

Respect for Indigenous peoples and culturesANZSOG Learning and Action Protocol





About the artist

ANZSOG commissioned artwork for its 2017 Indigenous Affairs and Public Administration Conference by Bigambul artist Jordan Roser. Jordan Roser is a proud Bigambul man based in Redcliffe, Queensland.

A third-generation artist who endeavours to continue his family's legacy in the arts and promotion of his culture through contemporary designs and themes. His work tries to reflect the modern experience and emotions of the new generation of Australian Aboriginal people through colour and storylines.



Here is what he has to say about the artwork commissioned, titled "Timeless":

"I have tried to capture in this piece the importance of our culture and people to this country, our country. Our peoples journey through time on this land has been guided by the spirits of our ancestors. From the time of creation through to colonisation and now into the present day, our land and lives have changed dramatically.

The constant change and movement that government policy direction and practices have had on our people and culture has been significant and felt deeply through the generations. It's now been 50 years since Aboriginal and Torres Strait Islander people were finally recognised as citizens in the Australian constitution rather than flora and fauna. Only 50 years since we weren't considered to be plants or animals in the constitution that was written for this land.

Over time and through many changes and hardship our people have remained strong and our culture has survived even during times that government policy and practices have attempted to erode it. We can't go back and change these experiences now. We can only recognise the impact of the past on the present and continue moving forward to try to influence change where it is needed.

So, it's time we come together to discuss how we can move forward together in unity and respect. To talk about how things can be done better for, and with, our people into the future.

Much respect to our elders who will be attending this conference I hope their voices and their wisdom will be heard."

To contact Jordan Roser: http://www.facebook.com/mirrabookadesigns or mirrabookadesigns@gmail.com



Contents

Introduction	4
What are learning and action protocols?	5
Why do we need protocols?	5
Racism, insults or offensive behaviour	6
A-Z - easy reference:	6
Context	6
Characteristics of the Indigenous populations of Australia and New Zealand	8
Calendar	8
Ceremonies	10
Other ceremonies	12
Ceremony Protocols	13
Contracting work	12
Correct terminology	12
Cultural awareness, safety, security and competence	16
Flags	18
Indigenous Knowledges	2
Language	2
Recognition and Protection under the Law	2,
Research	2
Teaching	30
The Treaty of Waitangi – Te Tiriti o Waitangi	34
Using imagery, video and audio	3!
Venues	3!
Further Resources	3.



Introduction

This Learning and Action Protocol offers guidance for faculty, staff, students and partners of the Australia and New Zealand School of Government (ANZSOG). ANZSOG is a global leader in public sector education and research, and supports the development of better educated, informed and motivated public purpose sector leaders.

The public purpose sector covers both the public sector, in its widest definition, and the not-for-profit sector or civil society.

ANZSOG is committed to an inclusive approach across all its practices and curriculum that prioritises the unique contributions and value of Māori, Australian Aboriginal and Torres Strait Islander peoples.

This protocol is designed to ensure that all ANZSOG practices respect Māori, Australian Aboriginal, Torres Strait Islander individuals and communities.

Developing respectful relationships with Indigenous communities is important in the broader social movement towards reconciliation between Indigenous and non-Indigenous Australians¹, and towards commitments to partnerships and biculturalism in New Zealand.

Many Māori, Australian Aboriginal and Torres Strait Islander peoples have sacred traditions and customary laws. These should always be respected, even when they differ from your own values and practices. ANZSOG views cultural diversity as a strength – a sign of a contemporary organisation committed to a respectful and inclusive culture, curriculum, research, teaching practices, and staff and student wellbeing. We also note that these inclusive attitudes and actions are critical to societies and our future.

While working directly with ANZSOG, faculty, students and staff – including academic staff on secondment – will be expected to adhere to this protocol, as it has been designed specifically to address the context of our member jurisdictions. In doing so, we encourage open and respectful conversation with regard to ethical and behavioural standards.

It's important to acknowledge that wise practice² may change across locations and over time given that culture is a living and dynamic reality. ANZSOG faculty, staff, students and partners will be expected to adopt new practices, ideas or methodologies in accordance with this evolving protocol.

Some of ANZSOG's member university and government partners have their own cultural protocols, which students and stakeholders are obliged to meet. Though the basic principles and guidelines for separate protocols are likely to be similar, differences across regions and disciplines will mean that wise practice can change.

¹ Murrup Barak, 'Cultural Awareness Protocols and Advice', The University of Melbourne. http://murrupbarak.unimelb.edu.au/engage/cultur-al-awareness,-protocols-and-advice

² Calliou, Brian and Wesley-Esquimaux, Cynthia, "A Wise Practices Approach to Indigenous Community Development in Canada", in Voyageur, C.J; Calliou, Brian; and Brearley, Laura, Restorying Indigenous leadership: wise practices in community development, 2015. https://img-thebanffcentre.netdna-ssl.com/cdn/farfuture/yo5QWfiRoD3OK8CQDNiLmoS7PoA1XVC2RnYzInFABd8/mtime:1496435632/sites/default/files/Lougheed%2oLeader-ship/Research/Indigenous/2_Chapter_1.pdf



Protocols are ethical principles that guide behaviour in any group, organisation or situation. This ANZSOG Learning and Action Protocol is aimed particularly at engaging with the strengths and perspectives of Māori, Australian Aboriginal and Torres Strait Islander peoples. As such it addresses many topics, including practices, customs and cultures. Guidance is given to assist in observing and using traditional knowledge and materials, with respect to the cultural and intellectual property rights of Māori, Australian Aboriginal and Torres Strait Islander peoples.

In putting these protocols into practice, it is important to acknowledge the diversity of Indigenous cultures and practices across Australia and New Zealand. These include the broader differences between Māori, Australian Aboriginal and Torres Strait Islander communities, and also the cultural uniqueness of communities across remote, rural, provincial towns, and major cities. It is intended that this protocol will help foster positive relations and outcomes between ANZSOG and Māori, Australian Aboriginal and Torres Strait Islander Peoples.

Cultural protocols that span across Australia and New Zealand are uncommon, though there are recognised international standards. It is important that ANZSOG's protocol reflects the specific interests and needs of Māori in New Zealand, and of Aboriginal and Torres Strait Islander peoples in Australia, while acknowledging that these are often varied and culturally specific. The Learning and Action Protocol is a living document, which means it can be continually edited and updated.

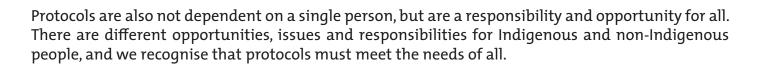
Wise practice in this area will continue to progress over time. Even in the last few years, accepted practices for engagement with Māori, Australian Aboriginal and Torres Strait Islander peoples has changed, and it likely will again. ANZSOG welcomes change as a sign that Australia and New Zealand are, in general, are improving relations with Indigenous peoples and recognising Māori, Australian Aboriginal and Torres Strait Islander peoples as leaders in the broader population. ANZSOG places great value on this leadership and as wise practice changes and evolves, so too will our Learning and Action Protocol.

Why do we need protocols?

Indigenous peoples around the world have suffered historic injustices that prevent them from exercising their rights in accordance with their own needs and interests. Since colonisation, the rights of Indigenous peoples have often been dismissed or ignored. In accordance with the United Nations Declaration on the Rights of Indigenous Peoples, ANZSOG affirms that "Indigenous peoples are equal to all other peoples, while recognising the right of all peoples to be different, to consider themselves different, and to be respected as such³".

Protocols play an important role in recognising and representing the rights of Māori, Australian Aboriginal and Torres Strait Islander individuals and communities. Protocols are not legally binding, but may act as guidelines that over time can become established practice. The Learning and Action Protocol may be incorporated into all ANZSOG professional outputs, including internal operations, classrooms, coursework, and funded research agreements. This protocol will identify goals in deliberate and positive ways, because cultural diversity is a vital organisational commitment, which should be continually revisited and revamped over time. It is intended that this protocol will embed respect, diversity, and inclusiveness into ANZSOG's organisational DNA.

The United Nations General Assembly, "United Nations Declaration on the Rights of Indigenous Peoples", Australian Human Rights Commission. https://www.humanrights.gov.au/publications/un-declaration-rights-indigenous-peoples-1

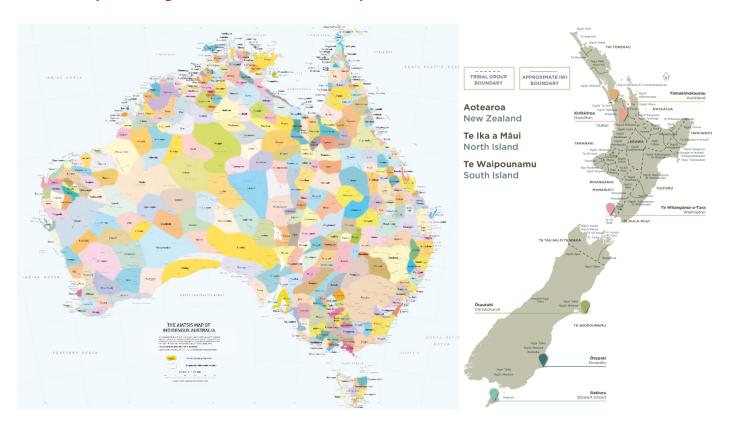


Racism, insults or offensive behaviour

We acknowledge that people are at different stages of development with respect to their intercultural appreciation and action. We are keen to ensure that a safe and encouraging environment is promoted within the ANZSOG setting with respect to intercultural learning. Mistakes are commonly made and we aim to use these times as opportunities to learn and make positive change to our action and processes.

Nevertheless, ANZSOG does not tolerate racism and direct and concrete action will be taken should any incidents of racism be identified. Faculty, professional staff and students all have obligations to ensure a safe learning environment at ANZSOG courses and events. Incidents or concerns about racism should be raised with ANZSOG officials to take appropriate and respectful action. Students and staff should feel safe to raise any concerns or issues with faculty. Staff can also raise issues with their Manager. Faculty can raise any matters with the Associate Dean (Academic).

AIATSIS Map of Aboriginal Australia⁴ and Iwi Map of New Zealand⁵ -



There are distinct flags that represent the Indigenous peoples of Australia and New Zealand. Flags must be used in accordance with copyright laws, and may not be reproduced without permission of the artists who created them.

https://aiatsis.gov.au/

⁵ https://www.nzte.govt.nz/tools-and-templates/te-kete-tikanga-m%c4%81ori-m%c4%81ori-cultural-kit/iwi-tribes-of-new-zealand



Indigenous Australians

Two distinct cultural groups make up the Indigenous Australian population: Aboriginal and Torres Strait Islander peoples. Among communities of Aboriginal and Torres Strait Islander Australians there is great diversity marked by more than 250 different languages⁶. The Torres Strait Islands refer to an archipelago separating the far north-eastern continental Australia from Papua New Guinea. Estimates as to when Australian Aboriginal and Torres Strait Islander peoples first arrived in Australia vary, but most place arrival between 40,000 and 80,000 years ago. This leads to the claim that they are the oldest continuing cultures on earth. It is important to note that this does not mean Aboriginal and Torres Strait islander cultures haven't changed, on the contrary, they have adapted and innovated over great stretches of time.⁷

Aboriginality

Under Australian law, Aboriginal and Torres Strait Islander peoples have the right to identify themselves with their heritage. A person may identify themselves as such for legal reasons by choice, and if they are accepted as such by the community in which they live. A person may identify as such for a number of cultural, legal and other reasons. Organisations may ask people if they identify as Aboriginal or Torres Strait Islander – for example, on a job or course application – though it is not mandatory to answer. Provided that a person is of Aboriginal and Torres Strait Islander descent, identifies as such, and this is accepted by their community, they meet all the criteria as Proof of Aboriginality.

It is offensive to question a person's Aboriginality, and requirements do not include how a person lives or how a person looks. It is also offensive to ask someone what percentage they may be of Aboriginal and Torres Strait Islander descent.

Māori

Māori are the Indigenous people of New Zealand, having arrived in New Zealand generations ago from East Polynesia. Iwi (tribes) broadly structure Māori society, and within them are hapū (clans or descent groups) and therein whanāu (extended families). Māori culture is visible in New Zealand, and its history, language and traditions are fundamentally important to the national identity

Biculturalism8

Many New Zealanders celebrate and strive for biculturalism of Māori and Pākehā (see below) cultures, allowing each society to operate within their own cultures, but also intertwining so that Māori and Pākehā learn and adapt from each other. Biculturalism is based on the partnership established between Māori and the Crown by the Treaty of Waitangi.

Pākehā is a term adopted by Māori people at first to refer to European settlers. Today, it can be used more variably to refer to any New Zealander who is not Māori. It is a term generally used to make a reference to relationships between Māori and Pākehā. Some New Zealanders object to the term 'Pākehā', either seeing it as derogatory, or as simply meaning 'white person' (thereby excluding oth-

The Australian Institute of Aboriginal and Torres Strait Islander Studies, "Indigenous Australians: Aboriginal and Torres Strait Islander people". AIATSIS. http://aiatsis.gov.au/explore/articles/indigenous-australians-aboriginal-and-torres-strait-islander-people.

⁷ Pearson, Luke, "What is a 'continuous culture'... and are Aboriginal cultures the oldest?" NITV. https://www.sbs.com.au/nitv/article/2016/12/21/what-continuous-culture-and-are-aboriginal-cultures-oldest.

Hayward, Janine. "Story: Biculturalism". Te Ara. https://teara.govt.nz/en/biculturalism



er non-Māori New Zealanders). Many insist, however, that Pākehā is a term of belonging, and one that represents a unique relationship⁹, and are happy to use the term to refer to themselves and/or others in the right spirit¹⁰.

Characteristics of the Indigenous populations of Australia and New Zealand

There is no agreed definition of 'Indigenous', however it is recommended that identification rather than definition is a better approach, crucially allowing for self-identification as the fundamental criterion¹¹. Indigenous peoples in Australia and New Zealand may broadly identify themselves as Aboriginal, Torres Strait Islander and/or Māori, but people have also referred to themselves by the greater region they are connected to, for example in Australia Koori, Murri or Nunga¹².

In 2016, the ABS determined the estimate of the Aboriginal and Torres Strait Islander population in Australia to be at 649,200 people, or 2.8% of the total Australian population. Of this 2.8% 91% of people reported to being of Aboriginal origin, 5% of Torres Straits Islander origin, and 4.1% of both. The largest populations of Aboriginal and Torres Strait Islander Australians live in New South Wales and Queensland. The highest proportion of Aboriginal and Torres Strait Islander Australians live in the Northern Territory, comprising 25.5% of the population¹³.

New Zealand's 2013 Census recorded 690,000 people (approximately 15% of the population)¹⁴ identifying as Māori. Iwi are diverse, and Māori may identify with a specific iwi, broadly (but not absolutely) recognised by location¹⁵.

Calendar

These are events that ANZSOG will specifically make a commitment to acknowledge, listed with a short summary. They may include:

January 26 (AUS)

Survival Day – For many Aboriginal and Torres Strait Islander people, January 26 (nationally recognised as Australia Day) is not a day of celebration, but a day of mourning the invasion of British settlers of the lands of Traditional Owners. Many people also see this day to celebrate the survival of Aboriginal and Torres Strait Islander peoples and cultures.

February 6 (NZ)

Waitangi Day – This day marks the signing of the Treaty of Waitangi in 1840 by representatives of the British Crown and over 500 Māori chiefs. For many people, and especially for Māori, this is an occasion to reflect on the Treaty and its importance in New Zealand today¹⁶.

⁹ Victoria University of Wellington, "Being Pākehā", VUW. https://www.victoria.ac.nz/capital-thinking/pakehaha/being-pakeha

The University of Auckland, "Research busts myth that "Pākehā" is a derogatory term". https://www.auckland.ac.nz/en/about/news-events-and-notices/news/news-2013/2013/02/05/Research-busts-myth-that-Pkeh-is-a-derogatory-term.html

¹¹ AIATSIS, "Indigenous Australians". http://aiatsis.gov.au/explore/articles/indigenous-australians-aboriginal-and-torres-strait-islander-people.

ı2 Ibid

 $^{13 \}qquad \text{Australian Bureau of Statistics, "Census: Aboriginal and Torres Strait Islander population", ABS. $$ \underline{\text{http://www.abs.gov.au/ausstats/abs@.nsf/mediareleasesbyReleaseDate/o2D5oFAA9987D6B7CA25814800087E03?OpenDocument}$$

 $Australian \ Bureau \ of \ Statistics, "Census: Aboriginal \ and \ Torres \ Strait \ Islander \ population", ABS. \ \underline{http://www.abs.gov.au/ausstats/abs@.nsf/mediareleasesbyReleaseDate/o2D5oFAA9987D6B7CA25814800087E03?OpenDocument$

Australian Bureau of Statistics, "Census: Aboriginal and Torres Strait Islander population", ABS. http://www.abs.gov.au/ausstats/abs@.nsf/mediareleasesbyReleaseDate/02D50FAA9987D6B7CA25814800087E03?OpenDocument

¹⁶ New Zealand History, "Waitangi Day: Page 1 - Introduction", NZ History https://nzhistory.govt.nz/politics/treaty/waitangi-day



February 13 (AUS)

Anniversary of the National Apology to Stolen Generations by Prime Minister Kevin Rudd – an opportunity to commemorate the historic Apology of 2008 and to also reflect upon future commitments.

March 19 (AUS)

National Close the Gap Day – a day of action for Australians committed to achieving equality between Indigenous and non-Indigenous Australians, in line with the Close the Gap Campaign and Close the Gap Statement of Intent signed in 2008.

March 21 (INT)

Harmony Day – International Day for the Elimination of Racial Discrimination – Race Relations Day: Around the world events take place to remind people of the consequences of racial discrimination under the banner of the UN's International Day of the Elimination of Racial Discrimination. In Australia, it is known as Harmony Day, and in New Zealand it is known as Race Relations Day. The day also provides an opportunity to reflect positively on cultural diversity and to create lasting legacies of peace.

May 26 (AUS)

National Sorry Day – First held one year after the tabling of the Bringing them Home report of 1997, Sorry Day invites people to express an apology for the historic injustice experienced by the Stolen Generations through marches, walks, speeches, presentations, and written apologies.

May 27 (AUS)

Anniversary of the 1967 Referendum – The 1967 Referendum saw a landslide victory for the campaign to change the constitution and is "considered by many to be representative of the prevailing movement for political change within Indigenous Affairs"¹⁷.

May 27-June 3 (AUS)

Reconciliation Week – Held between the anniversary dates of the 1967 Referendum and the High Court Mabo decision, each year Reconciliation week calls Australians to action in the national reconciliation effort through learning about shared histories, cultures and achievements¹⁸. Major events are held across the country to mark the occasion.

June 3 (AUS)

Mabo Day – Eddie Koiki Mabo, a Meriam man from the island of Mer (Murray Island) in the Torres Straits, challenged the legal concept of terra nullius that denied traditional ownership. Koiki Mabo's case went before the High Court, and on June 3, 1992 the historic decision that native title did exist was made¹⁹. Sadly, Koiki Mabo died five months before this momentous occasion, but this date is still celebrated each year in honour of his courageous achievement.

Mid-Winter (NZ)

Matariki is the Māori name for the cluster of stars that rises in mid-Winter. For many Māori, it signifies the start of the new year.

Starting first Sunday in July (AUS)

NAIDOC Week – Standing for National Aborigines and Islanders Day Observance Committee, NAIDOC week takes place in July to celebrate the history, culture and achievements of Aboriginal

National Archives of Australia, "The 1967 referendum – Fact sheet 150", NAA. http://www.naa.gov.au/collection/fact-sheets/f5150.aspx
Australian Government, "National Reconciliation Week", indigenous.gov.au. http://www.indigenous.gov.au/news-and-media/event/na-tional-reconciliation-week

Aboriginal Heritage Office, "Mabo Day", AHO. http://www.aboriginalheritage.org/news/2013/mabo-day/



and Torres Strait Islander peoples.

August 4 (AUS)

National Aboriginal and Torres Strait Islander Children's Day – this day is an opportunity to support Aboriginal and Torres Strait Islander children and to reflect on and learn about community and family for Indigenous Australian children.

August 9 (INT)

International Day of the World's Indigenous People – This date marks the anniversary of the first meeting of the UN Working Group of Indigenous Populations in 1982, and Indigenous cultures worldwide, whilereinforcing the human rights of all Indigenous peoples.

September 11-17 (NZ)

Māori Language Week – This week celebrates and encourages the use of Te Reo Māori phrases. It has been celebrated every year since 1975.

December 10 (INT)

International Human Rights Day – The United Nations General Assembly adopted the Universal Declaration of Human Rights on this day in 1948. Indigenous Peoples of the world have specific charters that address their Human Rights, and this day is another important reminder of the need to respect all peoples' rights.

Ceremonies

Australia

ANZSOG staff should aim to start all events, courses and meetings with either a Welcome to Country or an Acknowledgement of Country. A Welcome to Country can be arranged for larger events of greater significance to the organisation, such as a major conference or ceremony. For smaller events, such as meetings or short courses, an Acknowledgement of Country is appropriate.

Welcome to Country

A 'Welcome to Country' ceremony is a speech, performance or smoke ceremony that is used to welcome visitors to their traditional land. It is usually performed by Indigenous Australian Elders of the land where the event is being held.

If you are unable to find a representative from the land or community on which you are meeting, it is not possible to do a Welcome to Country. You should not ask a person from a different land or community to give a Welcome on a land that is not theirs, and you should not attempt a Welcome to Country yourself. In this situation, an Acknowledgement of Country is more appropriate.

When arranging a Welcome to Country, some land councils will give you the option of requesting a male or a female speaker (though, if availability is limited, they may not always be able to meet this request). If you are requesting a male or female speaker, it is best to explain why. For example, if you are organising a speaker for a Women in Leadership workshop, you should explain why you might prefer a female speaker. Land councils are understanding and will try their best to honour your request.



Acknowledgement of Traditional Owners

An 'Acknowledgement of Country' is an opening speech that any Indigenous or non-Indigenous person may give. Generally, they are reserved for smaller meetings, seminars and events by the leader/s of the session. There is no set wording for an Acknowledgement of Country, though you should aim to be as specific as possible. Examples of appropriate statements are:

Less specific

I acknowledge the Traditional Custodians on the land on which we meet today, and recognise their continuing connection to land, water and community. I pay my respect to Elders past, present and emerging.

More specific

I acknowledge the Traditional Custodians of the land on which we meet today, the Wurundjeri people of the Kulin Nation. I pay my respect to Elders past, present and emerging.

Or

I would like to acknowledge that we are meeting on the traditional lands of the Larrakia Nation. I pay respect to Elders past and present.

Or

Here in North Brisbane we gather on Country on which members and Elders of the Turrbal Aboriginal Nation and their forebears have been custodians for many millennia. We acknowledge their living culture and their unique role in the life of this region.

Or

We acknowledge the traditional people of the land upon which we meet today, the Mouheneener people. We pay respect to their Elders both past and present and extend that respect to other Aboriginal people present.

Almost all of ANZSOG's delivery work takes place in the capital cities of Australia and New Zealand. Especially in Australia, it is best to be as specific as possible when acknowledging country and its elders, past and present. In Australia, the Traditional Owners of the land on which we mainly meet are below. In places where there is more than one community, it may be appropriate to acknowledge both, but it is best to contact local land councils to check whose land you are meeting on:

Adelaide	the Kaurna people
Brisbane	the Jagera and Turrbal peoples
Canberra	the Ngunnawal people/the Ngambri people
Darwin	the Larrakia people
Hobart	the Mouheneener people
Melbourne	the Wurundjeri people
Perth	the Nyoongar people
Sydney	the Gadigal people of the Eora Nation



To organise a Welcome to Country, you can contact local land councils or Elders directly. In some states, directories out of agencies (for example, the Office of Aboriginal Affairs in the Tasmanian Department of Premier and Cabinet) can help you contact an Elder for the land you are meeting on. You should expect to pay a fee to the Elder or land council and include this in your budget. Fees may also include any travel costs, such as parking or taxi fares. Some Elders choose not to accept a fee but may suggest instead a donation to a nomination charity or organisation. ANZSOG honours the right of Elders to make these choices.

Other ceremonies

Smoking ceremonies are ancient and significant Australian Aboriginal and Torres Strait Islander events. Native plants are burned to produce smoke, which is believed to have cleansing properties and ward off bad spirits. Smoking ceremonies are conducted by people who have been taught by Elders. They can be held at a variety of functions, and usually take about 10-20 minutes to perform. Ask the local land council or community organisation whether a smoking ceremony is appropriate for your event, and for guidance in organising Aboriginal and/or Torres Strait Islander people who are able to conduct these ceremonies²⁰. OH&S standards need to be taken into consideration to ensure respectful and safe processes are followed.

Musical and other artistic performances are also encouraged for some events. Song and dance ceremonies may include traditional performances, or contemporary adaptations of traditional practices, with a strong link to culture or ancestry²¹.

ANZSOG encourages reaching out to Elders and local land councils to establish respectful and transparent relationships to mark the place of ceremonies and protocols as an important feature of what we do together. Elders and representatives should be welcomed and prioritised for their roles.

New Zealand

In New Zealand, it is not necessary to give a welcome to country, however other customs and protocols may be observed out of respect. For larger events, traditional ceremonies can be organised, such as Kapa Haka, Waiata-ā-ringa or Poi. For smaller events or meetings, simple gestures such as using Māori greetings, can be well received. One recommended, simple opening for speeches is:

Tihei mauri ora! E ngā mana, e ngā reo, e rau rangatira mā Tēnā koutou, tēnā koutou, tēnā koutou katoa.

Behold the breath of life! To all authorities, all voices, to the many chiefs gathered here Greetings, greetings, greetings to everyone²².

Other tikanga are useful to know to avoid signs of disrespect. Some principles of tikanga vary between iwi, hapū and marae, but in general the basic principles are common throughout New Zealand.

²⁰ Indigenous Education and Research Centre, "Other Cultural Ceremonies", James Cook University. https://www.jcu.edu.au/australian-aboriginal-and-torres-strait-islander-centre/cultural-protocols-guide/respect/other-cultural-ceremonies

http://tribalwarrior.org/portfolio/aboriginal-ceremonies-performances/

New Zealand Trade & Enterprise, "Ngā mihi – Formal greetings", New Zealand Trade & Enterprise. https://www.nzte.govt.nz/tools-and-templates/te-kete-tikanga-m%C4%81ori-m%C4%81ori-cultural-kit/ng%C4%81-mihi-greetings-formal

These include:

- Not touching another person's head, which is regarded as tapu (sacred)
- Not sitting directly on pillows or cushions (but they may be used to prop up your back)
- Not placing hats on food tables
- Not passing food over anybody's head
- Not sitting on food tables, which is considered unhygienic
- Not entering or crossing a room while a person of authority is speaking either wait quietly for a break in the speech/dialogue or, if unavoidable, be as discrete as possible
- Not stepping over people, even in crowded spaces, to find a suitable seat either ask if a person can draw their legs in first or find another route²³

You should not ask an Indigenous person to perform these ceremonial tasks automatically. Just because someone may be Indigenous, this does not mean it is appropriate for them to conduct ceremonies. Always contact representatives and/or Land Councils well in advance to allow time to plan. Explain what ANZSOG is and what it does, the purpose of the event you are organising, and how it connects with Indigenous peoples.

Kapa haka

Traditional Māori performing arts are literally defined as kapa (line) and haka (dance) which combine song, dance and chants. Many performances also include skilled demonstrations of traditional weaponry. Kapa haka are performed by Māori groups on marae and at special events. Kapa haka may include such elements as:

- Waiata-ā-ringa: action songs, supported by symbolic hand movements, usually ac companied by a guitar. They can change tempo and tone, depending on context
- Poi: a dance in which performers skilfully twirl one or more poi (ball on a chord) in perfect unison. Poi have a percussive rhythm and are usually performed by women
- Haka: war dances with loud chanting, strong hand movements, foot stamping and thigh slapping, possibly also incorporating traditional weaponry
- Pūkana: facial expressions, emphasising a point in a song of a haka to demonstrate ferocity of passion. Women open their eyes wide and jut out their tattooed chin, and men widen their eyes and stretch out their tongue or bear their teeth. They may seem intimidating, but they are not necessarily a sign of aggression, rather a show of emotion²⁴.

Ceremony Protocols

It's important to be aware of sensitivities surrounding these types of ceremonies and activities. Never ask a person to do "Indigenous stuff" because they are the "Indigenous person" in the course or room. This can be offensive and isolating and places unfair burdens on people. Moreover, often people play particular roles in their communities, and sometimes asking them to complete ceremonial functions or cultural activities to meet course or event demands can be compromising and inappropriate. A person who identifies as Māori is not necessarily permitted to perform all cultural roles in a ceremony, and they may not agree to do so either.

Victoria University of Wellington, "Tikanga tips for learning and teaching", VUW. https://www.victoria.ac.nz/maori-at-victoria/ako/teaching-resources/tikanga-tips

^{24 100%} Pure New Zealand, "Kapa haka – M**ā**ori performance", 100% Pure New Zealand. https://www.newzealand.com/au/feature/kapa-ha-ka-maori-performance/



Similarly, just because someone is an Australian Aboriginal or Torres Strait Islander person, does not mean they will perform all cultural roles. Be respectful and courteous, and consider the time, place and language you use before you ask someone if they are happy to participate.

Multi-jurisdictional programs can be more complex, as often ceremonial activities such as a Welcome to Country have to be specifically tied to the land on which they are taking place. Elders of the land you are meeting on take priority, but you may also be able to organise multiple activities across nations and communities, as long as all parties are consulted. In making an acknowledgement of country, for example, you might pay honour specifically to the elders of the land you are meeting on, but also recognise that elders from other nations are also in the room.

Please note that 'Elder' is not a term that denotes age. Elders do not have to be old in age, and many play different roles at different times in their life. You should never question someone's status as an Elder.

Cultural roles may include gender specific roles. If you are taking part in a pōwhiri, for example, you may be asked to delegate a Kaikaranga (an adult female) to make a call, who will be responding to the marae's Kaikaranga. Then you will likely be asked to delegate a Kaikōrero (an adult male) to make a reply to a speech/songs made by the marae's Kaikōrero²⁵. You may also be asked to arrange men and women specifically, for example women standing in front with the men lined up behind them. These gendered rituals are important, and both men and women are held in high regard for the roles they play. Do not attempt to change these rituals, even if your views on gender roles are different.

It is common to be asked to pay a fee for any of these services. Often these fees are set and should not be negotiated once quoted to you. Other individuals or groups may suggest a donation, or an alternative form of remuneration.

Some ANZSOG participants may express unwillingness to participate in or watch such activities. One reason cited by some participants is that they consider such activities to be religious, and therefore inappropriate in the setting. While activities such as a Welcome to Country may be spiritual, or make reference to religion or spirituality, the essential point is not to proselytise one's religious beliefs or values to the audience. ANZSOG arranges such activities because we believe it is important in the spirit of reconciliation in Australia, and biculturalism in New Zealand. Staff and faculty should explain this to anybody who feels uncomfortable.

Contracting work

ANZSOG staff should give preference to contract services of organisations run by Māori, Aboriginal people and/or Torres Strait Islander people for events relating to Indigenous issues and interests. These include, for example, venues, catering services, performers, A/V and tech services, delivery services, etc. We encourage you to contract these organisations for other events too.

Supply Nation provides a comprehensive business registry of Indigenous business in Australia²⁶. There are various Māori business directories covering New Zealand, including Te Hūmeka,²⁷ Tauranga Māori Business Association²⁸, and the Pacific Business and Māori Business Directory²⁹.

Rehua Marae, "Pōwhiri Process" Rehua Marae. https://rehuamarae.co.nz/our-marae/powhiri-process/

²⁶ http://www.supplynation.org.au/indigenous businesses/Indigenous Business Direct

^{27 &}lt;a href="http://tehumeka.co.nz/directory/">http://tehumeka.co.nz/directory/

^{28 &}lt;a href="http://www.tmba.co.nz/index">http://www.tmba.co.nz/index

²⁹ http://www.supakako.com/



Correct terminology

When making reference to Māori or to Australian Aboriginal and Torres Strait Islander peoples, appropriate terminology should be used carefully and self-consciously. Sometimes that may involve the exercise of power in ways that fail to show respect and can cause harm³⁰.

Some Indigenous people prefer the term 'Aboriginal'; others 'Indigenous'; some prefer 'First Peoples'; and some 'Māori' or 'Australian Aboriginal' and/or 'Torres Strait Islander'. Moreover, terminology that is appropriate in Australia, may not be appropriate in New Zealand.

Pronouns such as 'the', 'they', 'them', 'their', and 'those' should not be used, as this distances peoples and cultures³¹. Government websites tend to use words that are softer or generic. For example, the term 'Australia's Indigenous people' is often used, which to some, implies Australia's ownership of Indigenous people. ³²

While the terms 'Aboriginal', 'Torres Strait Islander' and 'Indigenous' may be used more generally, it is always best to acknowledge peoples and communities by their nations, if you know them.

Local Māori, Aboriginal and Torres Strait Islander peoples can help you learn the correct terminology, if you do not already know it, and you should always ask if uncertain.

Always capitalise appropriate terms for Aboriginal and Torres Strait Islander peoples. 'Māori' should also be capitalised when referring to the Māori peoples of New Zealand. It is also a word, however, that means ordinary, natural or native (e.g. moe māori = common law marriage) and in this instance it should not be capitalised³³.

It is never appropriate to classify peoples according to skin colour and parentage. It is similarly offensive to refer to any person in a way that refers to descent.

In the past, terms such as 'half-caste' or 'full blood' were used to oppress and divide Aboriginal and Torres Strait Islander peoples, by creating a hierarchy based on whether a person also had non-Indigenous (particularly European) ancestry.

To use such terms today questions people's connections to their land and culture and brings up painful memories. More generally, whether offensive terminology is used or not, you should never question the authenticity of a person's heritage.

Caution should be used with terms such as 'rural', 'isolated' and 'remote'. These words should refer to geographical location and access to service only. Māori, Australian Aboriginal and Torres Strait Islander cultures are living cultures, meaning that they are experienced and practised today.

To refer to any Indigenous cultural norms in a way that suggests they are outdated, such as 'primitive' or 'prehistoric', is factually incorrect³⁴.

³⁰ Smith, L.T., 1999, Decolonizing Methodologies: Research and Indigenous Peoples, Zed Books Ltd, London and New York and University of Otago Press, Dunedin.

Flinders University, "Appropriate Terminology, Representations and Protocols of Acknowledgement for Aboriginal and Torres Strait Islander Peoples". Flinders University. http://www.indigenousinstyle.com.au/aboriginal-culture/aboriginal-ceremonies/

Chu, Sarah, "Is having a Reconciliation Australia RAP the way to go for ANZSOG?", The Indigenous Australian Peoples' Discussion: Resilience, Justice and Healing, 2017.

Te Taura Whiri i te Reo Māori, Guidelines for Māori Language Orthography, Te Taura Whiri i te Reo Māori (Māori Language Commission), http://www.tetaurawhiri.govt.nz/assets/Uploads/translators-docs/Guidelines-for-Maori-Language-Orthography.pdf

Flinders University, "Appropriate Terminology, Representations and Protocols of Acknowledgement for Aboriginal and Torres Strait Islander Peoples". Flinders University. http://www.indigenousinstyle.com.au/aboriginal-culture/aboriginal-ceremonies/

MORE APPROPRIATE	LESS APPROPRIATE		
Naming Naming			
Australian Aboriginal people(s) Indigenous Australian people(s) Aboriginal people(s) (Australian) Aboriginal person Torres Strait Islander people(s) Torres Strait Islander person	Aboriginal(s) and Torres Strait Islander(s) as a noun and as a plural The Aboriginals ATSI		

Language names for people and places

Aboriginal Peoples, e.g. Koorie (Victoria) Torres Strait Island Peoples e.g., Murray Island Peoples, Mer Island Peoples. Indigenous nations Complex and diverse societies Efficient resource managers Indigenous Australian societies Particularly at sites of cultural significance, using the traditional names, e.g. Uluru

'Part-aborigine', 'full-blood', 'half-caste', 'quarter-caste', 'quadroon', 'octoroon', 'mulatto', 'hybrid' **Traditional** Contemporary Modern Urban Rural Isolated or remote Aboriginal people/Torres Strait Islander people Ayers Rock

Representing social and cultural practices

Aboriginal nation(s) Aboriginal and Torres Strait Islander Communi-Language group(s) Culture group(s)

Representing Social and Cultural Practices **Pri**mitive Native Prehistoric Tribe Nomadic, nomads, nomadism Chiefs, Kings, Queens

Representing history

Representing History

Aboriginal countries

Indigenous Aboriginal and Torres Strait Islander history

Pre-invasion history

Colonisation

Occupation

Elders

Captain Cook was the first Englishman to map

the east coast of 'New Holland'

"...Since the beginning of the Dreaming/s" 'Since the beginning of the Dreaming/s' reflects the belief of many Indigenous Australians that they have always been in Australia, from the beginning of time, and came from the land.

Pre-history Settler society

Post-colonial Settlement Settled

Captain Cook 'discovered' Australia

'Aboriginal people have lived in Australia for 40,000 years'. Forty thousand years puts a limit on the occupation of Australia and thus tends to lend support to migration theories and anthropological assumptions. Many Indigenous Australians see this sort of measurement and quantifying as inappropriate.



Scholars and practitioners working in this field differentiate between Cultural Safety, Cultural Security, Cultural Awareness and Cultural Competency. Other terms may be used interchangeably, but referring to the Australian Human Rights Commissions' Social Justice Report 2011, they are defined as³⁵.

Cultural Awareness

Cultural Awareness is a basic form of understanding of Indigenous (and other) cultures. At an organisational level, usually this is taught through courses or seminars for staff and students. It does not, however, necessarily lead to action. Cultural Awareness, however, is the first step in working towards Cultural Safety and thereafter Cultural Security.

Cultural Safety

In New Zealand, Māori nurses described Cultural Safety as:

[A]n environment that is safe for people: where there is no assault, challenge or denial of their identity, of who they are and what they need. It is about shared respect, shared meaning, shared knowledge and experience of learning, living and working together with dignity and truly listening.

In Australia, the Victorian Aboriginal Child Care Agency (VACCA) describe Cultural Safety as:

[I]s used in the context of promoting mainstream environments which are culturally competent. But there is also a need to ensure that Aboriginal community environments are also culturally safe and promote the strengthening of culture.

Cultural Safety allows for people to reclaim their cultural identity and community cultural norms. It requires safe environments where diversity is valued, and where Cultural Awareness is made obvious in thinking and practice. It may also refer to the relationships within communities.

Cultural Security

Subtly different from Cultural Safety, Cultural Security calls for a stronger obligation to actively effect cultural awareness to meet people's cultural needs. This includes setting policies and practices, not just by individuals invested in Cultural Competence, but by an organisation as a whole. External forces cannot define or control cultural identity if security is to be possible, but requires third parties to work with Indigenous communities to create an environment where they are empowered and heard.

Cultural Competence³⁶

Cultural Competence here refers to a structure or system that in all places demonstrates Cultural Awareness, Cultural Safety and Cultural Security.

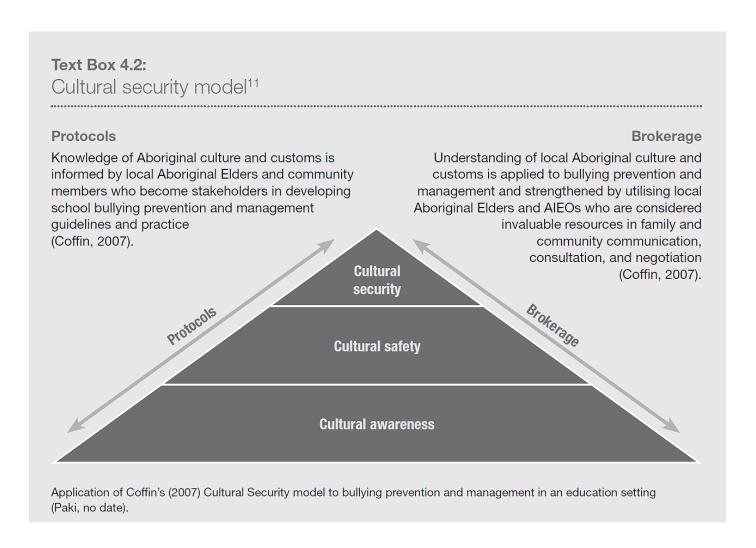
Gooda, Mick, Aboriginal and Torres Strait Islander Social Justice Commissioner, "Social Justice Report 2011", Australian Human Rights Commission, 2011. http://www.humanrights.gov.au/sites/default/files/content/social_justice/sj_report/sjreport11/pdf/sjr2011.pdf
Ibid.



be able to culturally assess its efforts and take advantage of opportunities to develop.

Professor Juli Coffin has developed a chart that delineates cultural competence. Professor Coffin has traditional ties to her grandparents' country (where she has lived most of her life) in the Pilbara region (Nyangumarta). She is a prominent Aboriginal researcher with expertise in cultural security, education and research. She is interested in Aboriginal languages and ways of learning, and combines education and cultural learnings to put research into practice.

While ANZSOG wants to offer a training ground for cultural competence to staff, students and faculty, it is important to remember that it is an ongoing exercise. Cultural competence is not achieved through the completion of a single course. It needs to be actively practised at all times, with a mind to continuous learning and improvement.





The **Aboriginal Flag** was designed by Harold Thomas – a Luritja man – and first flown in 1971.

It came into widespread use when it was chosen as the flag for the Aboriginal Embassy in front of Parliament House, Canberra in 1972.

The top half of the flag has a horizontal black stripe, representing Aboriginal peoples. The bottom half is a red horizontal stripe, representing the earth and Aboriginal peoples' connection to the land. A yellow circle in the middle symbolises the sun, the giver of life³⁷.

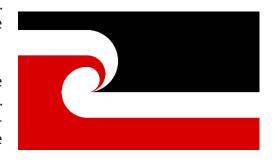
The **Torres Strait Islander Flag** was designed in 1992 by the late Bernard Namok from Thursday Island. The two green lines represent the mainlands of Australia and Papua New Guinea.

The blue symbolises the Torres Strait Island water between each country. The black represents the Torres Strait Islander peoples. The central symbol is a Dhari headdress (as Namok stated: "The one symbol I feel can identify any islander anywhere").

The 5 points of the star represent each of the Island groups, the Western, Eastern, Central, Port Kennedy and (N.P.A) Mainland. The star is also used in navigation, important for the seafaring people of the Torres Strait. Both the Dhari and the star are white to represent peace³⁸.







The national **Māori Flag (Tino Rangatiratanga)** was identified through a nationwide consultation process, selected by Cabinet in 2009.

It was designed by Linda Munn, Hiraina Marsden and Jan Dobson Smith, then selected by an organisation named Te Kawariki in 1989 to be the Māori flag.

On days of national significance, for example Waitangi Day, this flag flies alongside the national New Zealand flag. The three colours of the flag represent the three realms of:

- Te Korekore, potential being (black, top)
- Te Whao Ao, coming into being (Red, bottom)
- Te Ao Mārama, being and light (White, centre)

The koru is symbolic of a curling fern frond, representing the unfolding of new life, hope for the future and the process of renewal³⁹.

AIATSIS, "Aboriginal flag", AIATSIS. https://aiatsis.gov.au/explore/articles/aboriginal-flag

³⁸ AlATSIS, "Torres Strait Islander flag", AlATSIS. http://aiatsis.gov.au/explore/articles/torres-strait-islander-flag

e Puni Kōkiri, "The National Māori Flag", Te Puni Kōkiri. https://www.tpk.govt.nz/en/a-matou-kaupapa/crown-iwi-hapu-whanau-maori-re-lations/the-national-maori-flag



Gifts

When using Māori, Aboriginal and Torres Strait Islander artwork or artefacts as a gift to presenters, it is always appropriate upon purchase to let the artists know what the gifts are for. It can be as simple as sending an email, and after a favourable response (i.e. the artist approves) ANZSOG can keep confirmation of this in written form.

If the artist is represented by an organisation, the organisation can ask the artist on behalf of ANZSOG. Always give due credit to the artist. Some artists may have their own protocol for how to acknowledge and present their work, and you should always honour these.

The exploitation, misappropriation and mass production of Indigenous art and artefacts (or artwork done in Indigenous styles) is a serious problem. Products decorated with dot paintings, for example, may be designed to replicate some Australian Aboriginal artwork, but are often mass produced overseas and sometimes painted by non-Aboriginal people.

In other cases, where an artist produced an original work, they can receive little remuneration despite its widespread distribution. It is always best to buy artwork straight from the artist, from a community-led organisation, or from a well-trusted supplier. You should always check where a gift has been made.

Some gifts are not always appropriate in the context of cultural customs. For example, some gifts should only be exchanged between men or women, or be given or received by members of a community of a certain status, or who perform specific cultural roles.

There are no generic rules that are applicable across Australia and New Zealand, given the diversity of Indigenous cultures and customs.

In general, you should not purchase artefacts that invoke Indigenous cultures without consulting stakeholders to determine appropriate usage.

Nor should you purchase any artwork or artefact without ensuring its authenticity. If you are unsure about the appropriateness of a gift it is best to ask the manufacturer or a Māori, Aboriginal or Torres Strait Islander stakeholder.

Koha

Koha, though not a literal translation, is often used to mean 'gift' or 'donation' or sometimes 'respect'. It is part of Māori societal practices, though the nature of koha has changed over time. For example, koha in the past was often a donation of food, but could also be an offer of shelter, time, or an item of value, usually as a way of showing kinship.

Today, its function has changed slightly and koha may more generally include donations or gifts given at ceremonies, functions and meetings in a professional setting. Today koha usually takes the form of money, but can include a gift of any kind.

The monetary value of koha is not important, rather the spirit of giving takes precedence. Some events might ask for a koha (donation) at the door, and there is no set price as to what you should



contribute – whatever you can afford is appreciated40.

If you are invited to participate in a powhiri, the process of giving koha is formalised. The most common koha is money placed in an envelope.

Whoever speaks last in your group (Tākoha) should be in charge of collecting and giving the koha. At the conclusion of your group's speeches, they should place the koha on the middle of the floor towards the first speaker. If people or organisations within your group wish to give separate koha, the Tākoha should still lay them all down, though each envelope may be labelled separately. The koha will then be acknowledged by your hosts⁴¹.

Indigenous Knowledges

Indigenous Knowledges refers to beliefs and understandings of Indigenous peoples of the world that are acquired through long-term connection with place. It is based on survival through social, physical and spiritual understandings.

Typically, non-western in structure and methodology, it might sometimes contrast with western scientific knowledge, but it can also be complementary. Indigenous Knowledge does not often match the criteria of western knowledge, and can sometimes be disparaged as a result. This is both elitist, unfortunate and short-sighted.

Indigenous Knowledge is greatly valuable to all knowledge. Moreover, Indigenous Knowledges are important to people's sense of being in the world, whether from Australia, New Zealand, or elsewhere⁴².

Language

Indigenous Australian Languages

Before European colonisation in 1788, there were more than 250 language groups covering the continent of Australia. The 2016 census recorded that 150 Australian Indigenous languages were spoken in homes. Many are at risk of being lost.

While some Aboriginal languages are similar to one another, others are completely different. Pronunciation may also change from one language nation to another.

Currently much effort is being put into preserving and protecting languages. Many communities are working to learn more about their language, and hope to continue passing on this knowledge to future generations.

A strong connection to cultural identity can be forged through language, and maintaining Aboriginal and Torres Strait Islander languages improves self-esteem and alleviates grief⁴³.

There are various language resources that you can access if you are interested in engaging Indige-

- 40 Dundys, Anita, "New Zealand: The Maori Koha Gifts from the Heart", Global Giving Resource. http://www.globalgivingresource.com/blog/new-zealand-the-maori-koha-gifts-from-the-heart/
- 41 Rehua Marae, "Pōwhiri Process" Rehua Marae. https://rehuamarae.co.nz/our-marae/powhiri-process/
- http://livingknowledge.anu.edu.au/html/educators/o2_questions.htm
- 43 AIATSIS, "Indigenous Australian Languages", AIATSIS. https://aiatsis.gov.au/explore/articles/indigenous-australian-languages



It is important to do so accurately. Resources such as the AIATSIS map can help you identify regionalities of the various languages of Australia.

You can also ask community representatives or nations councils for assistance, for example in correct pronunciation.

When in doubt, always ask. In general, the incorporation of Indigenous Australian languages is encouraged, but it should be done so correctly and with care and respect.

Te Reo Māori

Te Reo Māori – the Māori language – is an official language of Aotearoa, New Zealand, alongside English and New Zealand Sign Language. Te Reo Māori is important to culture, identity and heritage. The 1987 Māori Language Act formed Te Taura Whiri I te Reo Māori – the Māori Language Commission – which promotes Māori as a living language.

Bilingual signage throughout Aotearoa New Zealand is encouraged, as is learning the language in schools and independently. Ministries and agencies of the New Zealand government have Māori and English translations of the title.

Some phrases are used frequently by Māori and non-Māori alike. Māori greetings and sign-offs are often used – sometimes as a matter of course – by New Zealanders, and are generally encouraged.

There are a number of Māori words commonly used in New Zealand English. Some are culturally specific terms, and others can be naturally incorporated into English speech.

Some common words that many New Zealanders (including Pākehā) use are44:

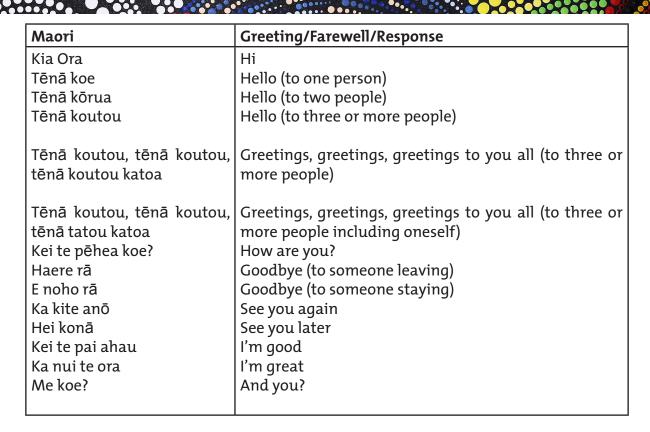
Maori	English
Aotearoa	New Zealand
Hapu	Clan, sub-tribe; to be born
lwi	Tribe
Kaumatua	Elder
Koha	Gift, present, donation
Manuhiri	Guests, visitors
Tapu	Sacred, not to be touched
Whenua	Land, Homeland

Greetings

Ngā Mihi (Greetings) are an important aspect of Māori culture. It shows respect and sets the tone for an interaction. It is important to use the right language in a greeting⁴⁵.

Māori Language.net, "50 Māori words every New Zealander should know", Māori Language.net http://www.maorilanguage.net/maori-words-phrases/50-maori-words-every-new-zealander-know/

Te Taura Whiri I te Reo Māori, "Ngā Mihi – Greetings", Māori Language Commission (Te Taura Whiri I te Reo Māori) https://www.tetauraw-hiri.govt.nz/learn-te-reo-maori/tikanga-maori/nga-mihi-greetings/



For non-Māori speakers, pronunciation of Māori words can initially be difficult, but it is a mark of respect to learn to pronounce words correctly.

Vowels

A macron (horizontal bar) appearing above a vowel indicates an elongated sound. Without a macron, the vowel is 'short'. It is important to pay attention to macrons, because they can create distinct meanings for otherwise similar-looking words. For example, 'papa' means 'earth', while 'pāpā' means 'father'. Dipthongs (i.e. to vowel sounds said together) are common, e.g. au, ao, ea, oi, ua.

Long vowels	Short vowels
Ā as in car Ē as in led Ī as in peep Ō as in pork Ū as in loot	A as in aloud E as in entry I as in eat O as in ordinary U as in to
1	

Consonants

There are eight distinct consonant sounds within the Māori alphabet: h, k, m, n, p, r, t, w. The diagraphs wh and ng are also very common. Mostly, these are pronounced similarly to English, with a couple of exceptions: The 't' sound is pronounced depending on the vowel it follows. If it follows an a, e, or o it is pronounced with as little sibilant sound as possible (almost like a 'd'). If it follows an i or u, it includes a slight sibilant sound, but not as much as an English 't'. R is pronounced as a soft 'rolled' r. 'Ng' is pronounced much the same as in the English word 'singer'. 'Wh' is now mostly pronounced much like an English 'f' sound⁴⁶.

⁴⁶ Māori at Victoria, "Te reo Māori pronunciation guide", Victoria University of Wellington. https://www.victoria.ac.nz/maori-at-victoria/ako/te-reo-at-victoria/te-reo-pronunciation-guide



Recognition and Protection under the Law

Under the United Nations Declaration on the Rights of Indigenous Peoples, all Indigenous peoples have the right to:

maintain, control, protect and develop their cultural heritage, traditional knowledge and traditional cultural expressions, as well as the manifestations of their sciences, technologies and cultures, including human and genetic resources, seeds, medicines, knowledge of the properties of fauna and flora, oral traditions, literatures, designs, spots and traditional games and visual and performing arts. They also have the right to maintain, control, protect and develop their intellectual property over such cultural heritage, traditional knowledge, and traditional cultural expressions⁴⁷.

This includes the right to secrecy and confidentiality with respect to intellectual property. In Australia, the Copyright Act 1968 protects copyright of all cultural and intellectual property provided that it meets certain statutory requirements. Much Indigenous cultural and intellectual property, however, does not meet those requirements, which are based primarily on western conceptions of intellectual property⁴⁸.

For example, the Act requires that intellectual property exist in material form, either written or recorded. Consequently, oral history that is not transcribed remains unprotected by the law. Transcribed oral history becomes the property of the writer, who may not be the original speaker. Dances, body paintings and methodologies are similarly unprotected, as are symbols and styles more generally, despite their cultural significance.

The Act also mandates an identifiable author to be considered a copyright work, but in some cases a community may produce a work or use communal symbols that are not identified with one person. A work or reproduction may originate from an individual, but may remain under the ownership and control of a group according to customary law.

Another issue relates to the duration of copyright, where after a set period after the death of the author works enter the public domain. This stems out of the law's presumption that ownership is bestowed upon an individual rather than a whole community, and does not consider Aboriginal and Torres Strait Islander interests in continuing culture to which artwork, oral histories, and other forms of expression or knowledge-sharing are vital⁴⁹.

Similar inconsistencies exist in New Zealand. Mātauranga Māori is a broad term that refers to traditional knowledge of Māori, passed from generation to generation since the first arrival of ancestors. It can also refer to modern Māori values, perspectives, and creative and cultural practices50. New Zealand Intellectual Property laws and rights require a patent to be new or original, but traditional knowledge may be centuries old. Similarly, most intellectual property rights cover the work of individuals, but traditional knowledge belongs to a group.

The Commissioner of Patents, Trade Marks, Designs and Plant Variety Rights does, however, hold certain powers to protect mātauranga Māori. There are aspects of Māori culture that fall under in-

The United Nations General Assembly, "United Nations Declaration on the Rights of Indigenous Peoples: Article 31, Part 1", Australian Human Rights Commission. https://www.humanrights.gov.au/publications/un-declaration-rights-indigenous-peoples-1

FAL Lawyers, "Australian Law Relating to Communal Indigenous Intellectual Property", FAL Lawyers. http://fal-lawyers.com.au/ blogs/2013/5/7/australian-law-relating-to-communal-indigenous-intellectual-property

⁴⁹

New Zealand Intellectual Property Office, "Protecting intellectual property with a Māori cultural element: User Guide", Ministry of Business, 50 Innovation and Employment. https://www.iponz.govt.nz/assets/pdf/maori-ip/protecting-ip-with-a-maori-cultural-element.pdf



tellectual property rights and may be used for branding or commercial purposes.

Through the Commissioner, Māori are granted some control in how their cultural expressions and traditional knowledges are used. Where a trademark, design, or patent is deemed offensive to Māori or in contradiction of Māori values or knowledges, the Commissioner has the power to prevent reqistration or grants. Some types of intellectual property, for example trademarks, patents, designs or geographical indications may be referred to a Māori Advisory Committee for consideration⁵¹.

Such discrepancies have made it easy for non-Indigenous peoples to co-opt Indigenous ways of knowing and being for their own ends. Indigenous ways of knowing and being should not be treated as a commodity, nor used as a token.

The use of any Indigenous imagery, for example, does not connote genuine incorporation of Indigenous values or experience into a classroom or research, and should not be used to substitute a genuine commitment to inclusion⁵².

ANZSOG should similarly never use Indigenous ways of knowing and being for their own gain. No Indigenous knowledge should be disembodied from its knowers – Indigenous peoples themselves – even in order to help non-Indigenous peoples be more respectful.

Research

The majority of ANZSOG's faculty will be accustomed to Western research methodologies, even when researching with or in relation to Māori and to Aboriginal and Torres Strait Islander peoples. Research bodies in Australia and New Zealand have created ethical research standards and guidelines to assist researchers without asking that they abandon their preferred methodologies. These quidelines are means of creating respectful relationships between the researcher and Indigenous peoples in a way that avoids causing harm and invites productive participation and consultation.

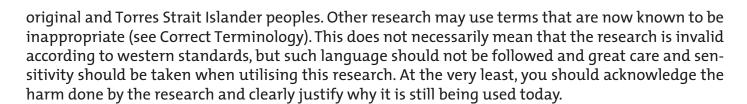
ANZSOG welcomes research that is relevant to Māori and Aboriginal and Torres Strait Islander peoples, provided that it is conducted in a respectful manner. ANZSOG also encourages research conducted through Indigenous Knowledges, including the use of Indigenous research methodologies. ANZSOG keeps a library for faculty and staff that contains further information on Indigenous Knowledges, mostly specific to Māori, and Australian Aboriginal and Torres Strait Islander peoples. Further information can also be found in the Teaching section of this protocol.

We encourage all faculty, staff, and students to familiarise themselves with Indigenous ways of knowing and being and Indigenous research methodologies and practices.

Colonisation caused great harm to Indigenous peoples, with systematic prejudices prevailing well into the twentieth century (and many would argue still today). For example, the removal of human remains for study or display, often overseas, was a harmful practice. This denies Indigenous peoples the right to access burial sites important to their families and themselves – personally and often spiritually – and has been the cause of justified distress. Remains are also often used to mischaracterise Indigenous peoples as part of an archaic culture, when in fact the Indigenous cultures of Australia and New Zealand are living cultures.

You may encounter past research that is not respectful, or which may inaccurately characterise stories and trends in Australia and New Zealand by discounting or misrepresenting Māori and/or Ab-

Nakata, Martin N, "Disciplining Indigenous Knowledge", Disciplining the Savages, Savaging the Disciplines, 182-192 (Canberra: Aboriginal Studies Press, 2007).



It is good practice to convey your motives in research, and convey transparently how you came to this place in your in research when conducting any study or project. This promotes a culture of safety and respect for Indigenous participants or stakeholders.

The Principles of ethical research with Aboriginal and Torres Strait Islander Peoples⁵³

The Australian Institute of Aboriginal and Torres Strait Islander Studies (AIATSIS) outlines fourteen principles for conducting research with Indigenous Australians. They describe how to plan, conduct and publish research in a way that is respectful and meaningful, while recognising the rights of Indigenous peoples. More detailed guidelines are available at the AIATSIS website, but the fourteen principles are outlined here⁵⁴:

Principle 1	Recognition of the diversity and uniqueness of peoples, as well as of individuals, is essential.
Principle 2	The rights of Indigenous peoples to self-determination must be recognised.
Principle 3	The rights of Indigenous peoples to their intangible heritage must be recognised.
Principle 4	Rights in the traditional knowledge and traditional cultural expressions of Indigenous peoples must be respected, protected and maintained.
Principle 5	Indigenous knowledge, practices and innovations must be respected, protected and maintained.
Principle 6	Consultation, negotiation and free, prior and informed consent are the foundations for research with or about Indigenous peoples.
Principle 7	Responsibility for consultation and negotiation is ongoing.
Principle 8	Consultation and negotiation should achieve mutual understanding about the proposed research.
Principle 9	Negotiation should result in a formal agreement for the conduct of a research project.
Principle 10	Indigenous people have the right to full participation appropriate to their skills and experiences in research projects and processes.

Australian Institute of Aboriginal and Torres Strait Islander Studies, "Guidelines for Ethical Research in Australian Indigenous Studies", AIATSIS, 2012. http://aiatsis.gov.au/sites/default/files/docs/research-and-guides/ethics/GERAIS.pdf

54 Ibid

Principle 11	Indigenous people involved in research, or who may be affected by research, should benefit from, and not be disadvantaged by, the research project.
Principle 12	Research outcomes should include specific results responding to the needs and interests of Indigenous people.
Principle 13	Plans should be agreed for managing use of, and access to, research results.

Te Ara Tike - Guidelines for Māori Research Ethics⁵⁵

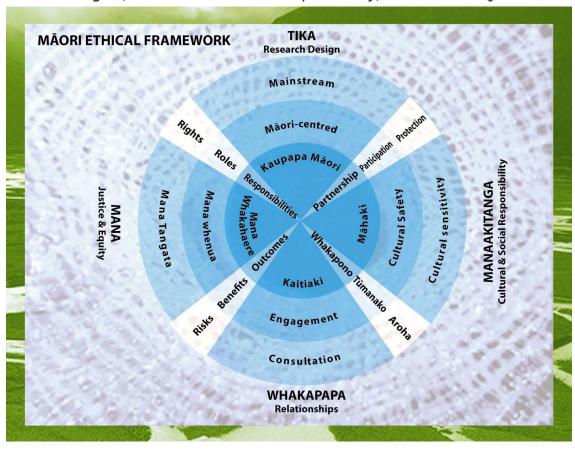
Principle 14

The Pūtaiora Writing Group frames Māori ethical issues on the foundation of tikanga Māori, of which there are various models, in their framework titled Te Ara Tika. Tikanga are locally specific practices that reflect Māori ethics and ways of knowing and being. Tikanga may be adapted to different contexts, and is a useful framework for Māori to "engage in ethical issues and consider the effect research may have on their values or relationships". Te Ara Tika also bases its framework partly on mātauranga Māori and understandings from the Treaty of Waitangi, Indigenous values and Western ethical principles.

Research projects should include appropriate mecha-

nisms and procedures for reporting on ethical aspects of the research and complying with these quidelines.

Their framework addresses four tikanga principles – whakapapa (relationships), tika (research design), manaakitanga (cultural and social responsibility), and mana (justice and equity).



Pūtaiora Writing Group, Te Ara Tika - Guidelines for Māori Research Ethics: A framework for researchers and ethics committee members, 2010. https://www.fmhs.auckland.ac.nz/assets/fmhs/faculty/tkhm/tumuaki/docs/teara.pdf



A more detailed explanation is provided in Te Ara Tika, but a list of questions to meet each aspect of the framework can be used when conducting research with and for Māori:

Whakapapa

Minimum standard: Consultation

- Is the information sheet written with clarity and with no exaggerated claims or understatement of risks?
- Is there clarity around potential future use of the samples or data?
- Does the reporting back of results reach its intended audience?
- Is there evidence of local consultation?
- Does the researcher have a good track record?

Good practice: Engagement

- What is the evidence for engagement with Māori and what was the shape, time scale and extent of this?
- How has the consent issue been dealt with and is the mode of informed consent suggested appropriate?

Best practice: Kaitiaki (Guardian/advocate)

- Is the use of kaupapa Māori research approach evidenced right through the application document?
- What degree of meaningful input have Māori had in influencing the shape of the research?
- Are Māori participants and their iwi (tribe), hapū (kinship group) and whānau (family) the prime recipients or contributors of results?
- What mechanisms are in place to optimise benefits to participants?
- Is there an adequate monitoring mechanism?

Tika

Minimum standards: Mainstream

- In what way does this research project impact on Māori?
- How will Māori be included in this project? Is this appropriate and respectful?
- Do I need to consult with Māori for this project? If so, how do I do that?

Good practice: Māori-centred

- How will Māori be involved in this project? As researchers, participants, advisors?
- How will this research project benefit Māori in all of the above?
- Is there adequate participation of Māori in different stages of the research project, including research design, analysis and dissemination of the results?



Best Practice: Kaupapa Māori framework (wherein Māori play a significant role in the research, where Māori analysis is undertaken, Māori knowledge is produced, and Māori expectations and standards are set and met)

- Who defined the research problem?
- For whom is the study worthy and relevant?
- Who says so?
- What knowledge will the community gain from this study?
- What are some likely positive outcomes from this study?
- What are some possible negative outcomes?
- How can the negative outcomes be eliminated?
- To whom is the researcher accountable?
- What processes are in place to support the research, the researched and the researcher?

Manaakitanga

Minimum standard: Cultural sensitivity

- Are the participants being treated with dignity and respect?
- Will the participants have access to appropriate advice?
- Is privacy and confidentiality being applied appropriately?

Good practice: Cultural safety

- Are Māori values or concepts used within this research project?
- How will Māori protocols be observed as part of the research project?
- Are whānau able to support participants within this project?

Best practice: Māhaki (respectful conduct)

- Are kaumātua (Elders) required to quide the research team?
- How will researchers ensure the safe application of protocols?

Mana

Minimum standard: Mana tangata (autonomous individual)

- How open/transparent has the process of consultation been?
- How honestly and fully have the potential or real risks involved in this research been explained?
- How equitable will the results be for Māori?
- Are the ideas behind koha (gift, present, offering, donation, contribution) understood?
- Is there evidence of:
- Equitable outcomes for Māori?
- Minimisation of harm?
- Fairness by appropriate inclusion of Māori?
- Engagement with the most appropriate groups to deliver favourable research outcomes?



Good practice: Mana Whenua (Regional authority, customary title over land)

- Who will benefit from the research and how will this be evidenced?
- Have the contributions of Mana Whenua been acknowledged?
- Is there evidence of Mana Whenua goals, aspirations, development, or expectations?
- How will these be measured and by whom?
- Where will the research be developed, undertaken, and with whom?
- Has there been engagement with Mana Whenua and in what capacity?
- To whom must the researchers report back to besides funders/institutions?
- What and where is the relevance to/for Māori in their ongoing development in this research?
- Does the research include the achievement of Māori goals as an outcome?

Best practice: Mana whakahaere (Shared power and control of outcomes and dissemination)

- Is there evidence of engagement in a meaningful relationship with Mana Whenua,
 Mataawaka (Māori living within the area not related to local iwi), or iwi researchers?
- How does this application protect Māori intellectual property?
- Has consent been gained to access/use of mātauranga Māori?
- How is data ownership quaranteed under mana whakahaere?
- Whose intellectual property will/does this research become?
- Has mātauranga Māori contributed to the research and how is this evidenced?
- Who will own the data produced/collected/generated during the research?

Teaching

Indigenous peoples have a whole range of frameworks for teaching their own students. These frameworks are built on different ways of knowing and being to western philosophy and pedagogy. A selection of these frameworks is provided below to allow people to begin to share in some of the wisdom of these Indigenous approaches.

Some of our partner universities have also developed their own guidelines for respectfully engaging and including Indigenous students, though the pedagogy may not differ greatly from current western teaching frameworks.

ANZSOG faculty have a responsibility to familiarise themselves with different approaches to pedagogy and teaching that is respectful of Indigenous ways of knowing and being. Sometimes, this might involve connecting in meaningful ways with Indigenous frameworks. At other times, it would be inappropriate to utilise the frameworks of Indigenous peoples if they themselves are not teaching it.

Faculty should take advice on how to begin to respectfully embed curriculum and pedagogy that is honouring and valuing of Māori, Aboriginal and Torres Strait Islander culture, perspectives and traditions.

ANZSOG has established a library of resources to assist faculty and professional staff and an engagement strategy is underway within ANZSOG to commence processes such as Māori, Aboriginal and Torres Strait Islander employment, board representation, alumni networks, Elder in Residence programs, curriculum advisory panels, and other initiatives.



In 2018, ANZSOG is conducting evaluation processes to review our approach and performance with respect to engagement with Aboriginal, Torres Strait Islander and Māori issues – this will be an ongoing process Some of the findings of this process may be included within our current curriculum, while some aspects may need to be taught separately. We are committed to authentically embedding inclusive and engaging pedagogies within our curriculum and teaching practices.

Though inviting Māori, Aboriginal and Torres Strait Islanders to speak or present during a course is highly encouraged, further efforts should be made for genuine engagement.

Never refer to or adopt Indigenous frameworks and learning models as a novelty. They are not tokenistic exercises, and should not be treated as such.

The Four Rs

Verna J. Kirkness and Ray Barnhardt suggest an education framework that they call The Four R's as an approach to research with Indigenous peoples: ⁵⁶

- RESPECT of Indigenous cultural integrity, particularly with respect to Indigenous
 Knowledges, which may include traditional and/or oral knowledges, or any ways of
 knowing and being that are not typically well understood in universities.
- **RELEVANCE** to Indigenous perspectives and experience, by "institutional legitimation of Indigenous knowledge and skills". This may require non "literate" methodologies, for example by accommodating oral and visual learning.
- **RECIPROCITY** in relationships between the teacher and the student, where knowledge and expertise may be shared in both directions. This can be as simple as making an effort to understand and include the cultural backgrounds of all students, which might entail, for example, incorporating Indigenous content into coursework.
- RESPONSIBILITY through participation of Indigenous students, which requires
 universities to create hospitable environments. Kirkness and Barnhardt suggest
 celebrating and affirming the lives of Indigenous students throughout the
 institution, whether it be through dedicated coursework and offering roles of
 responsibility and leadership.

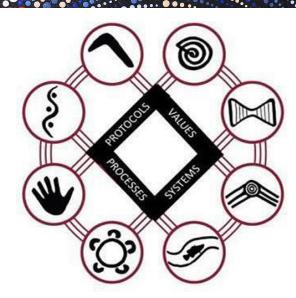
Teaching Aboriginal and Torres Strait Islander students and content

Jirrbal Elder (Tully area of Far North Queensland) Uncle Ernie Grant designed the Holistic Planning & Teaching Framework for teaching Indigenous students. His framework comprises six elements that are important to Aboriginal and Torres Strait Islander peoples' culture and identity, built into a matrix crossing into four elements of Aboriginal epistemology and ontology.

The framework first acknowledges the vital connection of Australian Indigenous peoples to Land, Language, Culture, Time, Place and Relationships. Dr Grant's framework then places these within the four elements of Protocols, Values, Processes and Systems:

Kirkness, V. J. and R. Barnhardt (2001). First Nations and Higher Education: The Four R's - Respect, Relevance, Reciprocity, Responsibility.

Knowledge Across Cultures: A Contribution to Dialogue Among Civilizations. R. Hayoe and J. Pan. Hong Kong, Comparative Education Research Centre, The University of Hong Kong.



Indigenous ways of knowing and being include intangible aspects of culture, and this framework aims to identify values, culture and history⁵⁷. It is a strengths-based approach that allows teachers not only to act as an expert, but as a facilitator and learner as well. Rather than learning about Aboriginal culture, it can be used as a tool to learn through Aboriginal culture.

Grant developed this framework in 1998 out of an observation that Western-based approaches rarely met the needs of Indigenous students. In fact, Western education may be damaging to the social and emotional wellbeing of Indigenous students.

An important aspect of this framework is its cyclical structure. It is not just that land, language, culture, time, place, and relationships are important to Indigenous cultures and social structures, but also that these elements are linked and can be observed in cycles and patterns that underpin Indigenous ways of knowing and being. By contrast, Western education is considered more compartmentalised. Uncle Ernie Grant's model encourages topics to be discussed through land, language, culture, time, place and relationships while emphasising that each of these cannot be understood in separation, but in relation to one another⁵⁸.

Teaching Māori content and Māori students⁵⁹

The Victoria University of Wellington has developed protocols for teaching Māori content and Māori students and is designed to be useful to all teachers, including non-Māori. Their protocol lists six steps for teaching:

1. Set clear goals

Learning and teaching objectives help shape how Māori content may be included in a way that is relevant and respectful. Though a person's motivations to teach Māori content may range from a personal interest in te reo Māori, to university policy, all content can be valuable, and can be used in determining objectives. Working with Māori colleagues or community members can also help in finding useful content and setting ways to include it. Māori students, or past students, can also prove invaluable in devising course content that includes Māori content.

⁵⁷ JCU Language and Culture Research Centre, "Dr. Ernie Grant's Profile", James Cook University. https://research.jcu.edu.au/lcrc/people/dr-ernie-grant

Hyams, William et al, "Finding new meaning for old values: Aboriginal cultural tourism planning in and adjacent to protected areas", Report Section, Australian Institute of Aboriginal and Torres Strait Islander Studies, Canberra, ACT: 2008 (https://aiatsis.gov.au/sites/default/files/products/report_research_outputs/2008-protecting-country-ch7-hyams-grant-birtles-valentine.pdf)

Hall, Meegan and Jerram, Krissi, "Nāu te rourou, nāku te rourou: A Guide to Teaching Māori Content in University Courses", Victoria University of Wellington. http://www.cad.vuw.ac.nz/wiki/images/1/1c/TeachingM%C4%81oriContentbooklet.pdf



can include:

- Finding ways to make content relevant to a diverse student group
- Meeting standards as laid out, for example, in the Treaty of Waitangi Statute for universities
- Building on existing knowledge and experience with Māori content or perspectives
- Assessing students' understanding of Māori content

2. Adequate preparation

Teachers should feel comfortable in presenting new material. One way to prevent any fear of misrepresenting or being tokenistic about Māori content is to recognise aspects of the culture that you don't know, especially if you are non-Māori. VUW suggests:

- Talking with colleagues and community experts on Māori content: for example, Māori can help in developing and even co-teaching content in a course;
- Seeking further training: if you feel you require more expertise, many courses are available to everyone and often highly valued by staff who undertake such training, even if just to offer them confidence
- Reviewing what you know and engaging in research: by identifying what you already know about Māori culture, language, history, etc. you may find there is no need to learn new skills each year, whilst also identifying gaps that can be filled with literature and other resources for coursework

3. Appropriate methods

Many people have reservations about including Māori content because they fear it is tokenistic, or that they may lack the cultural authority to do so. Inclusion of Māori content need not be extensive, but it can be included appropriately, even without cultural authority, to at least some extent. Ensuring appropriate teaching can include:

- Acknowledging context (e.g. if you feel you cannot speak authoritatively on Māori content, you can admit this to students)
- Co-teaching and inviting quest lectures to cover Māori content
- Engaging in comparative analysis, e.g. by asking students to share their own stories, especially if they are Māori, to offer different perspectives
- Including Māori examples as simple way of incorporating some Māori content into regular coursework and teaching material
- Using Māori language and concepts as another simple means of recognising Māori ideas and perspectives and in acknowledging and welcoming Māori students through culture and language
- Modelling 'tikanga Māori', not simply content, for example by using Māori greetings in class, or incorporating customs such as sharing food, following protocols like not sitting on tables, and ending the course with poroporoaki (when students and teachers can farewell and thank each other)
- Organising content through a three-tiered approach, especially where there may be some resistance from students and peers in including Māori content. VUW suggests, as an ideal model, reaching Māori content over three successive lectures. For example, the first lecture could present an idea or concept from a global perspective, the second lecture might delve into a New Zealand bicultural perspective, and the third lecture can focus exclusively on a Māori perspective.

4. Effective presentation

Paying consideration to presentation styles that are respectful to Māori students and effective for Māori content should be part of course preparations. Considerations include:

- Establishing comfortable communication in the classroom, for example by allowing a space for questions to be asked, using narratives to explain content, and/or demonstrating why Māori content is meaningful or relevant
- Using other tools and resources in teaching, for example guest speakers, books, videos, images, field trips, etc. Even physical spaces such as Marae can be a useful way of teaching Māori content and encouraging discussion of ideas and opinions
- Managing 'tricky' situations: there is no one way to cope with students, on both sides
 of the debate, getting defensive about Māori content. Some strategies to deal with
 these situations include:
 - Getting students to talk through an issue in a classroom
 - Relying on support teams, including both Māori and Pākehā colleagues
 - Getting to know students early on to plan for difficult situations
 - Flexibility in lecture planning to allow for discussion or explanations if needed

5. Significant results

Measuring results of teaching Māori content can be difficult, especially if the content is integrated rather than exclusively taught in a particular subject. Some teachers suggest that factors such as: the atmosphere of the classroom, student attitudes, changes in written work, and other factors, can be appropriate ways to measure how well students have understood and engaged with Māori content. Though measuring results has no clear parameters, it is a useful way to ensuring ongoing incorporation and improvement of Māori content.

6. Reflective critique

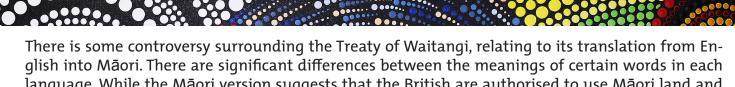
ANZSOG evaluates each of its courses and subjects, incorporating classes where Māori content has been included. Critical reflection for teachers is a useful way of discerning how well Māori content has been received by students, and identifies areas of possible improvement. The usual methods of assessment such as self-assessment and feedback from colleagues and students are helpful. Additionally, Māori colleagues, alumni, friends, experts and students may be invited to provide feedback to teachers.

The Treaty of Waitangi – Te Tiriti o Waitangi

Signed in 1840, the Treaty of Waitangi is an agreement between the British Crown and Māori that many consider to be the founding document of New Zealand. The Treaty's three articles stipulated that:

- The British monarch has the right to rule over New Zealand
- Māori retain their lands and give the Crown exclusive rights to buy land they wish to sell, in return for full rights of ownership of their lands, forests, fisheries and other possessions
- Māori are given the rights of British subjects⁶⁰.

Manatū Taonga, "Treaty of Waitangi", Ministry for Culture & Heritage. http://www.mch.govt.nz/treatyofwaitangi



glish into Māori. There are significant differences between the meanings of certain words in each language. While the Māori version suggests that the British are authorised to use Māori land and resources, the English version suggests they have complete, automatic sovereignty. Successive governments have favoured the latter conclusion, and there is still disagreement today⁶¹.

Using imagery, video and audio

Imagery can be used to accompany materials for an event (including promotional materials), but you must know where the image comes from, its meaning and significance, and have permission from the artist to use it (and pay fees if required).

Never use Aboriginal, Torres Strait Islander or Māori artwork without permission. Artwork carries deep symbolism and meaning which may be inappropriate in the context you are using it. Artists may also wish to include a statement to accompany their work that can explain their meaning. Commissioning artwork is appropriate and generally encouraged, but allow the artist time to create their work 62 .

For example, a Māori cultural design may have special cultural, social or spiritual meaning. Using a design may be inappropriate because it undermines its significance, or is placed in the wrong context. Sometimes it may be better to leave out imagery altogether, but always ask a representative from the community to make sure⁶³.

To reproduce a photograph of Aboriginal and/or Torres Strait Islander people, always request permission from an appropriate stakeholder first (e.g. a land council, relative of the photograph's subject, or the subject themselves). Please note that often images have been taken and reproduced without permission and may represent Aboriginal and Torres Strait Islander people, culture, places, and objects negatively or incorrectly. Do not use the photograph if you do not have permission. When making a written request, attach the photograph but include a warning at the top of the request to the following effect:

Aboriginal and Torres Strait Islander peoples should be aware that this publication may contain the image(s) of people who have passed away.

It is common practice that when there is a member of the community that has deceased, the person's name is changed due to cultural beliefs and the images of that person are suppressed. Ensure that the person reviewing your request sees that message before they come to the image. Similarly, if you have permission to use the image, always place this warning for people to read. If you are using audio or visual recordings on an Indigenous person for a presentation or for marketing materials, a similar warning should appear beforehand, and you should obtain permission from the subject, their relative, or a community organisation first.

^{100%} Pure New Zealand, "Treaty of Waitangi", 100% Pure New Zealand. https://www.newzealand.com/au/feature/treaty-of-waitangi/
Gulanga Good Practice Guides, "Reproducing photographs, images, film and sounding recordings of Aboriginal and/or Torres Strait Islander peoples, places, objects, sites and cutlural activities in your communications", ACT Council of Social Services. https://www.actcoss.org.au/sites/default/files/public/publications/gulanga-good-practice-guide-reproducing-photographs-films-sound-recordings-aboriginal-torres-strait-island-er-peoples-places-objects-sites-cultural-activities.pdf

New Zealand Intellectual Property Office, "Protecting intellectual property with a Māori cultural element", Ministry of Business, Innovation & Employment. https://www.iponz.govt.nz/assets/pdf/maori-ip/protecting-ip-with-a-maori-cultural-element.pdf

Venues

When planning a meeting or large event, venues should be scrutinised for any cultural or historical significance. On the one hand, venues that invoke Indigenous culture or are run/staffed by Māori or Aboriginal and Torres Strait Islander peoples are highly encouraged. On the other hand, venues that serve as reminders of historical injustices should be avoided. Paying attention to venue names, artworks displayed, and staff behaviour can identify opportunities to celebrate, affirm Indigenous peoples and cultures, and avoid potential harm.

Marae⁶⁴

Marae belong to a particular iwi, hapū or whanau, symbolising their identity and acting as places of belonging (tūrangawaewae). A wharenui (carved meeting house), marae ātea (sacred, open space), dining hall and cooking area, and a toilet and shower block make up the complex of a marae, the most important building being the wharenui. Marae are often used in New Zealand for important events, which might include meetings and workshops. Some marae are able to be used by external visitors (e.g. marae on university campus), but its availability is always at the discretion of the marae manager or the iwi, hapū or whanau to which the marae belongs.

If you are invited to step inside a wharenui, always remove your shoes before entering, do not consume food or drink inside, and ask permission before taking photos. Visitors who are new to the marae must partake in a formal welcoming ceremony (pōwhiri). You are always welcome to look at a marae from the outside as you are passing, but you must be formally welcomed before stepping inside.

Pōwhiri

The welcoming ceremony to a marae is known as a powhiri (or pohiri), though they can be held anywhere if Māori hosts or the area you are meeting on (tangata whenua) wish to formally greet visitors (manuhiri). Powhiri may vary from place to place, occasion to occasion, but the general format is usually similar. They usually include:

- Karanga: a female oratory in which women make a call of welcome and receive a response of welcome using cultural expression and imagery;
- Whaikorero: formal speeches made following the karanga protocols for whaikorero change depending on the marae or local iwi rules, for example a male may be required to give this speech. Always honour these protocols;
- Waiata: after the whaikorero a song is sung by the group the orator represents;
- Koha: a gift, usually money in an envelope, is placed on the ground by the final speaker.
 Sometimes there may be a call of thanks from a female, and the male from the tangata whenua will pick up the koha;
- Hongi: the pressing of noses together to signify the joining together of tangata whenua and manuhiri;
- Hākari: a meal is then shared, which usually signifies the end of the pōwhiri⁶⁵.

If you are invited to participate in a powhiri, usually you will be given further guidance by the tangata whenua as to any protocols, customs or procedures you should be aware of that are specific to their marae and/or iwi. You should feel free to ask for guidance in organising your own group.

^{64 100%} Pure New Zealand, "Marae – M**ā**ori meeting grounds", 100% Pure New Zealand. https://www.newzealand.com/au/feature/marae-maori-meeting-grounds/

⁶⁵ Te Taura Whiri i te Reo Māori, "Pōwhiri", Tikana Māori. http://www.tetaurawhiri.govt.nz/learn-te-reo-maori/tikanga-maori/powhiri/

Yarning Circles

Yarning Circles have been used by Aboriginal people for thousands of years to discuss issues in a way that is inclusive, safe, and collaborative. In the circle, everyone is equal, including the teacher, and all responses are valid. Everyone is able to contribute, and responses can include a single word or an extended explanation.

Artefacts might be passed around to signify when it is a person's turn to speak, and in general no more than one person should speak at a time as deep listening is important. Some protocols suggest 'checking in' before a yarn starts to gauge the circle's feelings about the discussion, by asking participants to put their thumb up (positive), thumb down (negative) or palm flat (undecided/so so).

This process can be repeated at the end of the yarn ('checking out')⁶⁶. Yarning Circles do not need to take place at a designated venue – participants and presenters simply need arrange themselves as a circle.

Some venues, however, have set ups that are conducive to yarning circles, comfortable, and often also evocative and affirming of Aboriginal and Torres Strait Islander peoples and cultures (see, for example, kuril dhagun at the State Library of Queensland).

Further Resources

There are many resources dedicated to teaching people about Māori, Australian Aboriginal and Torres Strait Islander peoples, cultures, rights and stories. Some resources can also provide further information on protocols and expected standards, including expert contacts.

The Australian Institute of Aboriginal and Torres Strait Islander Studies (AIATSIS) is a federal government research, collections and publishing organisation. Its collections are large and used to teach people about Australian Aboriginal and Torres Strait Islander ways of knowing and being: http://aiatsis.gov.au/

Te Puni Kōkiri works within governments and communities to support and recognise Māori contributions. They promote relationships, state sector effectiveness for Māori, cultural wealth, Māori economic wealth, and education: https://www.tpk.govt.nz/en.

Both AIATSIS and Te Puni Kōkiri publish research regularly that can be used to inform policy and protocol.

Queensland Government, "Supporting learning resource – Yarning circles", Department of Education, Training and Employment. https://https://https://htmlaxtonss.eq.edu.au/Supportandresources/Formsanddocuments/Documents/yarning-circles.pdf