

Community Living Association Inc

POLICY AND PROCEDURES

RECONCILIATION

POLICY

CLA recognises and respects the special place, culture and contribution of Aboriginal and Torres Strait Islander peoples as the First Australians.

PROCEDURE

Recognition of First Australians

CLA will formally acknowledge Aboriginal custodianship through 'Welcome to Country' and/or 'Acknowledgment of Traditional Owners' as appropriate at significant CLA events (e.g. AGM).

Where possible CLA will engage local Aboriginal elders to perform the 'Welcome to Country'.

If a local Aboriginal elder is not available to perform 'Welcome to Country' then a person associated with CLA will perform an 'Acknowledgment of Traditional Owners'.

[Acknowledgment Primer - Attached]

CLA will include this policy statement as a preface in all CLA publications.

In recognition of Aboriginal and Torres Strait Islander history and culture, CLA will display materials in our public areas about the history and culture of Aboriginal people and the history of first contact with white settlers relating to our local area of North East Brisbane.

[North East Brisbane History – Attached]

Responsibility:

CLA acknowledges the significant social disadvantage that the colonisation of Australia has meant for Aboriginal and Torres Strait Islander Australians.

Consistent with its mission, goals and service parameters, CLA will work with both Aboriginal and Torres Strait Islander Australians and non-indigenous Australians to re-dress those disadvantages through individual support, group support, and collaborative activities.

CLA will encourage and support staff in Aboriginal and Torres Strait Islander cultural training, reconciliation yarning circles, and the like, in recognition that this understanding of and connection with local Aboriginal and Torres Strait Islander people increases the accessibility and appropriateness of service.

CLA will endeavour to build working relationships with Aboriginal and Torres Strait Islander services as appropriate when providing support to individuals and families identifying as Aboriginal and/or Torres Strait Islander.

Attachments:

- Acknowledgement Primer
- Nundah/North Brisbane History
- Aboriginal Australia Wall Map

[Moreton Bay library](#)

[CLA Framework for working with First Nations community](#)

Version Control		
Date	Changes	Status
14-12-2010	Policy created	Approved
2010-2023	Annual reviews	Reviewed
Feb 2024	Reviewed at Management Committee Meeting	Reviewed
05-02-2025	Updates to links.	Approved at Management Committee meeting
Feb.2026	Reviewed – no changes	Approved by Management Committee via flying minute 03.03.2026
Feb 2027	Next review date	

ACKNOWLEDGEMENT PRIMER

I would like to begin the [evening, meeting, etc] by acknowledging the Traditional Owners of the land on which we are gathered, and offer my respects to the Elders, both past and present.

NUNDAH/TURRBAL HISTORY

As an act of recognition of the original peoples of Nundah and North Brisbane, CLA has gathered together the accompanying documentation of occupation of the Nundah and North Brisbane area by its first inhabitants. This documentation also records first contact between the original inhabitants and European colonists.

This documentation is, of course, incomplete and as it is derived from European colonial records will be inaccurate in its depiction of the original inhabitants. We apologise for any inaccuracy and invite people to point these out to us. CLA will continue to update and add to this documentation as information becomes available to us.

- The Turrbal people are the traditional custodians of the North Brisbane area (Hall-Downs, 2010; Steel, 1983).
- Language Group – Yuggera (Hall-Downs, 2010) [see attached map]. The Yuggera language is spoken as far inland as Moggill, as far North as North Pine and South to Logan (Buchanan, 1999; Steel, 1983).
- In the Yuggera language, Nundah translates as Nyanda or Nanda and means ‘chain of water holes’ (Steel, 1983).
- A Bora Ring at the Nudgee Waterholes and a sacred burial ground at Dinah Island near the Boondall Wetlands are evidence of Aboriginal occupation and continued connection to the land (*Cultural learning at Brisbane’s Environment Centres; Early History*).
- There were a number of Bora Rings or Bools in the Nundah area pre-colonisation. This indicated a dense Indigenous population. Bora Rings are initiation sites where Indigenous males are welcomed into manhood through traditional ceremonious rituals such as circumcision, scarification, the learning of sacred songs, stories, dance and traditional law (Steel, 1983).
- There was a well-known North Brisbane Turrbal Tribe situated at Yorks Hollow. Yorks Hollow was a gully that passed through Victoria Park and the RNA Showgrounds. This Indigenous campsite was traditionally known as Barrambin and was famously known and nicknamed by European missionaries/settlers as the Duke of Yorks Clan (Steel, 1983). Duke Street and York Street in Nundah are connected to this campsite.
- Lutheran German Missionaries known as the Gossner Missionaries settled in Nundah in 1838. This was the first free European settlement in Queensland and was called German Station. They later renamed the area Zion Hill (*Early History*). They established their mission close to major Indigenous pathways in order to convert the Aboriginal people to Christianity. The Missionaries attempted to break down these Indigenous tribes’ nomadic habits and instil in them their faith, values and agricultural principles (*Early History*; Steel, 1983).
- The Indigenous Tribes in the area began to desert the mission and started to raid the mission’s potato crops at night. The Missionaries in turn armed sentries and posted them in the fields. There are existing accounts of them opening fire on Turrbal and Ningy-Ningy Tribes for taking food (Steel, 1983).
- In 1844 the mission was closed as Christianity had not been successfully received by the local Indigenous population. The Missionaries accused Indigenous people of being too interested in the “Dreamtime than in God” (Steel, 1983).

References

- Buchanan, R. (1999). *Logan: Rich in history, young in spirit*, [web page], viewed 10 November 2010, <http://www.logan.qld.gov.au/nr/rdonlyres/ade671ef-0b37-4ca6-9b66-501c36bf0324/0/richinhistoryaboriginalculture.pdf>
- Cultural learning at Brisbane's Environment Centres*, [web page], viewed 09 December 2010, http://www.brisbane.qld.gov.au/2010%20Library/2009%20PDF%20and%20Docs/4.Environment%20and%20Waste/4.4%20Bushlands%20and%20waterways/bushland_and_waterways_cultural_learning_program_2010.pdf
- Early History*, [web page], viewed 04 January 2010, http://www.northgateway.org/home_earlyhistory.html
- Hall-Downs, L. (2010). *Mountains to Mangroves*, [web page], viewed 10 November 2010, http://www.mountaintomangroves.org/m2m/01_cms/details.asp?ID=118
- Steel, J. G. (1983). *Aboriginal Pathways in Southeast Queensland and the Richmond River*. St Lucia: University of Queensland Press. <https://library.moretonbay.qld.gov.au/cgi-bin/spydus.exe/ENQ/WPAC/BIBENQ?SETLVL=&BRN=37658>

Aboriginal Australia Wall Map

