Aboriginal & Torres Strait Islander Cultural Protocol Guidelines   2021

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Important Note

These Guidelines are a continual work in progress. They are a guide and do not claim to be the best or only way of doing things. We welcome feedback from Aboriginal people and Torres Strait Islanders and will continually update this guide accordingly.

Version	Date Approved	Approved by	Resolution No.	Review Date
1	17 November 2014	Council	486	November 2019
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Acknowledgement

The content of this document has been informed by the work of Federal and State Government Departments and institutions, NSW Councils, and Third Sector organisations who have published material on Aboriginal and Torres Strait Islander cultural protocols.

Thanks and appreciation is given to all those organisations for making these guidelines possible.

Contents

1.0 Introduction

These guidelines have been developed to assist anyone who wishes to work with Aboriginal people and/or Torres Strait Islander people in the North Sydney community. They help users engage and relate to Aboriginal people and Torres Strait Islanders in culturally appropriate ways by providing an understanding of their most important cultural protocols.

Cultural protocols are the accepted customs, lore, values that are important to a particular cultural group. They also include protocols and procedures that guide traditional knowledge and expressions, including how cultural knowledge is recorded, used and disseminated. Ceremonies and protocols are important to Aboriginal Peoples

Cultural Protocols are an important part of all cultures which help ensure people behave and interact in a respectful and appropriate manner. Understanding and observing Aboriginal and Torres Strait Islander cultural protocols helps:

- demonstrates recognition of Aboriginal and Torres Strait Islander people's unique position as Australia's first people;
- presents ideal ways to proceed when researching, interviewing, or conducting work or events;
- eliminate misunderstandings;
- mend, build and strengthen current and future relationships;
- demonstrate a new awareness and respect for the cultural group; and
- value the contribution that Aboriginal people and Torres Strait Islanders provide to the cultural, social, environmental and economic development of the community.

This is particularly important for Aboriginal and Torres Strait Islander people as much of their culture has been taken and forbidden, a direct result of previous policies of government. Rebuilding and acknowledging Aboriginal and Torres Strait Islander culture is vital in building strong and equal partnerships with the first peoples of Australia.

North Sydney Council has a proud history of respecting Aboriginal and Torres Strait Islander culture since the 1990s when the Aboriginal flag was flown from Council and a formal apology was offered to the Stolen Generations. Council delivers a broad range of Aboriginal cultural events and activities and acknowledges significant days on the Aboriginal Calendar.

These guidelines serve to support individuals to undertake their own research and consultation with Aboriginal people and Torres Strait Islander people and tailor their work to ensure they meet the needs of the individuals, groups and communities concerned.

2.0   A Brief History of Aboriginal People in North Sydney

The traditional knowledge stories and language for North Sydney were not considered important by the English and were forbidden. The death and displacement of the people meant they effectively were taken. North Sydney is located opposite the location of the first European settlement in Australia in 1788, it has experienced some of the longest and most destructive impacts to Aboriginal culture. In 1789, smallpox broke out among Sydney Aboriginal clans and many of the people in the area died. Continuing waves of disease, violence and dispossession have resulted in great losses to traditional knowledge, language and culture. For this reason, identifying clan and language groups and their boundaries has become very difficult.

Archaeological evidence shows that Aboriginal people have been in North Sydney at least 5,800 years, although evidence from elsewhere suggests they are likely to have inhabited the area for thousands of years prior to this. The earliest colonial accounts suggest that there were two groups living in this area prior to the arrival of Europeans, including the Cammeraygal (Gammeraigal) (Gai-maragal) who inhabited the north-west side of Port Jackson – an area that covered the present-day North Sydney local government area.

In 1790, Governor Phillip made one of the first records of Aboriginal naming in the north Sydney area in a letter to Lord Sydney which referred to the district on the 'north-west part of this harbour' as 'Cammerra', with its 'chief' named 'Cammerragal'. The name Cammeraygal appeared on North Sydney Council's first coat of arms in the 1890s and it has remained ever since (Figure 1).

Figure 1   North Sydney Council Logo

The 'robust and muscular' Cammeraygals appeared to be one of the formidable Aboriginal groups in the Sydney area. Some of the Cammeraygal men were 'garadyigan' – doctors, skilled in healing wounds, clever men, sorcerers. Aboriginal people called the surgeons of the colony by this name. The Cammeraygal also had the best fishing grounds in the harbour.

Their demise accelerated in 1795 when 30 acres of land at Kirribilli was granted to ex-convict Samuel Lightfoot. Further land grants followed and 30 years after the arrival of the Europeans, most of Cammeraygal's land had been deeded to colonists. By the 1890's the original owners of North Sydney are believed to have been completely displaced from the area.

For a more detailed history, see *Aboriginal North Sydney – an outline of indigenous history* by Ian Hoskins (2008), available at Stanton Library.

Torres Strait Islanders

The history of Torres Strait Islanders' arrival in North Sydney is yet to be documented. Archaeologists have dated evidence of human settlement on the islands to 2,500 years ago. Torres Strait Islanders live in 18 permanent communities on 17 islands and continue to visit their traditionally owned

islands for fishing, gardening, food collecting, camping and picnicking. Eddie Koiki Mabo's lifetime battle was finally won in the Supreme Court after his death. And began native title. This battle began to keep his land that had been passed down through generations of his family.

A map of the Torres Strait Islands is shown in Figure 2.

Figure 2   Torres Strait Island Map

Source: Torres Strait Island Regional Council

Broader concepts of Aboriginal Culture

Aboriginal people believe the lands and seas were created through the actions of Dreamtime beings Where creation spirits (Ancestors) shaped the world and every natural thing in it.

Dreamtime explains the origins of the world and the beings in it. The dreaming established the rules of governing inter-relationships between the people, the land and spiritual beliefs or law.

The Aboriginal concept of time is cyclic, not linear and the present generation of Aboriginal people connect directly with the dreaming through, ritual song and dance and stories and their Country.

Part of the dreaming is Kinship, a multi-level system connecting back 16 generations. Kinship Identifies skin groups, totems, moieties and language groups.

Totems are given at birth by elders or close family members.

An animal, sea creature and bird can be a totem. Aboriginal people have a nation, family, clan totem and personal totem. A person cares for totems, teaches about them and does not eat their totem. This creates an automatic sustainability system

Totems also explain behaviour and obligations towards food sharing, shelter, marriage and importantly spiritual protection, caring for Country and sacred sites.

All Aboriginal groups across Australia had specific and detailed laws and responsibilities in relation to social interactions and to the environment, plants and animals of the land. Knowing which plants welcome fire when or how much was important. It allowed the selective moving of grazing animals. Fire was carefully managed. Bill Gammage "An ecological philosophy enforced by religious sanction"

Aboriginal peoples had an intimate knowledge of local ecosystems and used different methods, including fire, to ensure there was enough food and other resources available even during droughts and extreme weather events. The knowledge of the land along with innovative burning strategies allowed people to search for food and water efficiently and have plenty of time for leisure and to engage in complex cultural practices. It is widely recognised that Aboriginal people today are descendants of one of the oldest continuous surviving cultures in the world.

3.0   North Sydney's Aboriginal Population

North Sydney's Aboriginal population historically followed a similar trend to the rest of Australia. From the beginning, as European colonisation expanded north from Sydney, North Sydney's Aboriginal population was decimated. However, official numbers begin to increase again by the 1930's and both the Census count and the population estimate of Aboriginal and Torres Strait Islander persons have increased considerably since the 1967 Referendum in which Australians voted overwhelmingly to amend the Constitution to allow the Commonwealth to make laws for Aboriginal people and include them in the census[1]. By 1986, the Aboriginal population of North Sydney was counted to be 61 people. The table below shows North Sydney's Aboriginal population from 1986 until 2016. By tracking ABS Census[2] records over the past 30 year, we see a steady a growth in the Aboriginal population from a relatively small base.

ABS CENSUS YEAR	NUMBERS
2016	201
2011	132
2006	110
2001	97
1996	88
1991	69
1986	61

Table: North Sydney's Aboriginal population 1986-2016 ABS Census

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[1] Markham, Francis & Biddle, Nicholas, "Recent changes to the Indigenous population geography of Australia: evidence from the 2016 Census", in Australian Population Studies, Volume 2 , Issue 1, 2018, pages 1–13. See: https://www.australianpopulationstudies.org/index.php/aps/article/view/21
[2] For more information on the Census data, see: https://quickstats.censusdata.abs.gov.au/census_services/getproduct/census/2016/quickstat/IQSLGA15950

As the ABS has noted in the counting of our Aboriginal population: "Considerable caution is required in making any intercensal comparisons. In particular, it is believed that a substantial proportion of the increases reflect a growing willingness or people to identify themselves as Aboriginals or Torres Strait Islanders. There have also been some changes over the period in the form or the question asked in the Census, and improvements in collection procedures[3]".

The last ABS Census was conducted in 2016. It showed that Aboriginal and Torres Strait Islanders number 201 of North Sydney's residents, making up 0.3% of the population. There are 104 males and 97 females living in 141 households.

This is significantly lower than the average for Sydney (1.3%), NSW (2.9%) and Australia (2.8%). Coming off a small number, it is not helpful to read into characteristics of the local population. However, as a foundation, below, is provided the spread of age ranges for Aboriginal people in North Sydney[4]:

AGE RANGE	NUMBERS
0-4	21
5-9	19
10-14	18
15-19	19
20-24	21
25-29	17
30-34	16
35-39	12
40-44	11
45-49	11
50-54	9
55-59	7
60-64	5
65+	11

Table: Aboriginal people living in North Sydney 2016 ABS

For more information on the Census data and North Sydney Council's Community Profile, visit:
http://www.northsydney.nsw.gov.au/Community_Services/About_North_Sydney/Community_Profiles

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[3] See Statistics on The Indigenous Peoples Of Australia, ABS, 1301.0 - Year Book Australia, 1994
https://www.abs.gov.au/AUSSTATS/abs@.nsf/3d68c56307742d8fca257090002029cd/8dc45512042c8c00ca2569de002139be!OpenDocument
[4] ABS figures for smaller ranges does not add up to the 201 total Aboriginal population because when counts are disaggregated for statistical purposes, exact identifies are masked.

4.0 Using the Right Terminology

It is important to use the right terminology as using the wrong terminology can cause great offense. This section provides information on the do's and don'ts of using the right words.

Aboriginal & Torres Strait Islander people – Aboriginal and Torres Strait Islander people are Australia's original inhabitants. The term Aboriginal is generally not inclusive of Torres Strait Islander people and conversely the term Torres Strait Islander is not inclusive of Aboriginal people. Therefore, the preference is for them both to be referred to collectively as Australia's first peoples. To describe Aboriginal and Torres Strait Islander people as ATSI or A&TSI is offensive and not acceptable (this does not include entities such as organisations who have abbreviated their name). Similarly, use of the term '*the* Aboriginal people' or '*the* Torres Strait Islander people' should not be used as it incorrectly suggests that the people are all the same.

Aboriginal Land Council - Represent the Aboriginal affairs at regional, state or territory level. They aim to protect the interests and further the aspirations of Aboriginal communities.

Acknowledgement of Country - is a statement of recognition of the traditional custodians of the land. An Acknowledgement of Country can be given by any person. This is a statement of recognition of Indigenous connections, both past and present. An Acknowledgement to Country can be a meaningful way to do this. An Acknowledgement to Country can be given by any person preferably someone in a senior position in the organisation and should occur at the beginning of an occasion. Protocols in relation to performing an Acknowledgement of Traditional Owners/Custodians and Elders must be adhered to.

Aunty / Uncle – Aboriginal terms used as a sign of respect and acceptance to a custodian of knowledge or lore. It is not a genetic relationship in the non-Aboriginal sense. Non-Aboriginal people should check before referring to Aboriginal people as aunty or uncle.

Australian – Ensure that the term 'Australian' does not infer exclusion of Aboriginal and Torres Strait Islander people. For example, do not compare Aboriginal and Torres Strait Islander people and 'Australians'.

Clan - A local descent group larger than a family but based on family links through a common ancestry and marriage. A clan is a subset of a language group.

Community – Country, (extended family ties) and shared experience that can be within a particular geographical region (although not always). Aboriginal and Torres Strait Islander people can belong to more than one community.

Country - Area of land, sky, river and sea and everything within that Country that is the traditional land of each Aboriginal and Torres Strait Islander language group of community. It has a much broader meaning than its meaning in English incorporating an integral sense of belonging and a place of Dreaming. It is a very hard concept to understand. Below are 2 quotes:

> "White people need to understand Aboriginal law and that Tjukurpa is in the land. People need to not just talk mining, money, cars and cattle. They need to open their hearts, let the wind that blows across my country talk to them. Understand that

anunguru maru are alive and living on our land, looking after it as our grandmothers and grandfathers did, following the law."

NGANYINYTJA, Woman's Council, Pitjantjatjara.

"This is the land of dreaming, a land of wide horizons and secret places. The first people, our ancestors, created this country in the culture that binds us to it."

HETTI PERKINS

(The) Dreaming – The Dreaming has different meanings to different Aboriginal and Torres Strait Islander groups. It establishes the rules of governing relationships between people, the land, the spirit and the law and all things for Aboriginal and Torres Strait Islander people. The Dreaming is linked to the past, the present and the future. Present generations of Aboriginal people connect directly with the dreaming through ritual, country, song and dance and stories.

(The) Dreamtime – Is the time where creation spirits (Ancestors) shaped the world and every natural thing in it. It involves the intervention of supernatural events and beings to explain the origins of the world and beings in it

Elders – In traditional times, Elders were of that Country and were the custodians of culture and lore and were responsible for passing this knowledge down to the younger generations through teachings and practice. Today, Elders are those chosen and accepted by community who have permission to disclose cultural knowledge and beliefs and represent the community on their behalf. They may be a traditional custodian or a significant Aboriginal person of that community. Aboriginal people traditionally refer to elders as 'aunty' or 'uncle'.

First Australians - In recent years, 'First Australians' has emerged as a name that identifies Aboriginal and Torres Strait Islander people as the first peoples of Australia. While recognised as an acceptable term, some have taken issue with referencing 'Australia'.

First Nations People - 'First Nations' has growing acceptance as it acknowledges Aboriginal and Torres Strait Islander people as the sovereign people of this land. It goes further than 'First Australians' as it recognises various language groups as separate and unique sovereign nations and overcomes the issue of Australia being a name given by the British to the country they occupied. It is popularly used in Canada when referring to descendants of the original inhabitants.

Identity - Aboriginal person – In 2003, the Australian Law Reform Commission noted that since the time of white settlement, governments have used at least 67 classifications, descriptions or definitions to determine who is an Aboriginal person[5]. In the early 1980s, the Commonwealth Department of Aboriginal Affairs proposed a new three-part definition of an Aboriginal or Torres Strait Islander person: "An Aboriginal or Torres Strait Islander is a person of Aboriginal or Torres

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[5] See Royal Commission into Aboriginal Deaths in Custody, National Report (1991), Commonwealth of Australia, Canberra [11.12.5].

Strait Islander descent who identifies as an Aboriginal or Torres Strait Islander and is accepted as such by the community in which he [or she] lives[6]".

It can be deeply offensive to question a person about their Aboriginal or Torres Strait Islander status or to ask them how much Aboriginality they have. Confirmation of Aboriginality is not intended to cause offence, rather it is to ensure that support is given to Aboriginal and Torres Strait Islander peoples. The 'A' in Aboriginal must always be capitalised. When referring to either 'Aboriginal' or 'Torres Strait Islanders', it's important to include 'People' at the end, as in isolation the terms could be considered adjectives, and not humanised.

The terms *Aborigine(s)* was commonly used up until about the 1960s but is now generally regarded as outdated and inappropriate.

Indigenous – Term referring to people originating in and characteristic of a particular region or country. This term is not area-specific and many people feel it can diminish Aboriginal and Torres Strait Islander peoples' unique identity. Therefore, the use of the word is discouraged. Preference is to use 'Aboriginal and Torres Strait Islander people'. Where the term is used, the 'I' should be capitalised: Indigenous. Indigenous is a term primarily used by the Commonwealth.

Kinship – A term to capture the network of people who are related to a particular person. Kinship relates to an individuals' extended family. Kinship ties are a multi- level system that can connect back 16 generations and can stretch 100's of kilometres across Country. Kinship can identify skin groups, totems, moieties and language groups. Explaining behaviour and obligations towards food sharing, shelter, marriage and importantly spiritual country protection, and caring for sacred sites.

Koori – Self-identifying term used by Aboriginal people in Sydney and New South Wales and Victoria. Non–Indigenous people should not refer to Aboriginal or Torres Strait Islander people by this name without expressed permission and/or acceptance. A selection from other self-identifying terms from other areas includes:

- "Anangu" (people from South-West Central Australia. Pitjantjatjara, Yankunytjatjara, Nyangatjatjara and Ngaanyatjarra Nations)
- Yolngu (North N.T.)
- "Murrie" (from Queensland and some part of NSW)
- "Nunga" (from the southern region of South Australia)
- "Noongar" (from the South-West region of WA)
- "Palawa" (from TAS)

Land/Country – The term used by Aboriginal people and Torres Strait Islanders to describe their ecosystems, their spiritual beliefs, including the Dreamings, all living things, including kinship, all physical factors (such as sacred sites, water, air and geographical features).

Language Group - A language group is an Aboriginal or Torres Strait Islander group identified by the use of a common language (both verbal and non-verbal) and identified with a particular territory. Is

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[6] Department of Aboriginal Affairs, <u>Report on a Review of the Administration of the Working Definition of Aboriginal and Torres Strait Islanders </u>(1981), Commonwealth of Australia, Canberra, cited in J Gardiner-Garden, The Definition of Aboriginality: Research Note 18, 2000–01 (2000) Parliament of Australia, 2.

used in preference to the term 'tribe'. In NSW over 70 Aboriginal languages and many dialects were once spoken. Clans are descendant family groups within Language groups.

Mob – Term identifying a group of Aboriginal and Torres Strait Islander people associated with a particular place or country. This term is usually used between Aboriginal and Torres Strait Islander people. Therefore, it is not appropriate for non-Aboriginal and Torres Strait Islander people to use this term unless it is known to be acceptable by the group.

Native Title – Form of which recognises Aboriginal and Torres Strait Islander people as rightful owners of the land; Native Title (capitalised) refers to the legislation, whereas native title (lower case) refers to the concept. It may include the right to access an area of land or the right to participate in decisions concerning how the land or waters are used by other people. Native title may also vary according to the rights of other people and may exist alongside other rights (called 'co-existence'). Eddie Koiki Mabo began native title (see above).

Reconciliation - The process of Reconciliation aims to improve relations and promote education between Aboriginal and Torres Strait Islander people and other Australians, through increasing understanding of Aboriginal and Torres Strait Islander history, cultures, past dispossession, and present disadvantages. When used in this sense, the term should always begin with a capital.

Sorry Business – The period of mourning for deceased Aboriginal or Torres Strait Islander people. In many Aboriginal communities there is a prohibition on naming someone who is deceased, which may last for months or even years. When this occurs, a different name is used to refer to the person who has passed away. Generally, the face of the person who has died should not be shown without warning, particularly to their own communities. Aboriginal people have obligations to attend extensive Sorry business and this should be recognised in workplaces.

Torres Strait Islander – A person/descendent from the Torres Strait Islands. The 'T, S and I' in Torres Strait Islander must always be capitalised.

Totem – An animal or plant which is associated with each nation, clan, family and person. Clans are the smaller division of the main Nation and have management of an area of land set aside as a sanctuary for the spirit of their totem. People were never allowed to eat their totem, which aided in the protection and conservation of plants and animals.

Traditional Owners / Traditional Custodians – The original Aboriginal or Torres Strait Islander inhabitants (and their descendants) of a culturally defined area of land or country, that have a cultural and spiritual association with that country that derives from the traditional observances, customs, beliefs or history of the area. Aboriginal Custodians may also be members of the relevant Local Aboriginal Land Council.

Tribe – Like language group, a tribe refers to a culturally distinct group of people associated with a culturally defined area of land and country. It is not a family descendant group. Be aware that 'tribe' has a specific meaning which derives from non-Indigenous societies and may not be applicable to Aboriginal and Torres Strait Islander culture. Clan is the preferable word that refers to a family descendant group. Often tribe is mistakenly used instead of clan.

Welcome to Country – Is where Aboriginal and Torres Strait Islander people, who are traditional custodians, or a respected Aboriginal member of that community, welcome people to their land. The Welcome should occur in the opening ceremony of an event, always as the first item before house rules. Protocols in relation to performing a Welcome to Country of Traditional Owners/Custodians and Elders must be adhered to.

Welcome to Country was traditionally presented performed in traditional times by elders, who 'welcomed' neighbouring clan groups onto country for trade and rituals. This practice is performed today to pay respects to all Aboriginal People and their customs and the Traditional Custodians of the land.

4.1   Filling A Void

The Aboriginal Heritage Office receives many enquiries regarding the correct use of Aboriginal words, placenames, language and clans. Enquirers often expect a definitive answer, but it is important to recognise that this is not always possible. In order to assist our understanding of the origin, validity and use of certain words used to describe local Aboriginal languages and clans, in 2015, the Aboriginal Heritage Office published "*Filling A Void – A Review Of The Historical Context For The Use Of The Word 'Guringai'*".

You can access "Filling A Void" on the Aboriginal Heritage Office's website:
https://www.aboriginalheritage.org/history/filling-a-void-history-of-word-guringai/

5.0   Legislative & Policy Framework

Council's work with Aboriginal and Torres Strait Islander communities is based on a clear legislative and policy framework which is aimed at achieving social justice: equity; access; participation; and rights for Aboriginal and Torres Strait Islander people. There are a number of laws which protect the rights of Aboriginal and Torres Strait Islander people, such as: Aboriginal Housing Act; Aboriginal Land Rights Act; and Anti-Discrimination Act. This section focuses on the legislative and policy framework which applies to North Sydney Council.

5.1   Local Government Act

The Local Government Act (1993) requires councils to:

- Provide, after due consultation, adequate, equitable and appropriate services and facilities for the community;
- Exercise its functions in a manner that is consistent with and promotes social justice principles of equity, access, participation and rights; and
- Facilitate the involvement of councillors, members of the public, users of facilities and services and council staff in the development, improvement and co-ordination of local government.

5.2   Integrated Planning and Reporting Framework

The Integrated Planning and Reporting Framework requires that particular consideration be given to the specific needs of Aboriginal people and Torres Strait Islander people (amongst a number of other groups) to help ensure that all members of the community receive a fair go in planning future services or facilities and that Council meets the requirement to ensure the Community Strategic Plan is founded on social justice principles.

5.3   Principles of Co-operation Agreement

On 17 March 2006, North Sydney Council signed a Principles of Co-operation agreement with the Metropolitan Local Aboriginal Land Council. The two parties agreed to:

1. Actively work together to foster reconciliation between Aboriginal and non-Aboriginal people;
2. Actively work together to promote an increased understanding of Aboriginal culture;
3. Establish and maintain open and transparent two-way communications and consultation between the two organisations; and
4. Establish a framework for considering development proposals affecting Metro interests that is consistent with the North Sydney Council's duties and obligations under all relevant laws.

The development of these guidelines is further recognition of Council's commitment to the Principles of Co-operation Agreement.

The agreement is available at:

www.northsydney.nsw.gov.au/Council_Meetings/Policies_Plans/Plans_of_Management/Aboriginal_Heritage

6.0   Community Engagement

6.1   Why Engagement Is Important

Aboriginal and Torres Strait Islander people have a great deal to contribute to the development of the cultural, social, environmental and economic life of the North Sydney Community. To realise this potential, it is important that North Sydney Council and other community organisations develop mechanisms to involve Aboriginal and Torres Strait Islander people in their decision making. Aboriginal and Torres Strait Islander people, groups and organisations are best placed to determine their own needs and Council's role is to:

- Continuously engage these individuals, groups and organisations to comprehensively understand their needs and their strengths;
- Help ensure services are accessible, equitable and culturally appropriate in meeting those needs and harnessing those strengths; and
- Partner with these individuals, groups and organisations to support them to achieve their goals and objectives.

There are a broad range of issues which Council should seek to engage the Aboriginal and Torres Strait Islander communities on, including: Council services; community land management; land use planning; development control; cultural and economic development; and place names including Heritage Sites and Heritage Management Signage.

Following years of mistreatment, Aboriginal people may view attempts by governments to engage them in decision making with scepticism. The term negotiation is preferred to consultation as it suggests an equal relationship. The level of engagement should reflect the issue being considered. This may vary from simply asking a question through to arranging a yarn up (forum for local Aboriginal people to come together to meet and discuss relevant issues).

Engagement is most effective when Councils have an understanding of the particular issues that affect Aboriginal people and Torres Strait Islander people and can demonstrate genuine empathy. To facilitate this, officers should consider the following engagement principles:

- Acknowledging the hurt of the past as a result of the policies of government;
- Acknowledging the Aboriginal custodianship of the land as the traditional owners;
- Acknowledging ongoing Aboriginal spiritual relationship to the land;
- Acknowledging the existence and contribution of distinct Aboriginal and Torres Strait Islander communities, particularly those that appear to be small or silent.

The Principles of Co-operation agreement between North Sydney Council and the Metropolitan Local Aboriginal Land Council (Metro) is a commitment by Council to engage with Metro on *all significant matters relating to land, sites and landscapes*. The parties agree to inform and involve each other about development proposals on or affecting Aboriginal interests.

6.2 How to Engage Aboriginal People and Torres Strait Islander People

Good engagement is a relationship between equal partners, based on mutual trust, respect and genuine concern for each other's situation, where each party's contribution is valued. Users should consider these guidelines and Council's Community Engagement Framework when working with Aboriginal and Torres Strait Islander people. The treatment of Aboriginal people in the past makes it important to treat them with dignity and respect in all your dealings. Learning about the history and culture of the Aboriginal and Torres Strait Islander people is an important first step to good engagement. Be aware and respectful of communication differences.

Hornsby Council provides an *Indigenous (ATSI) Services Directory*, via the Hornsby Council website, which includes a collection of organisations providing services to the Aboriginal and Torres Strait Islander people in the northern Sydney region. The current directory can be viewed at: www.hornsby.nsw.gov.au/__data/assets/pdf_file/0003/147396/Indigenous-ATSI-Services-August-2020.pdf

6.2.1 Getting Permission

It is important to get permission before starting work on any Council project that directly and significantly impacts on Aboriginal communities. Aboriginal people have a strong sense of owning their history and knowledge and being in control of their future, something which has been ignored in the past. Getting permission involves forming strong partnerships with local Aboriginal

organisations. They can advise you on the correct protocol for gaining consent. In the first instance, contact the Aboriginal Heritage Office and/or Metropolitan Local Aboriginal Land Council for advice.

6.2.2 Use Plain Language

Use plain language wherever possible. Avoid the use of acronyms and jargon.

6.2.3 Consult Widely

Aboriginal communities do not elect representatives in the same way as Councils do. No one person or group can represent the diverse and complex views of the local Aboriginal people or the Torres Strait Islander people. It is therefore necessary to speak to as many stakeholders as possible as this will provide a fuller picture of the matter being discussed and allow flexibility for different people to contribute at different times.

6.2.4 Be Transparent

It is important to be open, upfront and honest with the Aboriginal and Torres Strait Islander communities. Be careful of creating false expectations.

7.0 Significant Ceremonies

7.1 Welcome to Country

A 'Welcome to Country' is where an Aboriginal custodian of that Country gives a Welcome to people to their land at the beginning of a meeting, event or ceremony. An appropriate person such as a traditional Elder within the local area or an Elder that has the respect of the local community needs to conduct this welcome. A Welcome to Country is an important mark of respect for Aboriginal people.

The Metropolitan Local Aboriginal Land Council can help arrange a Welcome to Country. Fees will apply for this service.

Consideration should be given to arranging a Welcome to Country at significant or large-scale community events, ceremonies or meetings. Not small meetings. It is important to give this ceremony weight with a dance group/ smoking ceremony/ educational talk. Not to be tokenistic

7.2 Acknowledgement of Country

An 'Acknowledgement of Country' is where an Aboriginal person who is not a traditional custodian of the land where the event is being held or a non-Aboriginal person Acknowledges and shows respect to the Traditional Custodians of the land on which the event is taking place as a sign of respect. It is important, when given, that an Acknowledgement of Country is genuine and said with meaning and belief. When weighing up whether it is appropriate to give an Acknowledgement of Country or not, consideration should be given to the subject matter being discussed, the venue where the gathering is being held and who will be attending. There is no requirement to give an Acknowledgement at every meeting. It is important that an Acknowledgement of Country is not tokenistic and is given adequate time and meaningful consideration.

The wording for an Acknowledgement of Country is not prescriptive and can take many different forms at the discretion of the speaker. However, for those looking for guidance, the following wording is considered appropriate:

"I would like to Acknowledge the Aboriginal traditional custodians of this land. I would also like to pay respect to Elders both past and present, the spirits and ancestors, and extend that respect to other Aboriginal people present."

7.3   Smoking Ceremonies

Smoking ceremonies are a purification ritual undertaken in order to cleanse a space. Only an Aboriginal person with specialised cultural knowledge can undertake a smoking ceremony. Aboriginal people may request a smoking ceremony in a workplace where a death or other traumatic event has occurred. This request should be respected as failure to do so may cause significant distress.

8.0   Flags

Flying the Australian Aboriginal Flag or Torres Strait Islander Flag acknowledges the important role they have to play in our community.

8.1   Australian Aboriginal Flag

The Australian Aboriginal Flag[7] was designed by Mr Harold Thomas, a Lurtija man born in Mparntwe, Alice Springs, who designed the flag in 1970 whilst working as a survey artist at the South Australian Museum. It was created as a symbol of unity and national identity for Aboriginal people during the Land Rights Movement of the early 1970s and connects all Aboriginal People. Mr Harold Thomas, known in the Aboriginal community as Uncle Harold, was part of the stolen generations.

The flag was first flown on 12 July 1971 in Adelaide. It became the official flag of the Aboriginal Tent Embassy in 1972 and was proclaimed by the Australian Government as an official 'Flag of Australia' in 1995. Australian Aboriginal Flag is the name used in the 2008 Government proclamation.

Symbolic Meaning:

Black: Represents the identity of Aboriginal people of Australia.

Red: Represents the red earth, the red ochre and Aboriginal people's spiritual connection to the land.

Yellow: Represents the sun, the giver of life and protector.

Permission is no longer required to fly the Australian Aboriginal Flag. Images of the Australian Aboriginal Flag are freely available for public use, such as using the image on a website or in artwork. The flag should be represented respectfully and reproduced accurately.

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[7] See https://aiatsis.gov.au/explore/articles/aboriginal-flag

8.2   Torres Strait Islander Flag

The Torres Strait Islander Flag was designed by the late Mr Bernard Namok from Thursday Island in 1992. It too was proclaimed by the Australian Government as an official 'Flag of Australia' in 1995. Torres Strait Islander Flag is the name used in the 2008 Government proclamation.

Symbolic Meaning:

Green: Represents the land of Australia and Papua New Guinea

Blue: Represents the sea.

White: Represents the peace

Black: Represents the Indigenous peoples.

The dhari (headdress) represents the Torres Strait Islander People and the five-pointed star represents the five major Island groups. The star also represents navigation, as a symbol of the seafaring culture of the Torres Strait.

Use of the Torres Strait Islander Flag is protected under the Copyright Act 1968. The Torres Strait Island Regional Council holds the copyright for the flag.

8.3   Flying the Flags

North Sydney Council is one of the Councils who have chosen to fly the flag. The order in which the flags should be flown (from the left) is: Australian; State; Australian Aboriginal or Torres Strait Islander; and then Council.

For a more comprehensive explanation of flag flying protocols, readers should familiarise themselves with the Australian Governments flag flying protocols which can be found at: www.pmc.gov.au/government/australian-national-flag/australian-national-flag-protocols

9.0   Respecting Arts & Cultural Heritage

The use of Aboriginal and Torres Strait Islander people's cultural heritage material is governed by complex legal, ethical and moral considerations. Music, heritage sites, writing, visual arts, and performing arts are just some of the mediums used for displaying Aboriginal and Torres Strait Islander cultural heritage. The Australia Council for the Arts has produced a guide 'Protocols for using First Nations Cultural and Intellectual Property in the Arts' to help people understand this area: www.australiacouncil.gov.au/aboriginal-and-torres-strait-islander-arts/

Aboriginal and Torres Strait Islander art practice mean many different things to Aboriginal and Torres Strait Islander artists.

It is important when promoting Aboriginal and Torres Strait Islander art and culture to recognise that:
- There are many different Aboriginal and Torres Strait Islander cultures throughout Australia;
- Aboriginal and Torres Strait Islander artists use both traditional and contemporary forms;

- Aboriginal and Torres Strait Islander cultures are dynamic;
- Aboriginal artists live and work in remote, rural and urban communities.

The diversity of Aboriginal and Torres Strait Islander art and culture should be respected at all stages of the process: creation; buying; selling; marketing; interpretation; and promotion. This means appropriate acknowledgement and representation of the particular Aboriginal and Torres Strait Islander culture, tradition, history and aspirations of the artwork and the artist. Permissions should be sort when using Aboriginal Art. Also local Art representatives should be used and all other art or art representatives used should include the name of the Country the art or artist is from. It is important to realise another artist from another Country may not have an understanding of the community they are designing for example; a desert artist being asked to paint or design saltwater narrative.

Acknowledgement of diversity requires understanding of the particular cultural environment in which the artworks are produced including through consultation with artists, local governments, land and community councils and local Aboriginal and Torres Strait Islander organisations.

Key Points to Consider:
1. **Respect** – Respectful use of the Aboriginal and Torres Strait Islander cultural material and information about life experience is a basic principle.
2. **Indigenous control** – Aboriginal and Torres Strait Islander people have the right to self-determination in their cultural affairs and the expression of their cultural material.
3. **Communication, consultation and consent** – Communicate and consult with the relevant Aboriginal and Torres Strait Islander people in authority or Community and seek their consent for each project and inform them of the implications of their consent.
4. **Interpretation, integrity and authenticity –** During collaborative projects it is important to recognise, remunerate and acknowledge Aboriginal and Torres Strait Islander participants who contribute to the cultural authenticity, interpretation and integrity of a work.
5. **Secrecy and confidentiality** - Some cultural material is not suitable for wide dissemination on the grounds of secrecy and confidentiality, and this must be respected.
6. **Attribution and copyright -** Aboriginal and Torres Strait Islander people should be attributed for the use of their cultural heritage material and consulted on the form of attribution people may want. Patents, trademark, breach of confidence, copyright and design laws may be relevant.
7. **Proper returns and royalties** – Aboriginal and Torres Strait Islander people have the right to be paid for their contribution and for use of their cultural heritage materials.
8. **Continuing cultures** – Cultures are dynamic and evolving and the protocols within each group and community may change. Consultation is an ongoing process, and thought should be given to ways of maintaining relationships for future consulting.
9. **Recognition and protection** –Aboriginal and Torres Strait Islander people have the right of protection of their cultural and intellectual property. North Sydney Council commits to purchasing only authenticated, accredited Aboriginal original artwork or prints.

10.0 Significant Dates & Events

Month	Date	Event	Description	Link
January	26	Australia Day Day of Mourning Survival Day Invasion Day Yabun Festival	On the Australia Day public holiday, the Aboriginal community celebrates the survival of Indigenous cultures.	https://yabun.org.au/
February	13	Anniversary of the Apology to the Stolen Generation	Marks the anniversary of Prime Minister Kevin Rudd's 2008 Apology to Australia's Indigenous peoples.	www.pm.gov.au/media/statement-anniversary-national-apology-stolen-generations
March	21	Harmony Day	A day that encourages tolerance between all Australians, regardless of heritage or cultural background.	www.harmony.gov.au
	Held in March / April	National Close the Gap Day	A day which highlights Aboriginal and Torres Strait Islander peoples health inequality and calls on governments to take action.	www.oxfam.org.au/what-we-do/indigenous-australia/close-the-gap/
April	25	Coloured Diggers ANZAC Day March	Honouring and recognising the contribution of Aboriginal and Torres Strait Island war veterans.	www.creativespirits.info/aboriginalculture/history/anzac-day-coloured-digger-march
May	26	National Sorry Day National Day of Healing for all Australians (also called Journey of Healing Day)	Marks the anniversary of the tabling of the *Bringing Them Home* report to the Human Rights and Equal Opportunity Commission. Sorry Day is followed by National Reconciliation Week.	www.reconciliation.org.au/national-sorry-day-2020/
	26 – 3 June	National Reconciliation Week	Beginning with National Sorry Day, this week is celebrated with activities across Australia, the week ends with Mabo Day.	www.reconciliation.org.au/national-reconciliation-week
	27 May	Amendments to the Constitution	Celebrates the 1967 referendum which fully acknowledged Aboriginal and Torres Strait Islander people as citizens of Australia.	

			regarding Aboriginal people (1967)	
	May – July	Gaimaragal Festival (formally known as Guringai Festival)	Founded in 2001, the Guringai Festival changed its name in its 21st year to the Gaimaragal Festival. The festival aims to raise awareness of Aboriginal and Torres Strait Islander people living in the Northern Sydney region. The festival usually starts on Sorry Day 26 May and goes through to the end of NAIDOC Week, the second week in July each year. The festival involves 11 councils and numerous reconciliation and community groups. Events include workshops, art exhibitions, performances, films and talks.	www.gaimaragal.com.au/home/
June	3	Mabo Day	Commemorates the 1992 High Court decision that recognised the existence of native title rights in Australia.	https://maboday.com.au/
July	1	Coming of the Light Festival	The day Torres Strait Island people both in the Torres Strait and on mainland Australia commemorate, with religious and cultural ceremonies, the day in 1871 when the London Missionary Society first arrived in the Torres Strait.	www.tsra.gov.au/the-torres-strait/regional-events-calendar
	1st full week	NAIDOC Week	NAIDOC stands for National Aboriginal and Islander Day Observance Committee; this is a week that celebrates Aboriginal and Islander people and culture. It was established as National Aborigines Day but has since grown to a week-long event. The week is marked with different activities, with each year having a different theme.	www.naidoc.org.au
August	4	National Aboriginal and Islander Children's Day	National Aboriginal and Islander Children's Day is a celebration of Aboriginal and Islander children which highlights a significant issue, concern or hope for the year.	www.snaicc.org.au
	9	International Day of the World's Indigenous Peoples	A day marked to recognise indigenous history, culture, languages, rights and aspirations throughout the world. It is celebrated with activities highlighting indigenous peoples and their culture.	www.un.org/en/events/indigenousday

11.0 Where to go for more information

Australian Government Resources

1. Australian Government Indigenous portal	A portal to help access Australian Government websites and a place to share information, news, stories and events of interest to Aboriginal and Torres Strait Islander Australians or those working in Indigenous affairs.	www.indigenous.gov.au

Department of Social Services

1. Department of Social Services	Department of Social Services (DSS) replaces the former department of Families, Housing, Community Services and Indigenous Affairs.	www.dss.gov.au
2. Relevant Ministers	- Minister for Families and Social Services (Manager of Government Business in the Senate) - Minister for the National Disability Insurance Scheme - Minister for Government Services - Assistant Treasurer - Minster for Housing Minister for Homelessness, Social and Community Housing - Assistant Minister for Children and Families - Assistant Minister for Northern Australia	www.dss.gov.au/ministers
3. Services	Services Australia support for Indigenous Australians	www.servicesaustralia.gov.au/individuals/indigenous-australians
4. Grants & Funding	Department of Social Services Grants Programs	www.dss.gov.au/grants/grant-programs
5. Publications	Links to various DSS Indigenous related publications and articles.	www.dss.gov.au/search/search/Indigenous
6. Apology to Australia's Indigenous Peoples	Read about: the Prime Minister's apology to Indigenous Australians made on 13 February 2008	www.nma.gov.au/defining-moments/resources/national-apology

- the Stolen Generations

8. Closing the Gap Indigenous Reform Agenda	National Agreement on Closing the Gap with a partnership between Federal, State and Territory Governments, the Coalition of Aboriginal and Torres Strait Islander Peak Organisations and Australian LGA with 17 national socio-economic targets.	www.closingthegap.gov.au/

Human Rights Commission

1. Australian Human Rights Commission	Independent statutory organisation leading the protection and promotion of human rights in Australia.	www.humanrights.gov.au

Arts

1. Office of Infrastructure Transport Regional Development and Communications – Office for the Arts	The Office for the Arts (OFTA) administers a range of Australian Government funding that supports Indigenous culture, languages and visual arts.	www.arts.gov.au/what-we-do/indigenous-arts-and-languages
2. Australia Council for the Arts	Information on Aboriginal and Torres Strait Islander Arts from the Australian Government's arts funding and advisory body.	www.australiacouncil.gov.au/aboriginal-and-torres-strait-islander-arts
3. Arts Law Centre of Australia	National non-profit organisation providing a legal assistance and advice service "Artists in the Black" for Aboriginal and Torres Strait Islander artists and communities.	www.artslaw.com.au/artists-in-the-black/

Health

1. Department of Health	The Department of Health's Aboriginal and Torres Strait Islander health site.	www.health.gov.au/health-topics/aboriginal-and-torres-strait-islander-health
2. Australian Institute of Health and Welfare	Authoritative information and statistics to promote better health and wellbeing for Indigenous Australians.	www.aihw.gov.au/reports-data/population-groups/indigenous-australians/overview
4. Australian Indigenous Health*Info*Net	A resource that aims to inform practice and policy in Indigenous health by making research and other knowledge readily accessible	healthinfonet.ecu.edu.au/

Statistics

1. Australian Bureau of Statistics	Informs people about the social and economic outcomes of Aboriginal and Torres Strait Islander peoples.	www.abs.gov.au/statistics/people/aboriginal-and-torres-strait-islander-peoples

Employment & Education

1. Department of Education, Skills and Employment	Aboriginal and Torres Strait Islander peoples programs in the areas of early childhood, schooling, employment, and economic independence.	www.dese.gov.au/programs-initiatives

Grants

1. GrantConnect	Find government grants and assistance for individuals, businesses and communities.	www.grants.gov.au/

Torres Strait Islanders

1. Torres Strait Regional Authority	Has the responsibility to formulate, coordinate and implement programs for Torres Strait Islander and Aboriginal people living within the region.	www.tsra.gov.au/
2. Torres Strait Island Regional Council	The Torres Strait Island Regional Council (TSIRC) is one of two local councils found in the Torres Strait. The TSIRC represents the fifteen 'outer' island communities.	www.tsirc.qld.gov.au/
3. Torres Shire Council	The Shire of Torres is the northernmost Queensland local authority, and it comprises all of the State lying north of latitude 11 degrees south.	www.torres.qld.gov.au/about-the-shire
4. Map	Map of the Torres Strait Islands.	www.tsra.gov.au/the-torres-strait/regional-map

Land

1. Indigenous Land and Sea Corporation	The ILC is an independent statutory authority established to assist Indigenous people to acquire and manage land to achieve economic, environmental, social and cultural benefits and support salt and fresh water activities.	www.ilsc.gov.au

Law & Justice

1. Indigenous Justice Clearinghouse	National resource on Indigenous Justice.	www.indigenousjustice.gov.au/

ABC

1. ABC Indigenous	The ABC's portal to Indigenous information.	www.abc.net.au/indigenous/

NSW Government Resources

1. Office of Communities Aboriginal Affairs	The NSW government agency with primary responsibility for providing advice to government on matters effecting Aboriginal people and communities in NSW.	www.aboriginalaffairs.nsw.gov.au/
2. Minister	The Honourable Don Harwin MLC Minister for Aboriginal Affairs	www.aboriginalaffairs.nsw.gov.au/our-agency/our-minister/
3. Family & Community Services	Provide services to Aboriginal and Torres Strait Islander people including: Aboriginal Housing Office; Aboriginal Child, Youth and Family Strategy;	www.facs.nsw.gov.au/about/Aboriginal-people/info
4. Aboriginal Affairs Plan	OCHRE – Aboriginal Affairs Plan. OCHRE stands for opportunity, choice, healing, responsibility and empowerment.	www.aboriginalaffairs.nsw.gov.au/nsw-government-aboriginal-affairs-strategy
5. Grants & Funding	NSW Government Grants Portal.	www.communitybuilders.nsw.gov.au
6. Aboriginal Land Rights Act	The Act is a compensatory regime which recognises that land is of spiritual, social, cultural and economic importance to Aboriginal people.	www.aboriginalaffairs.nsw.gov.au/land-rights/
8. Engaging with local Aboriginal communities	A resource kit for local government in NSW prepared by the Division of Local Government.	www.dlg.nsw.gov.au/dlg/dlghome/documents/Information/AboriginalResourceKit.pdf
9. Aboriginal Protocols (draft)	NSW Office of Local Government	
10. Anti-Discrimination Board	The Anti-Discrimination Board of NSW administers the anti-discrimination laws of New South Wales and promotes anti-discrimination and equal opportunity principles and policies throughout NSW.	www.lawlink.nsw.gov.au/ADB
11. Aboriginal Unit – NSW Ombudsman	A multidisciplinary team responsible for reviewing whole-of-government service delivery.	www.ombo.nsw.gov.au/what-we-do/indigenous/our-aboriginal-unit

Local Government Resources

1. Local Government NSW	Local Government NSW represents the councils in NSW. Has a longstanding interest in Aboriginal Affairs and support initiatives that bring about reconciliation between Aboriginal and Torres Strait Islander People and the wider community. Has a designated Aboriginal Liaison Officer (02 9242 4085).	www.lgnsw.org.au/policy/aboriginal-affairs
2. Aboriginal Heritage Office	The Aboriginal Heritage Office (AHO) is a partnership of LGA's councils in northern Sydney working to protect Aboriginal sites and promote Aboriginal history and heritage. It hosts the only Aboriginal Museum and Keeping Place in northern Sydney. The AHO provides training and employment opportunities for Aboriginal people, showcases Aboriginal ingenuity, and provides the wider community with opportunities to learn about the Aboriginal perspective in the region's history and landscape. The AHO is a joint initiative by Lane Cove, North Sydney, Northern Beaches, Strathfield, Willoughby and Ku-ring-gai councils, in a progressive move to protect Aboriginal Heritage. The AHO's main role is to regularly monitor and manage Aboriginal sites to ensure their preservation and protection. The AHO develops and implements community education programs and events aimed at increasing the collective knowledge of Aboriginal cultural heritage. Community and	www.aboriginalheritage.org

schools visits and presentations, walks and tours are part of our free Education Program.

3. North Sydney Council		www.northsydney.nsw.gov.au/AboriginalandTorresStraitIslanderCommunity
4. City of Sydney	The Council for Sydney city.	www.cityofsydney.nsw.gov.au/community/community-support/aboriginal-and-torres-strait-islander-communities

Other Resources

1. The Uluru Statement from the Heart	In 2017 at the National Constitutional Convention, Aboriginal and Torres Strait Islander people came together to make the statement from the heart. The Uluru Statement from the Heart is an invitation to all Australians to support the recognition of First Nations peoples in the Australian Constitution.	ulurustatement.org/
2. Healing Foundation	A non-profit organisation supporting and promoting Indigenous healing throughout Australia.	www.healingfoundation.org.au
3. Reconciliation Australia	A national organisation promoting reconciliation between Aboriginal and Torres Strait Islander peoples and the broader Australian community.	www.reconciliation.org.au
4. Stolen Generations Testimonies Website	An initiative to record on film the personal testimonies of Australia's Stolen Generations Survivors and share them online.	www.stolengenerationstestimonies.com
5. First Australians -SBS TV Series	Over 7 episodes, First Australians chronicles the birth of contemporary Australia from the perspective of its first people.	www.sbs.com.au/firstaustralians
6. Australian Human Rights Commission	The Commission keeps social justice issues before the Australian Government and promotes community understanding and respect for the rights of Aboriginal and Torres Strait Islander peoples.	www.humanrights.gov.au/our-work/aboriginal-and-torres-strait-islander-social-justice

7. Bringing Them Home Report (1997)	Read about the National Inquiry into the Separation of Aboriginal and Torres Strait Islander Children from Their Families. Conducted by the Human Rights and Equal Opportunity Commission and other related resources.	www.humanrights.gov.au/publications/bringing-them-home-stolen-children-report-1997
8. NAIDOC Week	NAIDOC stands for the National Aborigines and Islanders Day Observance Committee. NAIDOC is a celebration of Aboriginal and Torres Strait Islander cultures and an opportunity to recognise the contributions of Indigenous Australians in various fields. Activities take place across Australia during the first full week of July.	www.naidoc.org.au
9. Australian Indigenous Languages Database	The AUSTLANG system assembles information about Aboriginal and Torres Strait Islander languages from various sources. The core of AUSTLANG is the AUSTLANG database (online Aboriginal and Torres Strait Islander languages database) which is linked to Google Maps.	www.collection.aiatsis.gov.au/austlang/search
10. Australian Indigenous Language Map	An interactive map.	www.abc.net.au/indigenous/features/gambay-languages-map/
11. NSW Aboriginal Land Council	The State's peak representative body in Aboriginal affairs.	www.alc.org.au
12. Metropolitan Local Aboriginal Land Council (Sydney)	Works to improve, protect and foster the best interests of all Aboriginal persons within the Council's area and other persons who are members of the Council.	www.metrolalc.org.au
13. Protocols for Welcome to Country and Acknowledgement	From the Metropolitan Local Aboriginal Land Council.	www.metrolalc.org.au/services-resources/welcome-to-country/
14. Koori Mail	The Koori Mail is a fortnightly national newspaper reporting on the issues that matter to Aboriginal and Torres Strait Islander people.	www.koorimail.com
15. Indigenous Art Code	A voluntary code designed to ensure fair trade with Aboriginal and Torres Strait Islander artists.	www.indigenousartcode.org/

16. Flag Flying Protocols	Australian National Flag Association	www.anfa-national.org.au/australian-red-ensign/aboriginal/ www.legislation.gov.au/Details/F2008L00209 www.legislation.gov.au/Details/F2008L00210 www.pmc.gov.au/resource-centre/government/australian-flags-booklet/part-3/flags-australias-indigenous-peoples
17. National Indigenous Television	National Indigenous Television (NITV) is part of the SBS family of free-to-air channels broadcasting across Australia providing a nationwide Indigenous television service via cable, satellite and terrestrial transmission means and selected online audio-visual content. The content for these services is primarily commissioned or acquired from the Indigenous production sector.	www.nitv.org.au
18. Kinship Module Teaching and Learning Framework	The Kinship Module project is a pilot online education program that promotes Aboriginal cultural education at a university level.	www.sydney.edu.au/about-us/vision-and-values/our-aboriginal-and-torres-strait-islander-community/kinship-module