**Aboriginal and shared heritage themes at a glance**

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| Theme 1: Living on Country | This theme addresses activities that relate to traditional Aboriginal life and the ways in which to the extent that this was continued and adapted following the arrival of foreign settlers, including knowledge about the sourcing of food and water and the structures of social and cultural life, such as ceremonies, cultural practices, trade routes and belief systems. |
| Theme 2: Making contact with newcomers | This theme addresses Aboriginal people’s experiences relating to early contact with newcomers from the early 1800s. It recognises early agreements and ‘treaties’ relating to the access to and use of land and fresh water, as well as the experience of conflict and violence, and the trade and exchange of goods. |
| Theme 3: Defending Country | This theme addresses the experience of conflict between Aboriginal people and the European newcomers; European contact and colonisation in turn increased intra and inter conflict between Aboriginal groups due to competition over resources. It relates to the kinds of places where conflict has been planned or executed; and may include sites that are remembered and memorialised. It may also include places where Aboriginal people have been punished, imprisoned, executed and buried as a result of that conflict. |
| Theme 4: Segregation, incarceration and institutionalisation | This theme addresses the experience of being forcibly removed from Country and made to live on reserves, mission and protectorate stations, as well as the incarceration of children in orphanages and industrial and reform schools in the nineteenth century. It also relates to people being committed to lunatic asylums and being imprisoned in local gaols and lock-ups and in large institutions such as Pentridge. These changes were not always accepted without protest (see Theme 8). |
| Theme 5: Collecting and exhibiting Aboriginal cultural material, and its repatriation | This theme addresses the collecting and removal of Aboriginal cultural material and Ancestral remains by settlers, collectors and archaeologists, and the display of this material in local and State institutions, and the display of Aboriginal people themselves as ‘exhibits’. Some of the specific place examples of this theme are outside of Victoria. Aboriginal ‘keeping places’ offer a contemporary, Aboriginal-initiated and controlled alternatives, and may contain items repatriated from local and State collecting institutions. |
| Theme 6: New types of work | This theme addresses the wide range of work — paid and unpaid, permanent and transient — that Aboriginal men, women and children were involved in after the arrival of Europeans and through the twentieth century. It covers a wide range of activities across different industries and services, including police work, playing for sporting clubs and military service. |
| Theme 7: Expressing cultural and spiritual life | This theme recognises Aboriginal cultural and spiritual life in Victoria, which relates to a variety of place types, including meeting and camping places, spiritual places, ceremonial sites, ‘remembering’ places, and places of education. This theme recognises that cultural life is not a traditional, static concept but reflects dynamism and adaptiveness, and embraces both tangible and intangible values. It includes pre-contact places where connections continue, and post contact places. |
| Theme 8: Taking political action and overcoming disadvantage | This theme addresses the wide range of ways and means that Aboriginal people have taken political action against the loss of Country and civil rights since the arrival of Europeans. This theme also addresses the means by which Aboriginal people gained some measure of assistance through housing, welfare, legal and other support services, through political action and the efforts of both Aboriginal and non-Aboriginal people. This support has been public, private, and church-related. |
| Theme 9: Remembering and rediscovering the past | This theme refers to the ways in which the Aboriginal past has been remembered and rediscovered. It acknowledges the existence of multiple narratives about an event in the past, especially where memory is contested and aspects of the past denied. |

**Thematic Framework**

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| **1.0 Living on Country** | |
| This theme addresses activities that relate to traditional Aboriginal life and to the extent that this was continued and adapted following the arrival of foreign settlers, including knowledge about the sourcing of food and water and the structures of social and cultural life, such as ceremonies, cultural practices, trade routes and belief systems. | |
| **Sub-themes** | **Examples of place types** |
| 1.1 Ceremony and celebration  1.2 Dwelling places  1.3 Managing land and water  1.3 Harvesting resources  1.4 Relationships with other clans and tribes  1.5 Travelling and trading | * Places where the work of creation ancestors are revealed; increase sites; spiritual and mythological sites * Ceremonial sites * Camping places * Middens * Travel, trade and communication routes and landmarks * Evidence in ecological systems/vegetation patterns (e.g. use of fire) * Stone houses * Scarred trees * Burial places and cemeteries * Axe grinding grooves * Rock art sites * Stone arrangements * Mounds (used for a range of purposes including ground ovens and burials) |
| **2.0 Making contact with newcomers** | |
| This theme addresses Aboriginal people’s experiences relating to early contact with newcomers from the early 1800s. It recognises early agreements and ‘treaties’ relating to the access to and use of land and fresh water, as well as the experience of conflict and violence, and the trade and exchange of goods. | |
| **Sub-themes** | **Examples of place types** |
| 2.1 Encounters  2.2 Negotiating access to country  2.3 Acting as guides  2.4 Kidnappings and violence  2.5 Exchange  2.6 The transmission of new illnesses | * Camping places * Landing sites * Other early contact sites * Kidnap and conflict sites * Treaty or agreement sites |
| **3.0 Defending Country** | |
| This theme addresses the experience of conflict between Aboriginal people and the European newcomers; European contact and colonisation in turn increased intra and inter conflict between Aboriginal groups due to competition over resources. It relates to the kinds of places where conflict has been planned or executed; and may include sites that are remembered and memorialised. It may also include places where Aboriginal people have been punished, imprisoned, executed and buried as a result of that conflict. | |
| **Sub-themes** | **Examples of place types** |
| 3.1 Conflict  3.1 Frontier warfare | * Massacre sites * Memorials to massacres * Conflict sites * Strategic sites (e.g. Stony Rises) * Government military posts (e.g. at river crossings on Sydney–Melbourne Road Refuges and attack bases) * Places of punishment or execution * Burial places   Protectorates and missions as for protection from frontier violence |
| **4.0 Segregation, incarceration and institutionalisation** | |
| This theme addresses the experience of being forcibly removed from Country to live on reserves, mission and protectorate stations, as well as the incarceration of children in orphanages and industrial and reform schools in the nineteenth century. It also relates to people being committed to lunatic asylums and being imprisoned in local gaols and lock-ups and in large institutions such as Pentridge. These changes were not always accepted without protest (see Theme 8). | |
| **Sub-themes** | **Examples of place types** |
| 4.1 Being dispossessed of traditional Country  4.2 Relying on rations  4.3 Punishment (under British law) and incarceration  4.4 Being forcibly moved to missions, reserves and protectorate stations  4.8 Denied use of lore and language  4.9 Imposing Christianity (settlers)  4.10 Making items to sell, e.g. baskets  4.11 Forced removal of children from their families in 20th century (e.g. holiday camps, Stolen Generation) | * Court houses * Gaols and lock-ups * Public execution sites * Missions * Protectorate stations * Ration depots * Honorary correspondents’ depots * Mission schools * Mission churches * Orphanages and children’s homes * Hospitals and benevolent asylums * Lunatic asylums * Industrial schools * Convents * Fringe camps |
| **5.0 Collecting and exhibiting Aboriginal cultural material, and its repatriation** | |
| This theme addresses the collecting and removal of Aboriginal cultural material and Ancestral remains by settlers, collectors and archaeologists, and the display of this material in local and State institutions, and the display of Aboriginal people themselves as ‘exhibits’. Some of the specific place examples of this theme are outside of Victoria. Aboriginal ‘keeping places’ offer a contemporary, Aboriginal-initiated and controlled alternatives, and may contain items repatriated from local and State collecting institutions. | |
| **Sub-themes** | **Examples of place types** |
| 5.1 Collecting Aboriginal cultural material  5.2 Being put on public display  5.3 Being represented in museum exhibits and cultural collections  5.4 Repatriation of cultural material  5.5 Appropriation of art/ music/ artefacts by non-Aboriginal people  5.6 Developing and managing collections of Aboriginal cultural material | * Local history museums * State collection institutions * University collections (scientific & anthropological) * Private collections * National collections * International collections * Sites of reburial of cultural material * Keeping Places |
| **6.0 New types of work** | |
| This theme addresses the wide range of work — paid and unpaid, permanent and transient — that Aboriginal men, women and children were involved in after the arrival of Europeans and through the twentieth century. It covers a wide range of activities across different industries and services, including police work, playing for sporting clubs and military service. | |
| **Sub-themes** | **Examples of place types** |
| 6.1 Working with whalers and sealers  6.2 Working in the pastoral industry  6.3 Working in forest industries  6.4 Working as police  6.5 Tracking  6.6 Exploring  6.7 Domestic service (private homes and hotels)  6.8 Gold-mining  6.9 Farming  6.10 Fruit-picking  6.11 Institutionalised work  6.12 Prison labour  6.13 Wattle-barking  6.14 Salt works  6.15 Tour guiding/ interpreting cultural heritage places  6.16 Prostitution  6.17 Playing cricket  6.18 Playing football  6.19 Railway work  6.20 Military service | * Whaling and sealing camps * Pastoral stations / outstations / homesteads * Sawmills and forests * Native Police reserves * Police paddocks * Police barracks * Mission farms * Non-mission farms * Hops gardens * Forests and timber reserves * Mines or mining areas and quarries * Factories, laundries, kitchens * Railways * Hospitals * Schools * Prisons * RSLs * Military establishments * Armaments manufacturing * Aboriginal cooperatives and community organisations |
| **7.0 Expressing cultural and spiritual life** | |
| This theme recognises Aboriginal cultural and spiritual life in Victoria, which relates to a variety of place types, including meeting and camping places, spiritual places, ceremonial sites, ‘remembering’ places, and places of education. This theme recognises that cultural life is not a traditional, static concept but reflects dynamism and adaptiveness, and embraces both tangible and intangible values. It includes pre-contact places where connections continue, and post contact places. | |
| **Sub-themes** | **Examples of place types** |
| 7.1 Respecting and acknowledging spiritual places  7.2 Maintaining ceremonial practices  7.3 Adopting and adapting Christianity  7.4 Commemorating the past  7.5 Honouring significant people  7.6 Performing (music, dance, song, film)  7.7 Producing art and crafts  7.8 Engaging the tourist (eg art sales and boomerang throwing)  7.10 Maintaining communities  7.11 Connecting with Country  7.12 Participating in sport both as competitors and spectators  7.13 Educating | • Sacred places  • Churches  • ‘Teaching places’  • Aboriginal schools  • Monuments  • Scarred trees  • Cultural centres and keeping places  • Places of cultural exchange  • Rock art sites  • Meeting / gathering places  • Campsites  • Public housing estates  • Recreation reserves  • Aboriginal Co-operatives  • Schools and universities  • Aboriginal places co-opted for mainstream tourism |
| **8.0 Taking political action and overcoming disadvantage** | |
| This theme addresses the wide range of ways and means that Aboriginal people have taken political action against the loss of Country and civil rights since the arrival of Europeans. This theme also addresses the means by which Aboriginal people gained some measure of assistance through housing, welfare, legal and other support services, through political action and the efforts of both Aboriginal and non-Aboriginal people. This support has been public, private, and church-related. | |
| **Sub-themes** | **Examples of place types** |
| 8.1 Fighting for land  8.2 Being granted use of Crown reserves  8.3 Selecting land (1860s)]  8.4 Fighting for civil rights  8.5 Taking industrial action to campaign for equal pay (KY)  8.6 Achieving positive political change  8.7 Achieving self-determination (eg native title, land management, control over Aboriginal organisations and policies)  8.8 Fighting racism  8.9 Establishing health and welfare organisations, and legal services (by non-Aboriginal community)  8.10 Public housing  8.11 Building homes  8.12 Education | * Aboriginal organisations * Sites of protest * Fringe camps * Co-operatives (organisations and buildings) * Farming properties associated with self-determination * Meeting places associated with advocating the rights of Aborigines * Health services * Public housing estates * Other government provisions for housing * Any private housing programs? * Community service centres * Welfare and support services |
| **9.0 Remembering and rediscovering the past** | |
| This theme refers to the ways in which the Aboriginal past has been remembered and rediscovered. It acknowledges the existence of multiple narratives about an event in the past, especially where memory is contested and aspects of the past denied. | |
| **Sub-themes** | **Examples of place types** |
| 9.1 Repatriation grounds  9.2 Erecting monuments and memorials  9.3 Remembering historic events  9.4 Re-enacting historic events  9.5 Protesting against past wrongs  9.6 Repatriation of cultural material and Ancestral remains  9.7 Recognising the significant contribution of Aboriginal people  9.8 Recognition of Aboriginal people as Traditional Owners and First Peoples | * Monuments and memorials * Places of execution * Significant trees * Protest sites * Burial sites and lone graves * Public cemeteries * Burial grounds at former missions, reserves and protectorates * Police paddocks * Places associated with significant people * Sandhill burial sites * Private homestead burial grounds * Camp sites of Aboriginal leaders (e.g. Birchip) |

**Relationship to Victoria’s Themes**

The table below indicates the relationship between the themes developed for the present project and *Victoria’s Framework of Historical Themes*. Strong relationships are indicated by a solid circle ⚫, moderate relationships by an open circle ⭘, and minor relationships by a small diamond 🞟

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| Thematic Framework (present project) | Victoria’s Framework of Historical Themes | | | | | | | | |
| 1 Shaping Victoria’s environment | 2 Peopling Victoria’s places and landscapes | 3 Connecting Victorians by transport &communications | 4Transforming and managing land and natural resources | 5 Bulding Victoria’s industries and workforce | 6 Building towns, cities and the garden state | 7 Governing Victorians | 8 Building community life | 9 Shaping cultrual and Creative life |
| 1: Living on Country |  | ⚫ 2.1 | ⭘ | ⚫ 4.1 |  |  |  | ⚫ 8.1 |  |
| 2: Making contact with newcomers |  | ⚫ 2.4 |  |  |  | ⭘ 6.1 |  |  |  |
| 3: Defending Country |  |  |  | ⭘ 4 |  | ⭘ 6 |  |  |  |
| 4: Segregation, incarceration and institutionalisation |  |  |  |  |  | ⚫ 6.8 |  |  |  |
| 5: Collecting and exhibiting Aboriginal cultural material, and its repatriation |  |  |  |  |  |  | ⚫ 7.5 | ⚫ 8.5 |  |
| 6: New types of work |  |  |  | ⚫ 4 | ⚫ 5 |  |  |  | ⚫ 9.1 |
| 7: Expressing cultural and spiritual life | ⭘ |  |  |  |  |  | ⚫ 7.2 | ⚫ 8.1 |  |
| 8: Taking political action and overcoming disadvantage |  | ⭘ 2.8 |  |  |  |  |  | ⚫ 8.3-8.6 |  |
| 9: Remembering and rediscovering the past |  |  |  |  |  |  |  | ⚫ 8.5 |  |