podium strictum
- is lanceolata
- ndra longifolia
- rum



Seven priority food & fiber species for *Djaara*

Murnong, Pale Flax Lily, Vanilla Lily, Chocolate Lily - The tubers, growing just below the soil surface, are easy to harvest, and Indigenous collected great quantities with ease.

Kangaroo Grass - Making Bread, flour or porridge. The stems are also used for String, mainly for fishing nets or if kangaroo Sinew is not available for tools.

Basket Grass - Women gathered the smooth strap-shaped leaves from the water's edge to make baskets. They split each rush, tied them in bundles to be soaked allowing the fibres to become pliable for weaving. Spiny-headed Matrush. Flowers provided nectar.







Some important trees for Djaara

Blackwood - The fine hard wood of this wattle made strong spear-throwers, boomerangs, clubs and shields in parts of Victoria. People soaked the bark in water to bathe painful joints. The inner bark was used to make string.

Cherry Bollart - Similar usage to Blackwood but also was used for food (when the cherry blooms) and ceremonial smokings or initiations.

Wattle - Wood used to make stone axe handles. Gum dissolved in water to make a mild sweet drink and also mixed with ash for use as resin

Sheoak - Wood used for Shields, Bark use for bowls to transport food, store/eat food or to store material; Furs, Resins, Sinew, Stone for tools or Stone tools/blades/scrapers.









Galk Galk Cultural Research

Djaara cultural research within our forest to recover and to reimagine what was lost.

- How Djaara utilised Forest.
- Djaara Land use of Forest.
- Flora and Fauna uses and farming.
- Incorporate Djaara Cultural Knowledge and methodologies into Country.
- Land History and impact on Country.

Djaara Within Wombat

In In the 1830s, European settlers began arriving in the region during the period of colonization. They saw the fertile lands and abundant natural resources, leading to the establishment of farms, logging activities, and various settlements. The European presence had a significant impact on the Traditional Owners, as their traditional way of life was disrupted and displaced.

• Djaara, Dja Dja Wurrung Peoples had had a deep connection with the land, and their way of life revolved around sustainable land use and resource management. DJAARA land use within the Wombat State Forest was characterised by a close relationship with nature and a profound understanding of the local environment.







Djaara Within Wombat

Hunting and Gathering: The Wombat State Forest provided abundant resources for food, medicine, and tools. Djaara hunted native animals such as kangaroos, wallabies, possums, and emus for fat, meat, and fur. They also gathered edible plants, seeds, nuts, and tubers found in the forest, supplementing their diet with a diverse range of natural produce.
Cultural Practices: The forest held significant cultural and spiritual importance for the Djaara. Ceremonial sites, rock art, and other cultural markers would be present in the area, demonstrating the deep spiritual connection that Djaara had with the land. These sites served as places for storytelling, initiation rituals, and other sacred practices.

• Resource Management: Djaara management practices involved controlled burning of the undergrowth to promote the growth of certain plants, encourage the return of certain animal species, and reduce the risk of more severe wildfires. These traditional burns were essential in maintaining a balanced and healthy ecosystem.

• Shelter and Tools: The forest provided materials for constructing shelters, such as bark and branches from trees, as well as materials for crafting tools and weapons.

• Seasonal Movement: Djaara moved within their borders throughout the year in response to seasonal changes and resource availability. This movement allowed them to make the most of the various resources available in different parts of the forest during different times of the year.











Identifying trial sites & partnerships

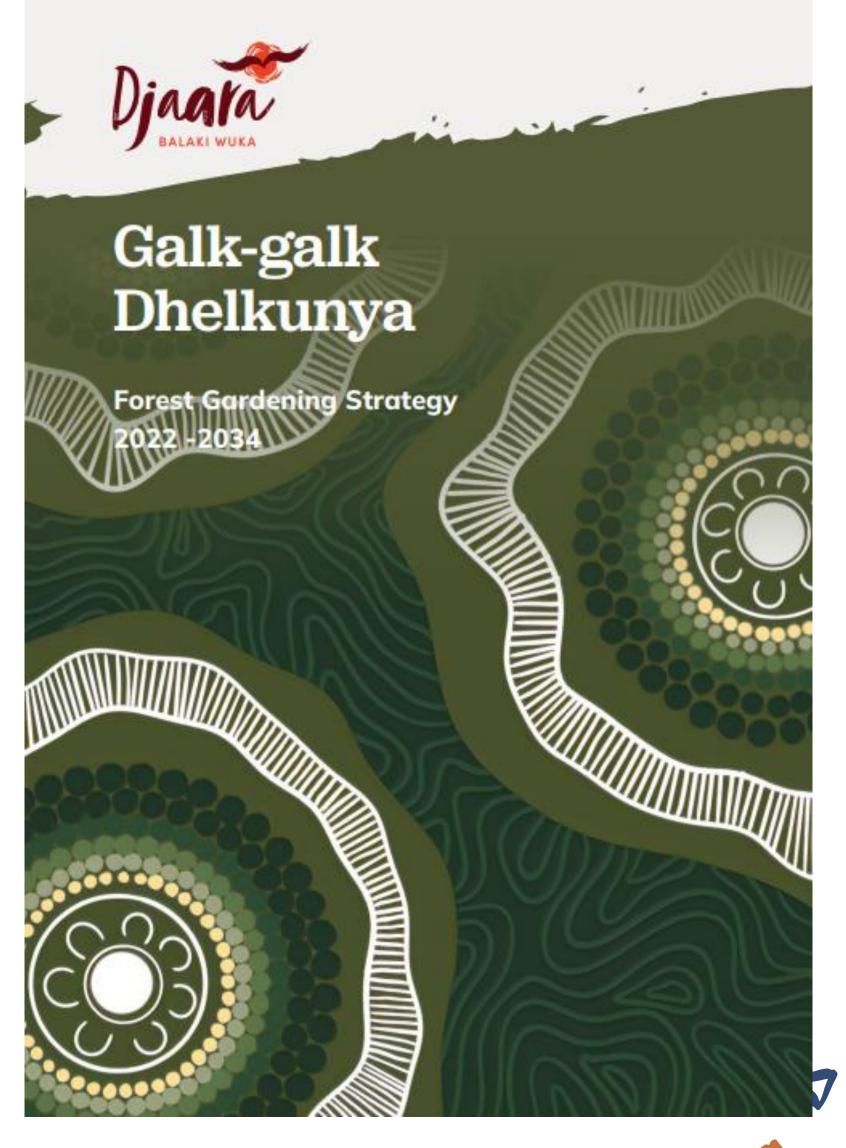
Short term priority to trial Forest Gardening tools across Djandak:

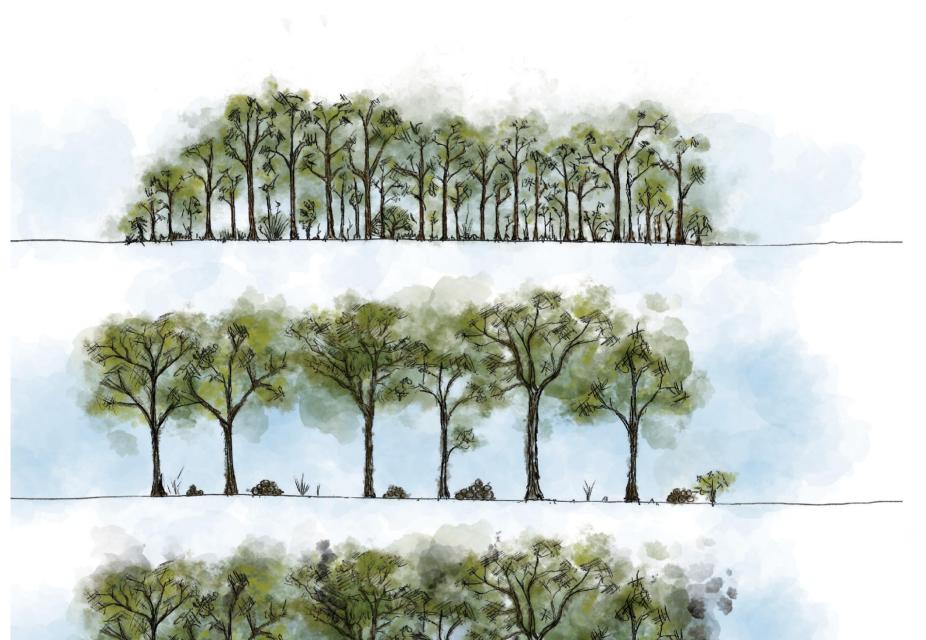
- Different types of Country
- Different land tenure arrangements
- Different levels of health (cultural & ecological)
- Different threats (e.g. climate change)
- Different combinations of tools and interventions

Forest Gardening Vision for Djandak

- 1. Djaara on Country
- 2. Cultural thinning across forests on *Djandak*
- 3. Djandak Wi burns ongoing
- 4. Protecting cultural heritage
- 5. Protecting & restoring **rivers/waterways**
- 6. Restoring upside Country from mining & forestry
- 7. Revegetation, plantings of culturally important trees and plants (e.g. grasses and wattles)
- 8. Storytelling (signage, events, community engagement)
- Monitoring, learning & adaptive management 9.







1. Forests on Djandak – mining & forestry legacy

3. Djaara cultural burns

4. Culturally recognisable open grassy woodland



2. Djaara conducts cultural thinning of forest Country & revegetation of cleared and upside-down Country





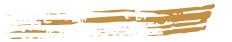
Wombat Forest – Managing Country after a Storm



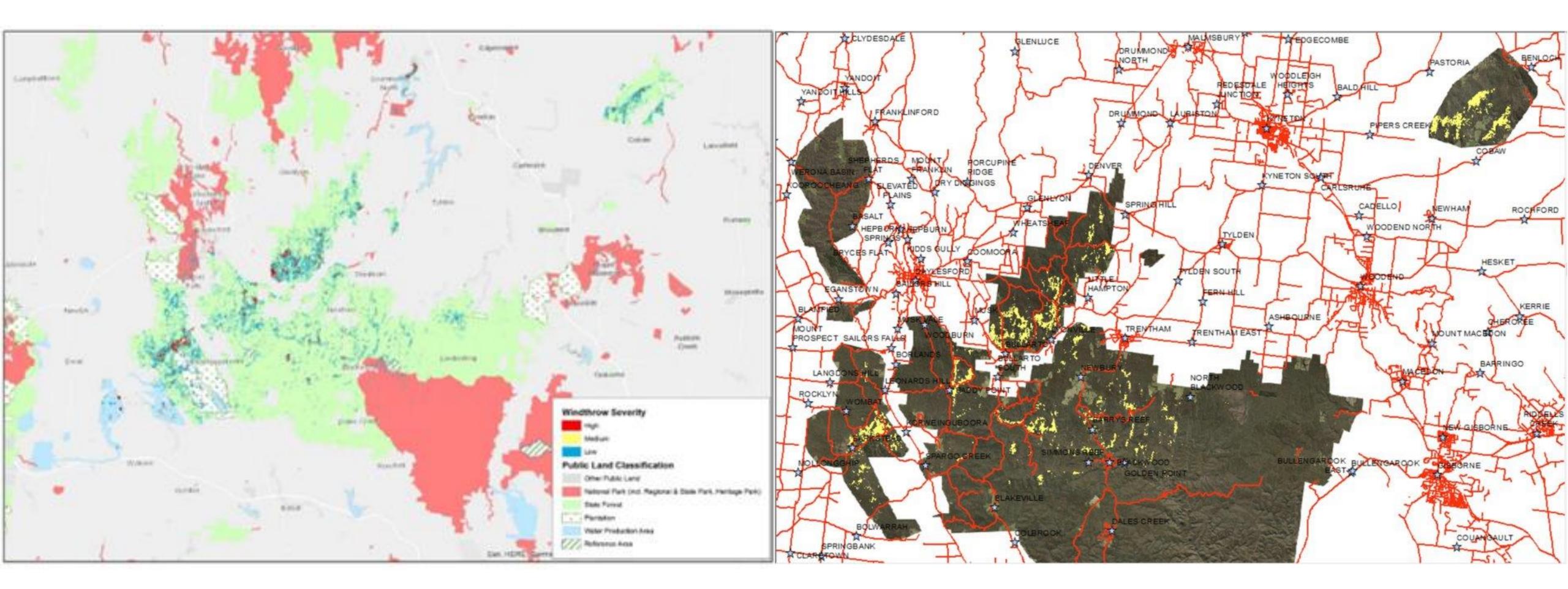


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Wombat Forest – Managing Country after a Storm







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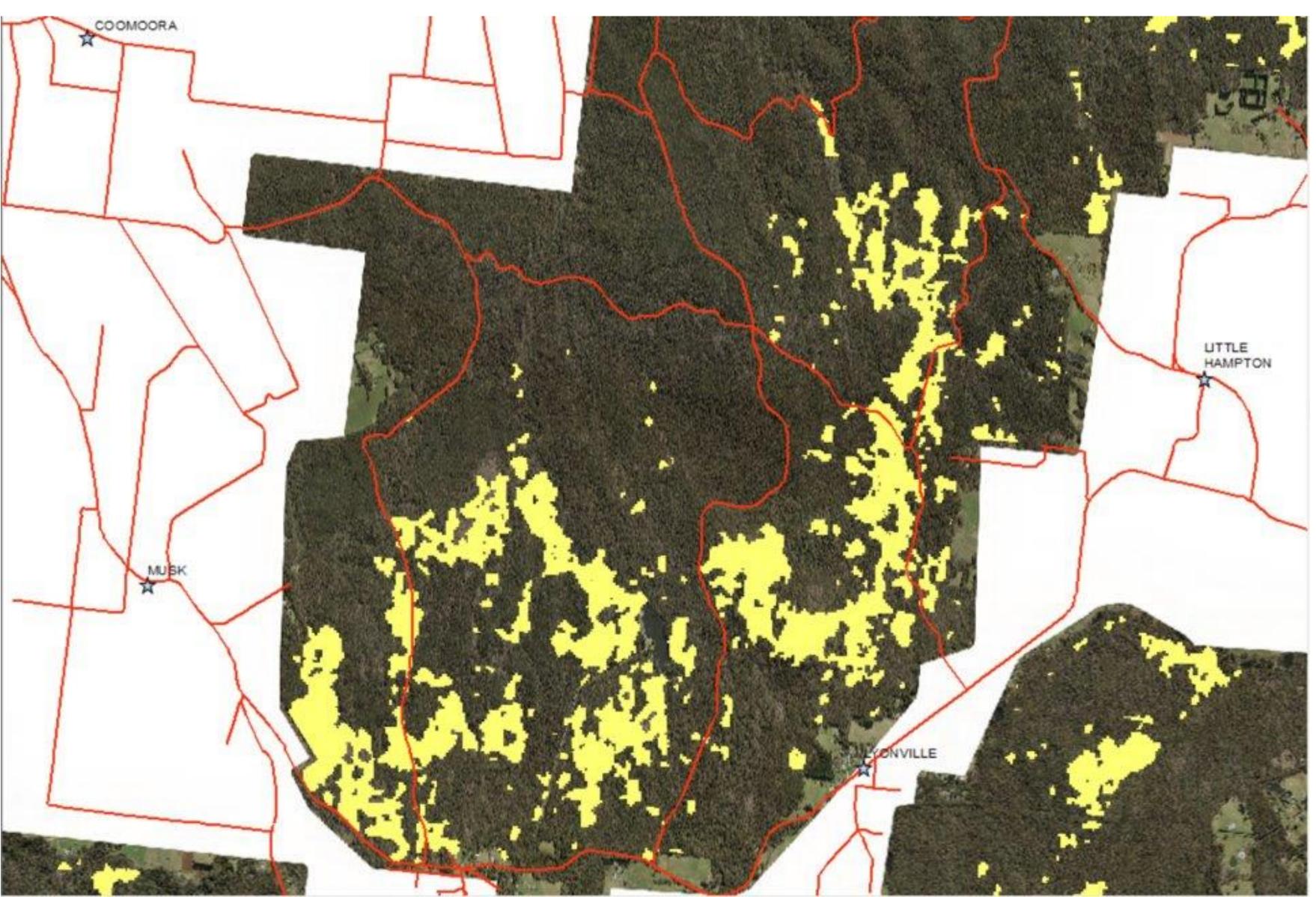






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Site 1 – Babbingtons Hill, Wombat Forest



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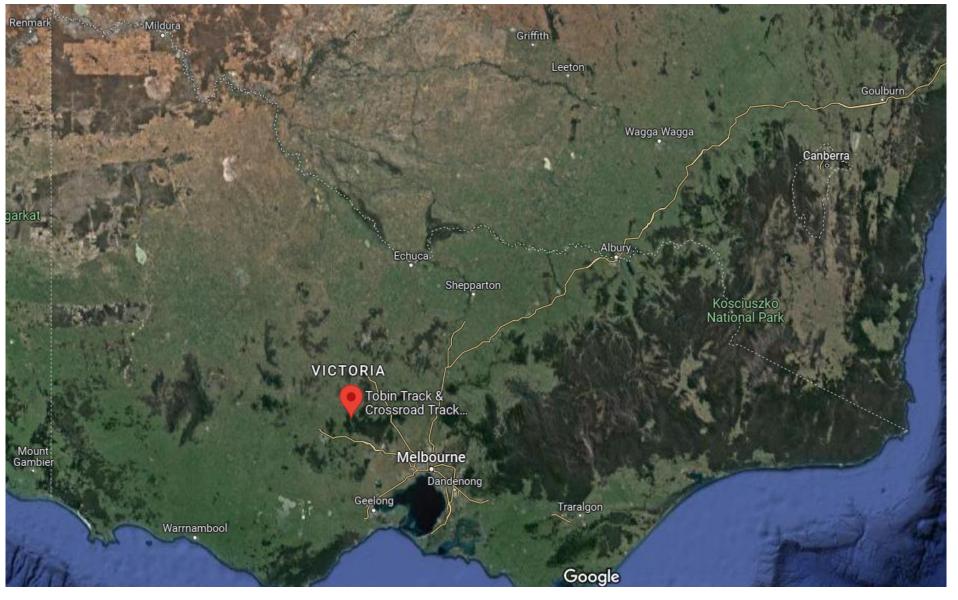


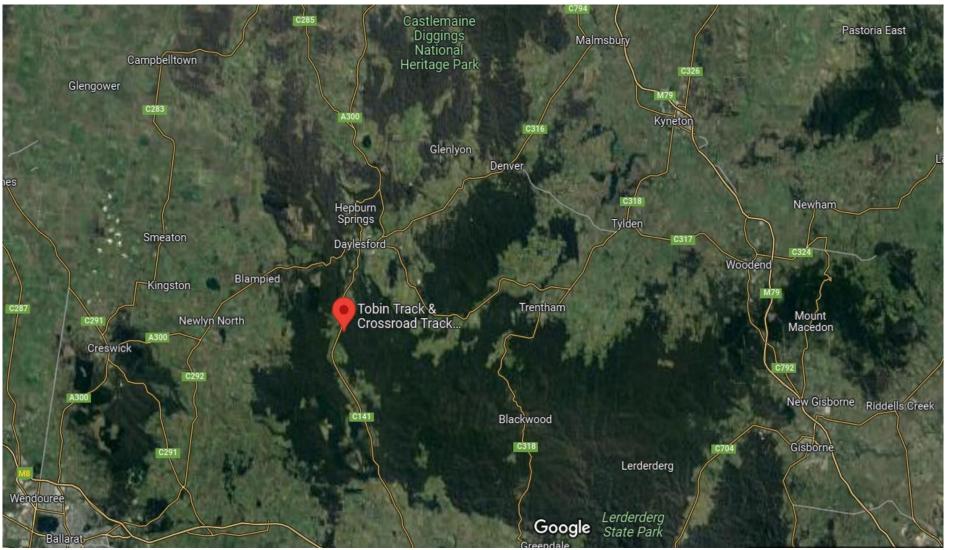






Site 2 Tobin Track - Leonards Hill





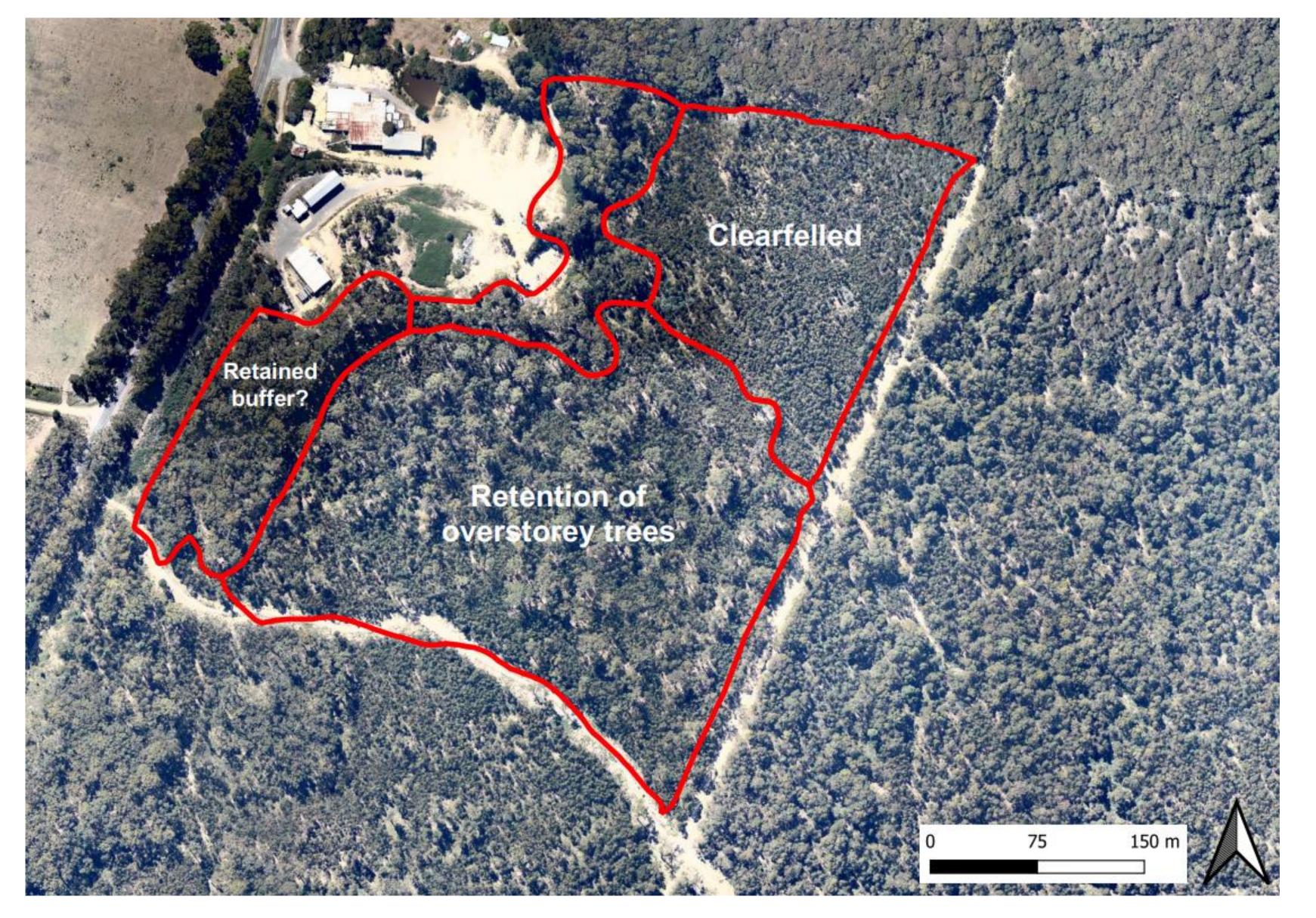








Site 2 Tobin Track - Leonards Hill







Site 2 Tobin Track - Leonards Hill

















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Community Engagement



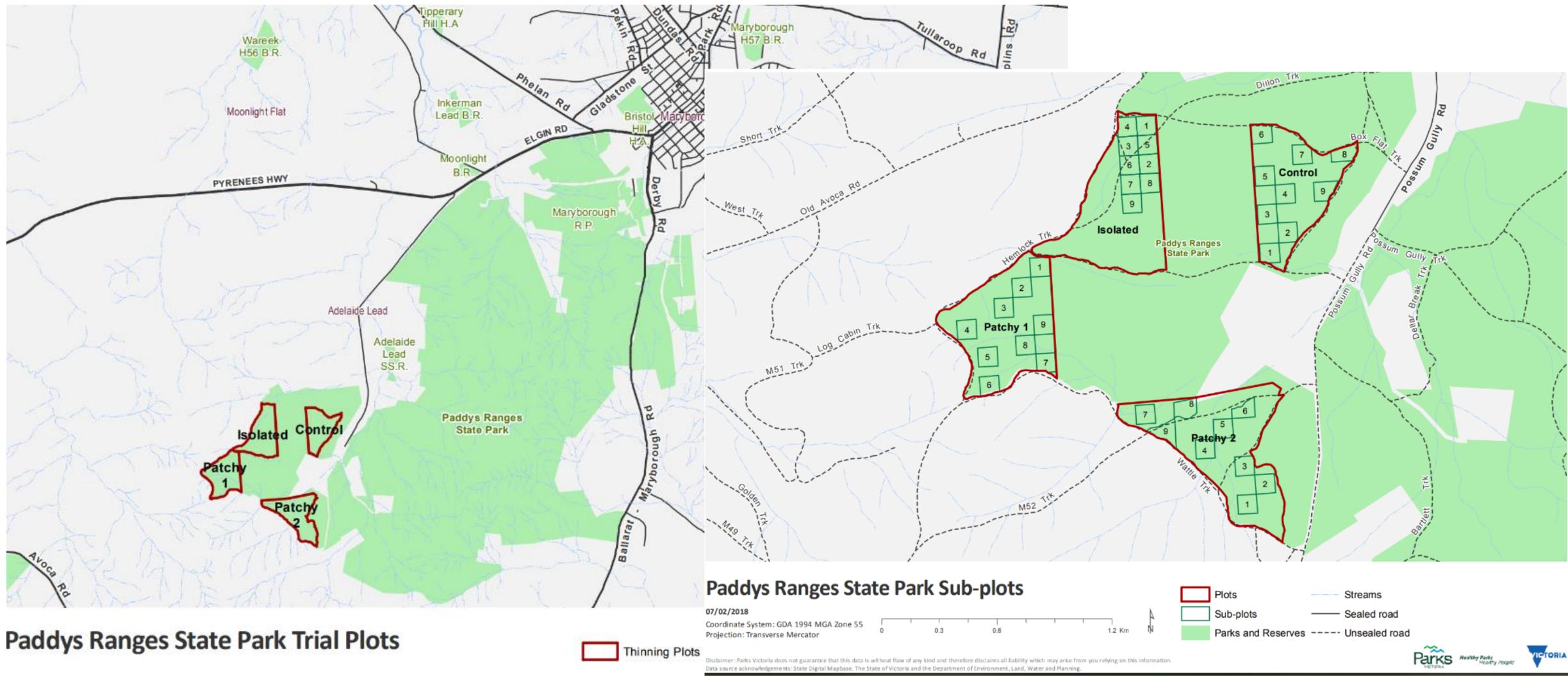








Site 2 Paddy's Ranges State Park - Maryborough





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Dumarr (Thank you)!

Managing forest Country Yarn -Sharing challenges -Sharing successes -How can the forestry sector support First Nations management

