



**Threatened
Species
Recovery
Hub**

National Environmental Science Programme



Indigenous Engagement Protocols for Threatened Species Researchers



This document has been endorsed by the Indigenous Reference Group (IRG) of the National Environmental Science Program's Threatened Species Recovery Hub and authored by hubs Indigenous Liaison Officer, Bradley Moggridge, who brings his Indigenous voice and experience as a research scientist and natural resource practitioner to the practice of ethical research.

Aboriginal and Torres Strait Islander people are advised that these protocols may contain images of people who have passed onto the Dreaming.

Cover image: Tiwi Land Ranger Colin Kerinaiaua and Charles Darwin University researcher Dr Hugh Davies discuss burning strategies on the Tiwi Islands. Image: Nicolas Rakotopare

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1.0 Introduction

The National Environmental Science Program (NESP) is a long-term commitment to environment and climate research. It supports decision-makers to understand, manage and conserve Australia's environment with the best available information, based on world-class science. The \$60 million Threatened Species Recovery Hub, established in June 2015, is supported by funding through the Australian Government's National Environmental Science Program and matched by contributions from ten of the country's leading academic institutions and the Australian Wildlife Conservancy. It also works closely with more than two-dozen collaborating organisations, including management agencies and conservation groups, to ensure its research has an on-ground impact in threatened species management and recovery. The Threatened Species Recovery Hub (hub) brings together leading ecological experts to work on the outlook for Australia's threatened species and ecological communities by:

- Developing better, more efficient responses to threats
- Testing novel strategies for rescuing species on the brink
- Developing strategies to provide an early warning about extinction risk
- Ensuring the best tools and most up-to-date information to monitor conservation status
- Involving communities in threatened species conservation and sharing the benefits of healthy ecosystems.

To achieve enduring improvements in management, policy and public awareness of Australia's threatened species and communities, the hub partners with the Department of Agriculture, Water and the Environment (Department) and other institutions relevant to threatened species management including Indigenous groups, non-government conservation organisations and business.

2.0 Indigenous Engagement Participation Strategy

In establishing the NESP Program, the Department prepared an Indigenous Engagement and Participation Strategy to ensure effective integration of Indigenous aspirations and outcomes in each research hub supported by the NESP. The Strategy also provides reference material and guidance to research hubs as they develop hub-specific Indigenous engagement strategies. The guidance includes reference to the performance indicators (page 4) and five pillars critical to successful Indigenous partnerships:

- Pillar 1: Building trust
- Pillar 2: Respectful interactions
- Pillar 3: Upholding rights
- Pillar 4: Mutual Understanding
- Pillar 5: Enduring Partnerships

The hub's Indigenous Engagement and Participation Strategy (IEPS) developed in line with the Department's Indigenous Engagement and Participation Strategy (IEPS) aims to enable meaningful partnerships to be developed between the NESP, the hub, Indigenous Australians and other parties that recognises the interests, rights and knowledge of Indigenous Australians in undertaking the hub's research agenda. The hub's IEPS outlines the overarching principles for engagement; the expected behaviours of hub researchers; the processes or activities to be implemented to achieve the partnership between researchers and Indigenous communities; and how the hub will monitor progress against these activities. The hub's IEPS was developed to be consistent with The Australian Institute of Aboriginal and Torres Strait Islander Studies (AIATSIS) *Guidelines for Ethical Research in Australian Indigenous Studies 2012*¹. Note that at the time of preparing this Protocol, AIATSIS is reviewing these Guidelines, and it is expected the new Code will be mandatory when conducting research with Indigenous peoples. <https://aiatsis.gov.au/research/ethical-research/aiatsis-code-ethics>

Further, the international Aichi Targets of the Convention on Biological Diversity and IPBES Indigenous and local knowledge operating principles, The [Nagoya Protocol on Access to Genetic Resources and the Fair and Equitable Sharing of Benefits Arising from their Utilization](#). The Nagoya Protocol addresses traditional knowledge associated with genetic resources with provisions on access, benefit-sharing and compliance as well as the national *Environmental Protection and Biodiversity Conservation Act 1999* all mandate inclusion of Indigenous people and knowledge in ecology and conservation.

¹ Release of updated Guideline due in 2020

To support meaningful partnerships between the hub, Indigenous project teams, researchers and research users, the hub's Indigenous Reference Group (IRG) was established in mid-2017, and there are Indigenous Advisory structures and arrangements to support research partnerships across all of the NESP research hubs.

These cultural protocols should be read in conjunction with the hub's IEPS. Whereas the hub's IEPS sets out high level aims and vision, these protocols are designed to be a more practical guide to hub researchers seeking to collaborate with Indigenous partners.

2.1 Other Relevant Resources

There are a range of other Indigenous engagement resources, that have been co-designed with, and authored by Indigenous people in the NESP hubs, including:

- **Clean Air and Urban Landscapes Hub (CAUL Hub)** has produced the [Three-Category Approach and Workbook](#), which was developed by Indigenous researchers, communicators and designers. It aims to guide non-Indigenous researchers and practitioners in their work, helping support Indigenous-led projects and make space for co-design. This may be of further interest to the reader and provide further ideas and examples. The CAUL Hub's Three-Category Approach Workbook discusses Indigenous engagement in research in three categories: **communicate, collaborate and co-design**. The Three-Category Approach was incorporated into the hub's research in 2016 – in recognition of the critical role Indigenous perspectives play in making cities better. It is expected that all research projects within the hub are assessed using the Three-Category Approach, leading to increased communication, collaboration and co-design with Aboriginal and Torres Strait Islander people and organisations. The stories in the Three-Category Approach Workbook shine a light on the challenges, opportunities and lessons learnt from participating in Indigenous-led research and two-way sharing.
- *Our Knowledge Our Way in Caring for Country* - Indigenous-led approaches to strengthening and sharing our knowledge for land and Sea management, available at: <https://www.nespnorthern.edu.au/projects/nesp/knowledge-brokering-indigenous-land-management/>;
- Report from National Indigenous Climate Dialogue workshop, observations, priorities and opportunities to improve knowledge of climate change and its risks for Indigenous people and country <http://nespclimate.com.au/supporting-a-national-dialogue-on-the-climate-change-science-needs-of-indigenous-communities/>;
- A framework for co-design of research with Traditional owners in research inception, development and delivery <http://nespclimate.com.au/co-design-cross-cultural-communication-and-climate-change/>, and,
- Successes and challenges in Indigenous engagement in sea country research <https://www.nespmarine.edu.au/news/sea-country-research-exploring-successes-and-challenges-indigenous-engagement>
- Promoting partnerships for Sea Country Research and Monitoring in Western Australia: A snapshot of Indigenous, science and management agency partners <https://www.nespmarine.edu.au/node/3960>
- AMSA Indigenous engagement workshop: discussion and interactions on collaborative partnerships for sea country research and monitoring in Western Australia <https://www.nespmarine.edu.au/document/2019-amsa-indigenous-workshop-summary-report>
- Traditional Owners and Sea Country in the Southern Great Barrier Reef – Which Way Forward? <https://nesptropical.edu.au/wp-content/uploads/2016/05/NESP-TWQ-3.9-FINAL-REPORT.pdf>

Arakwal Traditional Owners and joint managers of Arakwal National Park received a CSIRO medal to recognise the effective cross-cultural approach taken to care for the Endangered Byron Bay orchid and its clay heath habitat at the park which was supported by a Threatened Species Recovery Hub project.



3.0 Basis for the Protocols

The hub recognises and values the experiences, knowledges, perspectives and cultures of Indigenous Australians and acknowledges Indigenous considerations are critical to protecting their culture and country. Whether that is in: partnership, collaboration, or by agreement, a researcher can accommodate this body of knowledge to inform natural resource management and heritage protection in many parts of Australia.

To support TSR hub researchers to have more effective working relationships with Indigenous research partners the hub has developed a set of protocols. The key elements of the protocols are in line with research by Henry et al (2002) and include:

- involvement of Indigenous communities in the design, execution and evaluation of research;
- defining a coordinating role for Indigenous community-controlled organisations associated with the research;
- consultation and negotiation with Indigenous organisations as ongoing throughout the life of a research project;
- mechanisms for ongoing surveillance of research projects by Indigenous partner organisations;
- ownership and control of research findings by participating Indigenous community-controlled organisations;
- processes to determine research priorities and benefit to the Indigenous communities involved;
- transformation of research practices from 'investigator-driven' to an adoption of a needs-based approach to research;
- determination of ethical processes for the conduct of research;
- linkage between research and community development and social change;
- the training of Indigenous researchers; and
- the adoption of effective mechanisms for the dissemination and transfer of research findings.

According to Henry et al. (2002), proponents of Indigenous research reform are not necessarily advocating for the development of new research methods, rather to re-position Indigenous people within the construction of research and to ensure that Indigenous systems of knowledge are central to processes of inquiry and investigation (Jackson et al, 2013).

Threatened species research may include the knowledge of Indigenous people wherever this is made available, however, on the other hand Indigenous people may not wish to provide it. Importantly, working with Indigenous people requires an understanding of their way of doing research and business and how their knowledge is used, and only with their consent.

The purpose of these protocols is to guide researchers and institutions to work better with Indigenous people in a culturally respectful way, aiming for a co-developed two-way conversation while recognising the nature of individual relationships can vary greatly.



Nyamba Buru Yawuru, whose traditional lands cover 5300sq km of subtropical coastal and inland savannah country around Broome in Western Australia, are exploring opportunities to develop a predator-free wildlife sanctuary on their country. Threatened Species Recovery Hub has supported an extensive community consultation and scoping process which included a trip to Mulligans Sanctuary in Canberra and the Ngunnawal Traditional Owners. Image: Bradley Moggridge

4.0 Cultural Protocols

Cultural protocols are a set of ethical principles to guide behaviour under certain circumstances or when engaging with certain communities. These protocols aim to establish a way to develop positive and ethical working relationships between the hub researchers and Indigenous people of Australia.

When researchers begin the journey to engage Aboriginal and Torres Strait Islanders, some of these communities may not be familiar with research processes, ethics, timelines and terminology, may have a complex and strained relationship with researchers because of previous actions or experiences and, for a range of historical or cultural reasons, may not feel empowered to say what they would like to.

It is worth noting that many Indigenous people are linguistically gifted and speak multiple languages. Therefore, English may not be their first language or even second, third or fourth. To ensure mutual understanding a truly informed consent and a two-way conversation for activities, researchers and Indigenous people may need the services of a translator to communicate with each other about their ideas and intentions.

The protocols advocate the observance of ethical principles that set standards for recognising Indigenous ownership of Indigenous cultural expression, as stated in the [Declaration on the Rights of Indigenous Peoples \(UNDRIP\)](#), primarily with Articles 18, 19, 29 and 31 are the most important for environmental researchers to be aware of. Further the principles set out in the *AIATSIS Guidelines for Ethical Research in Australian Indigenous Studies* and further information is provided in the Department's IEPS and also the hub's IEPS.

These documents also aim to ensure that both Indigenous people and researchers can benefit from working together and that all those involved can contribute to the development of research ideas and in bringing them to fruition.

5.0 Principles for Engagement

When implementing the protocols, hub researchers should consider the following principle to incorporate Biocultural or Traditional Knowledge into their engagements and research. Further information is provided in the Department's IEPS and also the hub's IEPS:

5.1 Respect

Engagement should be based on respect that is built from trust and respecting long association, values, rights and connection to their country, land water and sky as well as all forms of life. Respect for Indigenous people and Indigenous world views is something all researchers must contemplate when engaging with Indigenous people and, as with any group, it takes time to earn respect. Indigenous people will be wondering whether you respect their long association and connection to their country and whether they trust you (the researcher) with that. It is also something that can be earned through genuine engagement with Indigenous people but is rarely earned easily – it certainly cannot be assumed.

5.2 Integrity and Authenticity

Engaging with integrity and authenticity, built on mutual respect and trust, is essential for researchers when engaging Indigenous people. Again those Indigenous people you are about to engage will be asking themselves whether the researcher they are meeting is who they say they are or trying to be someone else? Indigenous people will see straight through false people who are not themselves.

5.3 Accountability

Engagement is good engagement if it is built on activities in which individuals or organisations are happy to be accountable and are clear and upfront. A researcher promising something which they know they cannot deliver inevitably creates problems. If something goes wrong in the project, researchers must be open and honest. Such as loss of funding, researcher career moves.

Karajarri Rangers are leading a Threatened Species Recovery Hub research project to investigate how different fire management approaches affect biodiversity. Image: Sarah Legge and Karajarri IPA



5.4 Indigenous led and owned

An important goal of the hub and its IEPS is to provide opportunity for Indigenous led research and projects. The hub aims to ensure meaningful engagement, where Indigenous people have a say in all aspects of a project and will always own their intellectual property (IP), while being recognised as the owners of that knowledge.

Too many Indigenous people and communities have been subject to loss of their knowledge and IP through engagement for research purposes. Be wary of this as many bridges have been burnt in the past.

5.5 Consent and Approval

Engagement that allows the Indigenous partners Free Prior Informed Consent to make decisions from an informed position is essential for engaging Indigenous people. Always seek approval while considering UNDRIP - Article 19 page 8, paraphrasing the article it recommends that you as a researcher cooperate in good faith with the Indigenous peoples, seek their free, prior and informed consent before doing anything that may affect them.

The principle of free, prior and informed consent has four inter-linked elements:

- Free means no force, bullying or pressure.
- Prior means that Indigenous peoples have been consulted before the activity begins.
- Informed means Indigenous peoples are given all of the available information and informed when that information changes or when there is new information. If Indigenous peoples don't understand this information then they have not been informed. An interpreter or other person might need to be provided to assist.
- Consent means Indigenous peoples must be consulted and participate in an honest and open process of negotiation that ensures:
 - all parties are equal, neither having more power or strength;
 - Indigenous peoples' group decision-making processes are allowed to operate; and
 - Indigenous peoples' right to choose how they want to live and their world views are respected (AHRC, 2010:25).

These three elements are interlinked and should not be treated separately. The Australian Human Rights Commission (AHRC) has published a Community Guide to UNDRIP which includes a brief explanation of what these terms mean. The Booklet can be found at: <https://www.humanrights.gov.au/our-work/aboriginal-and-torres-strait-islander-social-justice/publications/community-guide-un>

The publishing of names and photos or videos of someone deceased is another consideration for research, this will relate strongly to the sections later in this document - 7.6.3 and 7.6.4. Please ensure you have asked the community prior to publishing and obtain their consent.

5.6 Communication and Language

Engagement needs to be built on deep listening, learning and talking or yarning. Think about the Indigenous people you are engaging with, their story and story to date as this will ensure you are ready to listen. Engagement may take place through a number of communication styles including: face to face, email, phone, Skype, video conference.

Throughout this the researcher must always remember:

To be themselves and come with integrity and respect

- To be themselves and come with integrity and respect;
- To be mindful of body language and eye contact;
- To consider whether there are any gender requirements such as it being inappropriate for men to talk with women and vice versa;
- To ensure the cultural safety of the Indigenous people, where you are meeting, who is in attendance, the correct food;
- To ensure all permits and approvals for access are in place; and
- To obtain approval for recording voice or video or taking photographs etc. See following section 7.0 *Cultural Practices* to understand more.



Indigenous led events like the 2019 Indigenous Desert Alliance Conference at Uluru are a valuable opportunity for researchers to learn about the priorities and work of Indigenous groups that are caring for the species and habitats that researchers are interested in. Image: Jaana Dielenberg

6.0 Engagement Processes

When implementing the protocols, TSR researchers should consider the following processes (further information is provided in the Department's IEPS and also the hub's IEPS):

6.1 Cultural Competence and Ethics

As described in the hub's IEPS, which ensures all personnel adhere to a set of standards and are provided with the support necessary to undertake implementation. A section on this is detailed at page 10 of the IEPS. The section discusses the relevance of Ethics approvals through partner universities, undertaking cultural awareness training through your workplace, the protection of Indigenous culture and intellectual property and finally the opportunity for participation of Indigenous people in the hub's activities through funding and in-kind support

6.2 Terminology

There are many ways of describing the Indigenous research audience whether they be Indigenous, Aboriginal, Torres Strait Islander, First Peoples, First Nations (is a Canadian Term), Traditional Owner, Family, Clan, Language Group, Native Title Group and Prescribed Body Corporate (PBC) etc.

Always capitalise any of the above terms and never use Aborigine/s or abbreviate the term Aboriginal, Torres Strait Islander to ATSI as it may be offensive.

Terminology and what the community prefers is something the researcher will be required to research prior to engaging. If possible, the researcher may use an existing contact within the community or know someone who has an existing relationship with that community. But remember if you connect through a contact and your relationship breaks down or falls through, it will be the integrity of that contact persons and yours that is harmed, making the principle of accountability crucial.

6.3 Guarantee or Service

This aspect of the partnership is vital to a successful project so the researcher should aim to involve the community up front at project inception and throughout the project to ensure they are informed and comfortable with what is being researched and produced.

Like most projects funded through an agency or government, a researcher will be required to produce reports, and provide results, media and other outputs such as teleconferences or journal papers as part of the funding agreement.

As a researcher you should seek from the community how the co-authors (community members and/or organisations) be identified on research outputs. Also allow plenty of time for the community members and/or organisations to comment on any reports to be published. The right of reply to comment on documents strengthens the collaboration between the researcher and the community.

The reports then need to be written in a form that your partner community can understand and consider, the best form is plain English. Always remember to report back to the community engaged.

6.4 Reciprocity

A strong emphasis from the hub's Indigenous engagement governance strategy is that benefits to be shared by the research team and the community engaged in or employed as part of the project. There are many opportunities for reciprocity under the hub's program, including co-development of projects, direct employment or casual or fee for service (collecting data, weed/pest eradication, camera trap setting etc.), co-authorship on reports or journal papers or conference as co-presenters, access to resources such as vehicles or water craft, drones and the footage, site/species data, access to food sources and sites of significance.

Providing opportunity hub projects can be an ideal for the linking of Biocultural or Traditional Knowledge and Western Science, especially where there is overlap and co-benefit. This opportunity can bring about new science with old science along with the validation of the sciences.

One thing to keep in mind is to not promise anything you cannot deliver on, whether that's opportunities, funding and payment for services or ongoing employment.

7.0 Cultural Practices

When implementing the protocols, hub researchers should consider the following practices and further information is provided in the Department's IEPS and also the hub's IEPS:

7.1 Talking for Country

Who Speaks for Country is a term used to identify the right people or person with authority to speak on behalf of their people, they may be Elders (section 7.1.2 below) or senior members of that community. The ever-increasing challenge for society (whether research, government or development), when engaging with Indigenous people is just that, identifying the - who, how and when, as it is not a simple undertaking and consider- factions, families and contested areas.

The challenge a researcher may face is engaging with the wrong person, or collective group. The noisiest and loudest person may not be the right person and a family group and/or individual office bearer (sometimes administrator) may not traditionally be from that Country or even identify as Indigenous. Further to this is the right person/people may not wish to engage and a researcher has to make the call of changing the research pathway or community or abandon the project altogether.

The complexity and variances in the cultural protocols of Indigenous communities is very important and understated and one of the biggest hurdles in getting the right people/persons to engage, as they are all different in their culture and heritage, as well as Lore/law, Dreaming, governance, protocols, language, family units and capacity. The many Nations

who live on this continent vary greatly, and differences are complicated by the experience of colonisation (the south-east is highly impacted compared to the north of Australia), assimilation and the White Australia Policy, the Stolen Generations to modern day policies.

A researcher who has the good will and capacity to engage respectfully has the added challenge of building trust over time to undertake a research project that provides opportunity for themselves and most of all the community they wish to partner with. Some general tips to preparing yourself to go and start the conversation. The basics include doing the background research on the community, identifying any contacts within your networks who currently have a relationship such as: NGO's, government, other researchers, liaison officers (remember if you use this contact you must respect that relationship and ensure you do not impact it) and be yourself with integrity. Further tips include ensuring you seek to fit into or miss any significant community events occurring or Sorry Business and identifying if grants or permits are required to access the intended region.

7.1.1 Who to ask, who to talk to and when to ask

As a researcher wishing to engage one thing you may come across is not knowing what you are allowed to know, what you are allowed to ask or even if you can suggest an idea. This is particularly true for meetings with key community members, town hall style meetings or meetings with larger groups, or by the campfire.

A good tip is to ask someone quietly or, ask multiple people that you have a relationship with, ask if it is ok to ask a question or suggest an idea. If this is Ok then ask the same question of the whole group. This is just respecting local protocols and the knowledge holders.

This is also relevant should you feel uncomfortable after hearing certain information, whether that's stories, gender issues or community business. Again seek advice from your contacts by asking quietly if it OK to be hearing the conversation/discussions.

7.1.2 Elders

Being an Elder is not defined by age or self-appointment, but rather Elders are recognised because they have earned the respect of their community through wisdom, spirit and balance of their actions in their teachings. Elders try to instill in their community members values such as respect for the lands, song, language, Lore, waters and sky. Aboriginal and Torres Strait Islander Elders share their knowledge, language, provide guidance, teach others to respect Country, to learn to listen and feel the Country. Being an Elder is not gender specific there are both male and female Elders. An Elder's role has evolved over time but the essence of who they are remains the same.

7.2 Welcome to Country Ceremony

There are protocols for formally welcoming guests to Country that have been a part of our Indigenous culture for thousands of years. These protocols will be determined by the community. An ideal time for a Welcome is when there is a major event, launch or many visitors from different parts of the landscape.

7.3 Smoking or Water Ceremony

Smoking Ceremonies to cleanse places and people of bad spirits and Water Ceremonies can be used to introduce you to the Ancestors Country, to ensure safe passage on Country.

7.4 Dance (Corroboree)

Some traditional cultural practices may be offered such as dance and song for events or meetings.

7.5 Traditional Music

A yidaki (didgeridoo) player may be available to play at the Welcome and Smoking Ceremonies along with a song person, clap sticks or boomerangs, dance performers or any other event pending availability.

7.6 Other cultural practices

7.6.1 Acknowledgement of Country

Occasions where a traditional welcome cannot be actioned or relevant people sourced, an acknowledgment is the next best practice accepted. It can also be used when a small or less formal gathering occurs, especially if you have people attending from other departments/organisations, states, locations and subsequent speakers who may also choose to acknowledge Traditional Owners and Country. It is important to research the appropriate protocols for an Acknowledgement of Country, based on the land or lands you are acknowledging. Examples can appear as follows:

The format for acknowledgement if nation or tribe is known, can be as follows:

"I would like to acknowledge the people who are the Traditional Owners of this land we meet on today. I would also like to pay my respects to all the Elders, past, present and future"

The format for acknowledgement if not known or disputed, can be as follows:

"I would like to acknowledge the Traditional Owners of this land we meet on today. I would also like to pay my respects to all the Elders present here today, past and future."

PLEASE NOTE: what you do next after the Acknowledgement is the important bit. Rather than following the script please consider putting your own touch and tone of voice on an Acknowledgement as it's more personal and you will gain some respect.

7.6.2 Respecting Men's and Women's Business

Men and women may have distinct roles in their communities and these roles may differ across the landscape. However, the roles of men and women in Lore, Language, songs, stories, dances, knowledge must be acknowledged and respected in a way that suites those people. To understand this, a researcher needs to build on any relationship with respect and integrity, ask the questions politely. The protocols will be determined by the community and whether that is talking to individuals, or groups of males or females, all the whole community.

Further protocols that may arise in communities is the aspect of who can speak to who based on ancestry and marriage lore, and it may not be appropriate for a researcher to speak to certain people in a community. Again ask politely of your contacts if this is something to be considerate of.

A partnership with the Tiwi Land Rangers is investigating the relationships between small native mammals, cats, habitat and fire on the Tiwi islands.

The rangers are also working with Threatened Species Recovery Hub scientists to monitor mammals while they utilise traditional cool burning strategies, to reduce bushfires and maintain habitat that helps mammals avoid cats. Image: Nicolas Rakotopare



7.6.3 The taking of and use of Photos, Voice Recording and Video

One aspect the researcher will need to consider is seeking prior approval for the taking of photos, voice recordings and video and publishing them. There may well be gender-specific stories, art, places, body art etc. that may only be seen by initiated or Lore men and women. Please ask the questions politely and seek the permissions first. This can be in written form, interpreted into local dialect if needed.

The publishing of photos or videos of someone deceased is another consideration for research, this will relate strongly to the next section 7.6.4. Please ensure you have asked the community prior to publishing. There may also be an embargo on using the name of the deceased. In publishing media into the future, an upfront notification or a warning alerting Indigenous Australians that material may contain the image, voice or name of an Indigenous Australian who has died and enable them to choose whether or not they access the material.

Some sample text adapted from ABC online is as follows:

Aboriginal and Torres Strait Islander [viewers, listeners, readers] are advised that the following [program, story, interview] may contain images and voices of people who have passed onto the Dreaming.

Respecting Sorry Business (Funerals)

Each community deals in their own way with Sorry Business after Indigenous people pass away. It is important to understand that mourning the loss of someone from the community will vary from community to community – whether remote, rural or urban. One thing for sure is that all other business will cease, and you (the researcher) must leave the community immediately and only return after the community advises they are ready for you to return.

The initial protocols / research agreement between the community and researcher may include the minimum time needed to be respected for Sorry Business. Please also consider that the use of the name of the deceased may be embargoed both locally and more broadly so ensure, as a researcher, you follow these protocols. There is strong belief that using someone's name may re-awaken their spirit. These protocols should be respected at all times.

7.6.4 Secrecy and Sacred Material

When starting the journey and developing a partnership with a community, it is advised that you negotiate a research agreement around trust and in good faith. Some material and knowledge collected through research may be culturally sensitive and not suitable for public consumption, publicising or publication in a journal or report. If you the researcher are advised that this is so, then do not make that information public in any way, including by publishing. An ideal way of dealing with this is to ensure that conditions in the research agreement or protocols deal with the publication or knowledge, and that the protection of intellectual property is agreed by all parties.



Threatened Species Recovery Hub scientists wanted to investigate how the Critically Endangered far eastern curlew uses Darwin Harbour, which is Larrakia saltwater country. A partnership was established in which Larrakia Rangers are playing an active and important role in undertaking the research. The collaboration is providing benefits to the research and also to the Rangers. Image: Jaana Dielenberg

8.0 Calendar of Events

Researchers are encouraged to promote and attend significant events in the Indigenous calendar, to share your support and recognise the history of Australia and struggles Indigenous people have had and still experience today. Some are listed below:

26 January Survival Day
13 February National Apology to Stolen Generations from Federal Parliament
26 May to 3 June National Reconciliation Week
26 May National Sorry Day - Bringing Them Home (April 1997).
3 June Mabo Day
First full week of July each year NAIDOC Week - https://www.naidoc.org.au/
Early August Garma Festival
4 August National Aboriginal and Islander Children's Day
7 September Threatened Species Day

9.0 Links to relevant Websites

TSR Hub Best Practice Guidelines for conservation planning: <http://www.nespthreatenedspecies.edu.au/publications-tools/report-effective-cross-cultural-conservation-planning-for-significant-species-best-practice-guidelin>

Threatened Species Recovery Hub: <http://www.nespthreatenedspecies.edu.au/>

National Environmental Science Program: <http://www.environment.gov.au/science/nesp>

NESP IEPS <https://www.environment.gov.au/system/files/pages/2f561690-b47e-4bf2-b028-d18739b3486f/files/nesp-indigenous-engagement-guidelines.pdf>

NESP Indigenous Partnerships Brochure <http://www.environment.gov.au/science/nesp/publications/indigenous-collaboration-australia-environmental-science-brochure>

TSR Hub Project: 6.2 Indigenous action in threatened species research and management
<http://www.nespthreatenedspecies.edu.au/projects/collaborations-with-indigenous-people-in-threatened-species-research-and-management>



Kanyirninpa Jukurrpa (KJ) Rangers in the Martu Determination collaborated with Threatened Species Recovery Hub scientists to design a monitoring program for mankarr (the greater bilby). Martu people identified priorities for the bilby monitoring program, then co-developed a monitoring method which brings together Martu knowledge and practice with Western conservation science. Image: KJ

10.0 Checklist for Researchers

Access permit (if required) (S. 5.5)	<input type="checkbox"/>
Free, Prior Informed Consent (S. 5.5)	<input type="checkbox"/>
Ethics approval (if required) (S. 6.1)	<input type="checkbox"/>
Plain English and terminology (S. 5.6, 6.2 and 6.3).....	<input type="checkbox"/>
Benefits for Indigenous partners (S. 6.4).....	<input type="checkbox"/>
Gender issues determined (S. 7.1 and 7.6.2)	<input type="checkbox"/>
Approval to video/take photos (if required) (S. 7.6.3)	<input type="checkbox"/>
Approval to record voice (if required) (S. 7.6.3).....	<input type="checkbox"/>
Research agreement (if required) (S. 7.6.4 and 7.6.5)	<input type="checkbox"/>

11.0 References

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Further information:

<http://www.nespthreatenedspecies.edu.au/>

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