

**INDIGENOUS
COMMUNITY
PROTOCOLS
FOR BAMN
MANAGEMENT
COMMITTEE**

**Practical protocols for
working with the
Indigenous Community of
South West Sydney**

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RESPECT, ACKNOWLEDGE, LISTEN

Practical protocols for working with Indigenous communities in Western Sydney

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What Are Protocols?

Protocols can be classified as a set of rules, regulations, processes, procedures, strategies, or guidelines. Protocols are simply the ways in which you work with people, and communicate and collaborate with them appropriately. They are a guide to assist you with ways in which you can work, communicate and collaborate with the Indigenous community of Western Sydney. A wealth of Indigenous protocols documentation already exists (see Section 9), but to date the practice of following them is not widespread. Protocols are also standards of behaviour, respect and knowledge that need to be adopted. You might even think of them as a code of manners to observe, rather than a set of rules to obey. The principles outlined in this document are applied specifically to the communities of Western Sydney, but should be appropriate for general use anywhere. Contact your local Aboriginal Land Council or Indigenous Corporation to find out if they have a preferred way of working. The following are some steps towards assisting you in the process of working with your local Indigenous communities:

1. Get To Know Your Indigenous Community

Getting you know your local Indigenous community is an essential first step. Establishing trust and credibility is vital. Arrange appointments to meet the Local Aboriginal Land Councils, community organisations, health services, and the Indigenous education units of local universities and TAFEs . You can find contacts in the community who can give you guidance and assist you with this process. You may have to organise meetings through other Indigenous people, such as Indigenous project managers, council or community workers. They can introduce you to the community they work with. It is vital that you do this in order not to offend important people and community leaders. Presentation and personal appearance is an important consideration for Indigenous communities. Dressing too formally or too casually can undermine your credibility. When meeting with Land Councils, Community Elders, Indigenous Government Representatives and other Indigenous workers, formal and professional dress is important to project a respectful and serious attitude. Your level of dress should appropriately reflect the nature of the meeting you are attending or participating in. Getting to know your community also includes attending, participating in and supporting Indigenous events eg NAIDOC Week celebrations. NAIDOC stands for National Aboriginal and Islander Observance Committee. NAIDOC week is a way of celebrating and promoting a greater understanding of Aboriginal and Torres Strait Islander peoples and our culture. It happens annually in July (visit the following website for details: www.atsic.gov.au/Events/NAIDOC).

Important Dates for 2010:

26 th January	Australia Day / Survival Day - Yabun Festival in Sydney. Aboriginal people traditional refer to this day as Survival Day – a day to celebrate our continuing and changing culture.
13 th February	The Apology to the Stolen Generation.
26 May	National Sorry Day
27 th May – 3 June	National Reconciliation Week
3 June	Mabo Day – marks the anniversary date that the High Court recognised the Native Title rights of Aboriginal and Torres Strait Islander people and overturned the myth of Terra Nullius.
1 July	Coming of the Light Festival – A Torres Strait Islander day of celebration of the coming of Christianity into the Torres Strait on 1 July 1871. On this day the

	London Missionary Society landed on Erub (Darnley Island) in the Eastern Torres Strait and spelt the end of cannibalism in the Torres Strait Islands.
4 th - 11 th July	NAIDOC Week - NAIDOC stands for the National Aboriginal and Islander Day Observance Committee. Today, NAIDOC is a celebration of Aboriginal and Torres Strait Islander cultures and an opportunity to recognise the contributions of Indigenous Australians in various fields.
4 th August	National Aboriginal and Islander Children's Day – a day to promote the needs of Aboriginal and Torres Strait Islander children and the importance of children in Aboriginal and Torres Strait Islander communities.
October long Week-end	NSW annual Rugby League Knockout carnival – This year will be held on the Central Coast.
Other Important Dates that are recognised by the Aboriginal community	
21 st March	Harmony Day (Elimination of Racial Discrimination Day)
9 th August	International day of the World's Indigenous Peoples
10 December	Human Rights Day

Information about these events will be filtered through the community, and advertised in Indigenous publications such as the Koori Mail and National Indigenous Times. You can also checkout the websites for Gadigal (Koori Radio), and ABCs Messagestick. Also contact your Local Aboriginal Land Council (See contacts in Section 8).

IDENTITY

The identity of Aboriginal and Torres Strait Islander people is determined only by Aboriginal and Torres Strait Islander people. The identity test involves three levels of identification:

- A person must be of Aboriginal and/or Torres Strait Islander descent.
- A person must identify as an Aboriginal and/or Torres Strait Islander person.
- A person must be accepted as an Aboriginal and/or Torres Strait Islander person by the community in which they live.

This test is acceptable to most Indigenous groups in Western Sydney region.

Traditional Indigenous Groups Of Western Sydney are:

- Darug
- Gandangara
- Tharawal

Contact your local Aboriginal Land Council or Aboriginal Community Organisation for verification. To see the location of the traditional Indigenous groups of Australia you can purchase the Aboriginal Australia Map from the Australian Institute of Aboriginal and Torres Strait Islander Studies (AIATSIS) in Canberra. (See Section 8 for further details). Websites of many local Land Councils feature maps showing their boundaries.

DIVERSITY - DIFFERENT RULES FOR DIFFERENT GROUPS

Aboriginal and Torres Strait Islander communities are as diverse as any other community. We are not all one cultural group and not all the same. Every community will have common ground and similarities, but also very different issues. Too often it is assumed that one Indigenous person is the knowledge holder and the sole voice for the whole community in which they live. There are different traditions and customs, different ways of communicating, different understandings, different sensitive issues, different Elders. Western Sydney has the highest population of Aboriginal and Torres Strait Islander inhabitants in NSW. Many Indigenous people have moved to this area, and are not geographically descended from the area. Many however, are descendants. The 3 main Indigenous language groups of the area are Darug, Gandangara and Tharawal. There are different rules for different areas and the correct Indigenous organisations, Indigenous workers, and most importantly traditional owners of these areas have to be researched and consulted with appropriately. Each community has their own protocols that should be followed. For a detailed look at the diversity of the Aboriginal and Torres Strait Islander people of Australia.

2. Consult

Indigenous communities have complained that in the past, consultation has been tokenistic. Negotiation needs to occur for equal relationships to develop. Face to face consultation is a preferred way of engaging and communicating with the community but it is essential to get permission to do so first. Formal ways of getting in contact with the community ie via letters, emails, faxes and phone calls are fine for initial contact but should be followed up by a face to face meeting. Meetings are very important and should take on a formal format. A variety of issues may arise during a single meeting. Documentation during the meetings is essential ie minutes have to be taken, they should be agreed upon, they should be signed off on, and distributed appropriately. Consultation and negotiation may need different strategies and processes. It should focus not only on the issues at hand, but things that are advantageous to the Indigenous community ie strengthening and rebuilding, healing, self-sufficiency, reconciliation, promotion, self-determination and self-management, forming partnership, and creating opportunities for the Indigenous community.

Throughout your consultation and networking processes it is important to be aware and take note of the priorities and issues that arise within that community. The politics of the community will identify the people associated with specific issues. Consultation and negotiation processes may proceed more smoothly with a facilitator or chairperson who is impartial and able to obtain the agreement of those participating in a meeting to some basic behavioural, procedural and substantive ground rules. Behavioural rules such as not interrupting, taking turns, not abusing other parties and respecting other views even if you disagree are basic but important rules to gain agreement on before starting.

Indigenous communities have been intensively researched, written about and consulted with in the past, and as a result of negative experiences may be sceptical about the consultation process. Consultation needs to be undertaken prior to the commencement of projects, not as an afterthought. Consultations should begin at the development and concept stage to allow time for feedback and should continue through every stage of the project, through to evaluation.

INDIGENOUS REFERENCE GROUPS, STEERING COMMITTEES AND BOARDS

When working with the Indigenous community it is advisable to establish an Indigenous Advisory Group, or Indigenous Steering Committee comprising of members of the local Indigenous community, or

Indigenous experts in the field to guide and assist through any projects, collaborations, consultations and negotiations. You may ask specific people to join these committees, but more appropriately an expression of interest should be advertised to allow a broad representation of the whole community to have the opportunity to apply. Any committee which is formed must have clear terms of reference which have been negotiated with the community. This means that any decision making capacity, communication channels and areas of responsibility have been clearly defined and understood by everyone involved. When there is Indigenous participation on Non-Indigenous specific committees, boards or groups, respect and consideration need to be taken into account in relation to issues such as:

- Language - it may need to be altered.
- Responses – silence does not mean acceptance. (See section 4 Communicate)

3. Get Permission

Getting permission is essential. It is not appropriate to do research or work on an Indigenous project without the consent of the community involved or Indigenous people who know about the issues involved. Indigenous people perceive their knowledge and history as owned by them. It is their right to pass it on if they wish. There may be specific reasons why information may not be passed on to you, or why permission might not be given. For example, it could be sacred or taboo, related to death customs, or be specifically women's or men's business. Failure to respect the wishes of the community in this area will cause great offence, which will jeopardize your relationship with them and undermine your project.

THE LOCAL COMMUNITY

When working with the community as a whole you need to gain as much permission and support from as many members of the community as possible. This means disseminating your information broadly and making it available to the whole community in any way eg advertising, workshop, meetings. In some instances permission may not be allowed to be given by just one Indigenous person. It may need the consent of the whole or majority of the community.

ELDERS

An Elder is usually an older member of the community who is respected and has the permission and authority within the community to give permission, advise, and pass on knowledge. They are usually the holder of traditional knowledge and customs and are the only ones who have the authority to talk about it or not, and to pass it on or not. The term 'Elders' may not always mean men or women over fifty or sixty years of age. They are a person who is recognised within the community who has the trust, knowledge and understanding of their culture and permission to speak about it. Young people may be given permission to talk on behalf of an elder. You must also be aware of addressing Elder in the appropriate ways. Some elders are referred to as Uncle or Aunty, but you should only use these titles when given permission to do so. Simply asking is the best way to find out if you can do so or not.

TRADITIONAL OWNERS

Traditional Owners are the original people of the area in which you live. They are the clans, nations, and groups of Aboriginal or Torres Strait Islander people who have traditional connections to the land and waters relating to their area. Traditional Owners differ throughout Australia because of the diversity of its Indigenous people. They maintain their ownership and connection through their culture.

OWNERSHIP

The knowledge and expertise of Indigenous culture is owned by its Indigenous peoples. Any access to this information must have cleared permission from the relevant individuals and the Indigenous community. Permission can be individual or communal. An agreement outlining the conditions of consent must be obtained from the owner/s of the knowledge prior to commencing the project. It is advised that contracts be drawn up between Indigenous and Non-Indigenous parties. Proper legal representation and advice for the Indigenous community members should be offered so that they may have proper understanding and knowledge of what they are signing for.

COPYRIGHT AND INDIGENOUS CULTURAL AND INTELLECTUAL PROPERTY

Copyright and moral rights are very important issues to be aware of when working with the Aboriginal and Torres Strait Islander community. In the past, Indigenous stories, songs dance, and knowledge have been appropriated. This has had the effect that Indigenous knowledge holders are not recognised as the owners of the stories, songs, dance and information that they have imparted to people who have entered into their communities. They have not benefited from the use of their stories and knowledge and further, they no longer control the dissemination of the material. One example that has occurred in many parts of Australia is where Aboriginal people tell researchers and writers about their culture, or relate a traditional story. The non-Indigenous writer who writes the story in a book is recognised as the copyright owner of the written version of the story. Traditional knowledge is not protected adequately under Australian and International laws. Concepts of ownership of traditional knowledge differs to Western Law. (for more information visit the WIPO Website www.wipo.int) From consultations, negotiations, and simple conversations, to project development and management, you need to discuss copyright with Indigenous people. The ideas, stories and knowledge that come from Indigenous people are considered by them to be their intellectual property even though the western legal system may not recognise this ownership. Rights to use Indigenous material can be held by an individual, but predominantly, rights to use Indigenous cultural material belongs to the traditional owners of that knowledge as a community. These rights are referred to as Indigenous Cultural and Intellectual Property rights. In many Indigenous communities, there are laws covering the protection of traditionally owned cultural expression and knowledge. This includes visual arts, photographs, stories, songs, dances, colour combinations and other expressions of Indigenous culture.

If you have permission to work with an Indigenous person or group, you may still have to gain permission from the community to use, reproduce, or copy the traditional owned images and/or ideas.

To find out more about copyright you can contact the following organisations (also see Other Protocols Documents Section 9):

- The Australian Copyright Council
- Ph: (02) 9215 9000
- www.ozco.gov.au
- The Arts Law Centre of Australia
- Ph: (02) 9356 2566
- www.artslaw.com.au
- Viscopy
- Ph: (02) 9280 2844
- www.viscopy.com.au

4. Communicate

The communication process requires a variety of skills ie respect, good listening, patience, understanding, common language, confirmation, clarification and more (See keywords in section 8).

LANGUAGE

The understanding and use of language used in communicating with the Indigenous community can be very different from that of the Non-Indigenous community. There are different ways of using language, which you will have to take into account and adopt when talking to any member/s of the Indigenous community you are working with. The following points to remember are drawn from the document 'Protocols for Consultation and Negotiation with Aboriginal People', by Huggins, Jackie, Department of Aboriginal and Torres Strait Islander Policy and Development, Brisbane, QLD, 1999.

- Don't assume anything.
- Be honest and sincere.
- Use simple clear, plain and appropriate language.
- Speak slowly if and when necessary.
- Jargon or technical language should be explained.
- Don't mimic Aboriginal ways of speaking ie words, slang, speech or accent.
- Be open minded.
- Never be boastful about your ideas.
- Don't be too direct as this can be taken as confrontational and/or rude.
- Direct eye contact may also be considered confrontational and/or rude.
- Emphasise the purpose of your activity and intended benefits to the community.
- Don't ask hypothetical questions.
- Deal in practical real issues not theoretical ideas.

To gain the support of the community you will need to demonstrate that you are there to assist their community. The client/s need to be invited to provide input (not just feedback) during and after consultation, and decision-making processes. You may need a facilitator or mediator to assist you through this process. It is recommended that you employ an Indigenous person in such a role.

KOORI TIME

The Indigenous community does not work at the same pace and to the same timetable as the non-Indigenous community. An understanding has to be developed about the importance of the time it takes to build up trust and respect within an Indigenous community. What is important to you may not be to them. The community should dictate the pace of any project. This does not mean that it will take forever to consult, collaborate on or even finish a project. Common understandings have to be made and negotiation and collaboration is essential. The more effort you put into meeting with the community, keeping them informed and in the loop, the easier it is to develop common goals and outcomes. You may find that you deal one way with a specific community and a totally different way with another.

REPORT BACK AND STAY IN TOUCH

Staying in constant contact with the community is essential. It keeps both you and the community informed, up to date, and aware of any potential problems which may arise. The community has the right to make final decisions and give permission to any stage of a project. Keeping the community informed about the progress of the project also keeps you in good relations and trust.

5. Ethics and Morals

CONFIDENTIALITY

Confidentiality and privacy are essential when working with Aboriginal and Torres Strait Islander communities. Indigenous people have traditional customs, stories, and sacred information that may or may not be passed onto you. Similarly when customs, stories and sacred information is given to you, it is given in trust. That trust requires that you respect that confidentiality. To breach community confidentiality by translating, reproducing or passing on any information, practices or cultural product without permission would be devastating to your project and erase any trust developed during consultation and negotiation processes. You should assume that all information is confidential unless you have specifically negotiated permission to use it. Men's and Women's business are very important and sensitive issues within Indigenous culture. This information may only be talked about, negotiated and consulted on by either men or women. It should also be recorded or stored in a way that only men or only women have access to it as appropriate.

INTEGRITY AND TRUST

The integrity and trust you develop within an Indigenous community is vital and must be maintained. Continual acknowledgement and attribution of clans, elders, traditional owners, information, ideas, and research has to be written into any documentation and verbalised in speeches, talks and presentations. Any advertising, media releases, news articles etc concerning Indigenous people should only be made with the prior knowledge and agreement of the community concerned.

6. Correct Procedures

RESPECT

Respect and acknowledgment are common procedures for working within Indigenous communities. When meeting and working with anyone an understood standard of respect and acknowledgment must exist. An example of the proper way of doing this is with Traditional Welcomes and Acknowledging Traditional Owners. It is advised that this is done as the initial step in any meeting or event. This demonstration of your respect will make it easier to set up appropriate standards of respect and trust and will make it easier for consultation and negotiations to take place effectively.

WHAT TO CALL PEOPLE

It can be offensive to refer to Indigenous peoples in the wrong manner. Some Indigenous people prefer to be called 'Indigenous' and others prefer 'Aboriginal'. The same way that some people prefer 'Torres Straits Islander' to 'Islander'. It's always a good idea to try and gauge how people want to be addressed. Spend some time listening to their conversation, or you can ask if you feel that it won't be offensive.

TRADITIONAL WELCOME OR WELCOME TO COUNTRY

A traditional welcome is a speech that is done usually by an elder of the Indigenous community of the area. It is mostly done at major events, and meetings. It welcomes people to visit and meet on the

traditional area. The traditional owners of the area are people who have originally come from that area, and also are acknowledged by the community. They are people recognised by the community as a whole.

ACKNOWLEDGING TRADITIONAL OWNERS

This is something that is done in acknowledgement of the traditional Indigenous owners of the area in which you are working. It is done when an elder or appropriate member of the Indigenous community is not available to give the Traditional Welcome, or when a smaller less formal gathering is taking place. It is also appropriate for each speaker to make an acknowledgement of the traditional owners when speaking after a traditional welcome. It should be done as the first duty of any meeting, event opening, or speech.

The following is an example :

“Firstly I would like to pay respect to and acknowledge the (e.g. the Darug people, Gandangara people, or Tharawal people) who are the traditional owners of this land we stand/meet on today. I would also like to pay my respects to the Elders past and present and any Elders who are with us in this room today.”

PAYING PEOPLE

For too long it has been assumed (and it often still is) that Indigenous people will participate and work for nothing. Indigenous people are the owners and holders of their culture and knowledge. They are the only ones who are appropriate and who have the knowledge, expertise and permission to work in, with and pass on their culture. In western culture, specialized knowledge is not something that is given away for free. If an Indigenous person chooses to work with you in any capacity i.e. in giving a dance performance, giving a speech, a talk or traditional welcome, doing or participating in the artwork or project etc it is appropriate that they be paid for their time, expertise and knowledge, just as it is for any other artist or professional.

The following is a schedule of fees recommended by NSW Aboriginal Affairs

The schedule sets minimum fees for a range of Aboriginal cultural services. It is important to note that the schedule is only a guide and stated minimum fees are current as per the relevant certified agreement. The fees outlined below are to be used as a guide as many Elders do charge different rates to these charges. In some cases Elders may charge less for certain services and do give discounts if they are doing multiple performances such as a Welcome and a cultural talk.

You will need to contact the Elders concerned and negotiate a fee with them.

Cultural Practice	Certified Agreement	Minimum Fee
Welcome to Country	Nil	\$100.00
Smoking Ceremony	Performers Certified Agreement 2003-2005	\$530.00
Didgeridoo performance	Musicians Certified Agreement 2003-2005	\$360.00
Dancer category 1 (inexperienced)	Performers Certified Agreement 2003-2005	\$430.00
Dancer category 2 (experienced)	Performers Certified Agreement 2003-2005	\$450.00
Guest Lecturer (based on 2 hours preparation and 1 hour delivery)	University of Sydney (Academic and Teaching Staff) Enterprise Agreement 1999-2002	\$110.00

How Do I Contact An Elder?

If you require the services of an Elder to do a Welcome to Country or Acknowledgement of Country you should contact one of the Indigenous Organisations (See section 8).

A "Welcome to Country" may consist of a single speech by the representative of the local Aboriginal community, or it can also include a performance of some description (which will vary according to region and locality). Performances can include a Traditional Welcoming Song, a Traditional Dance, didgeridoo performance or a combination of any of the above.

It is important that the Aboriginal representatives (representatives) are comfortable with the arrangements that should be mutually negotiated. Note - Local Elders such as Auntie Norma Shelley, Auntie Mary Allan, Auntie Edna Watson, Auntie Mae Robinson and Auntie Nancy Davis are members of the Gandangara LALC who are custodians of the area under the 1982 NSW Aboriginal Land Rights Act (ALRA). They usually perform an Acknowledgement but can welcome people under the ALRA as custodians of the land.

INDIGENOUS INVOLVEMENT

In working with the Indigenous community and on Indigenous projects it is vital to have Indigenous involvement throughout the project e.g. as staff, project officers, artists, advisory group. Through your networking process you should have gained contacts and established relationships with people who you can work with who will advise you on appropriate procedure. Any project should also have allocated payment within its budget to employ and involve Indigenous workers from the community. You should also seek to involve Indigenous participation in decision making where-ever possible.

CROSS CULTURAL TRAINING

Protocols are a useful Cross Cultural tool. They broaden your awareness and understanding, and also guide you towards the correct and appropriate ways to work with community. Cultural awareness training workshops and modules, reconciliation strategies and protocols are also available. You should consider providing training for your staff, organisation or volunteer group who will be working with Indigenous people. You may want to organise and pay for a local Indigenous community member, worker, or representative to come and deliver a talk, or workshop about the Indigenous community in which you live. Most Indigenous workers do this as part of their everyday jobs and life.

7. Keywords to remember

• Diversity	• Reconfirm
• Respect	• Equity
• Acknowledge	• Equal
• Elders	• Thank
• Listen	• Adopt
• Communicate	• Develop
• Cooperate	• Encourage
• Accept	• Patience
• Identify	• Concern
• Understand	• Clarify

8. Indigenous Organisations and Western Sydney Contacts

MAJOR INDIGENOUS ORGANISATIONS

- **Australian Institute of Aboriginal and Torres Strait Islander Studies (AIATSIS)**
GPO Box 553
Canberra NSW 2601
Ph: (02) 6246 1111
Fax: (02) 6261 4285
Web: www.aiatsis.gov.au
- **NSW Aboriginal Land Council**
Head Office
PO Box 1125
Parramatta NSW 2124
Toll Free: 1800647 487
Ph: (02) 9689 4444
Fax: (02) 96891234

LOCAL ABORIGINAL LAND COUNCILS

- **Deerubbin Local Aboriginal Land Council**
PO Box 7184
Mt Druitt Village NSW 2770
Ph: (02) 9832 2457
Fax: (02) 98322496
Email: staff@deerubbin.org.au
Web: www.deerubbin.org.au
- **Gandangara Land Council**
Level 1, 103 Moore Street
Liverpool NSW 2170
Ph: (02) 9602 5280
Fax: (02) 9602 2741
Email: gandangara@bigpond.com
Web: www.glalc.org.au
- **Tharawal Local Aboriginal Land Council**
PO Box 20
Buxton NSW 2571
Ph: (02) 4681 0059
Fax: (02) 4683 1375
Email: tharawal@ideal.net.au
Web: www.tharawal.net.au

INDIGENOUS CORPORATIONS/COMMUNITY ORGS

- **Darug Custodian Aboriginal Corporation**

PO Box 36
Kellyville NSW 2155
Ph and Fax: (02) 4573 6964

- **Tharawal Aboriginal Corporation**

PO Box 290
Campbelltown NSW 2450
Ph: (02) 4628 4837
Fax: (02) 46828 2725

INDIGENOUS COUNCIL, COMMUNITY AND ARTS WORKERS

- Aboriginal HACC Access/Development Officer

- **Bankstown Area Multicultural Network (BAMN)**

- PO Box 3164
Bankstown NSW 2200
Phone: (02) 9708 2818
Fax: (02) 9796 4950

- Aboriginal HACC Access/Development Officer

- Macarthur Disability Services (MDS)

- PO Box
Campbelltown NSW

- Aboriginal Project Officer

- **Campbelltown City Council**

- PO Box 57
Campbelltown NSW
Ph: (02) 4645 4000
Fax: (02) 4620 1496

- Community Project Officer, Multicultural and Indigenous

- **Fairfield City Council**

- PO Box 21
Fairfield NSW 1860
Ph: (02) 9725 0230
Fax: (02) 9609 3257

- Indigenous Project Workers

- **Liverpool City Council**

- PO Box 7064
Liverpool NSW
Ph: (02) 98217758
Fax: (02)98211839
Fax: (02) 4732 7879

- **Facilitator**
South Western Sydney Koori Interagency Meeting
Ph: (02) 9203 9078
sws.koori.interagency@centrelink.gov.au
- **Facilitator**
Bankstown Koori Interagency Meeting
Aboriginal Health Promotions Officer
South Sydney Western Area Health Service
Bankstown Community Health Centre
PO Box Locked Bag BCHC 1600
Ph: (02) 9780 2750
Fax: (02) 9780 2877

9. Other Protocol Resource Documents

- ***'Australian Copyright vs Indigenous Intellectual and Cultural Property Rights: a discussion paper'***
Heiss, Anita, The Australian Society of Authors, Sydney, NSW, 1999.
<http://www.asauthors.org/cgi-bin/asa/information.cgi>
- ***'Cultural Protocols for Indigenous Reporting in the Media'***
Messagestick Online, ABC, NSW.
<http://abc.net.au/message/proper/>
- ***'Doing It Our Way: Contemporary Indigenous Cultural Expression in New South Wales'***
Terri Janke and Company and the Indigenous Arts Reference Group of the New South Wales Ministry for the Arts, Sydney, NSW, 2002.
www.arts.nsw.gov.au/pubs
- ***'Guidelines for Ethical Research in Indigenous Studies'***
Australian Institute of Aboriginal and Torres Strait Islander Studies (AIATSIS), Canberra, NSW.
www.aiatsis.gov.au/rsrch/rsrch_grnts/rg_abt.htm
- ***'Our Culture: Our Future – A report on Australian Indigenous Cultural and Intellectual Property Rights'***
Janke, Terri, Michael Frankel and Associates, commissioned for Australian Institute of Aboriginal and Torres Strait Islander Affairs (AIATSIS), and the Aboriginal and Torres Strait Islander Commission (ATSIC), Sydney, NSW, 1998.
<http://www.icip.lawnet.com.au/frontpage.html>
- ***'Protocols for Consultation and Negotiation with Aboriginal People'***
Huggins, Jackie, Department of Aboriginal and Torres Strait Islander Policy and Development, Brisbane, QLD, 1999.
<http://www.indigenous.qld.gov.au/publications/fulllist.htm>
Mellor, Doreen, Janke, Terri, National Association for the Visual Arts (NAVA), Sydney, NSW, 2000.
www.visualarts.net.au/nv/articles/VARC.pdf