

Cultural land management research and governance in south-east Australia

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Who are we and why are we talking about this?

1. Oli, Tim and Lachy, plus many others
2. Several prior research projects, leading to the current **Cultural land management research and governance in south-east Australia** project
3. Partnerships and collaborations are growing rapidly in number and scope
4. Partnerships and collaborations are two-way
5. Partnerships and collaborations need guidance



Many pathways to collaboration

Why collaborate?	Drivers of change?	Example
Ethical reasons (it's their Country)	Interpersonal relationships, regional networking, grassroots advocacy...	Friendships
Legal + policy reasons (it's the law)	Legislative changes, whole-of-government reform, post-event inquiries...	Native Title settlements
Social reasons (it's beneficial to people)	Grassroots advocacy, research projects, post-event inquiries, demonstration cases...	Healthy Country, Healthy People
Environmental reasons (it's beneficial to Country)	Grassroots advocacy, research projects, post-event inquiries, demonstration cases, bushfire and biodiversity risk...	<i>Dark Emu</i>
Other reasons (e.g., economic reasons)	See above, plus natural resource economies (e.g., carbon, forestry)	Cultural Heritage enterprises

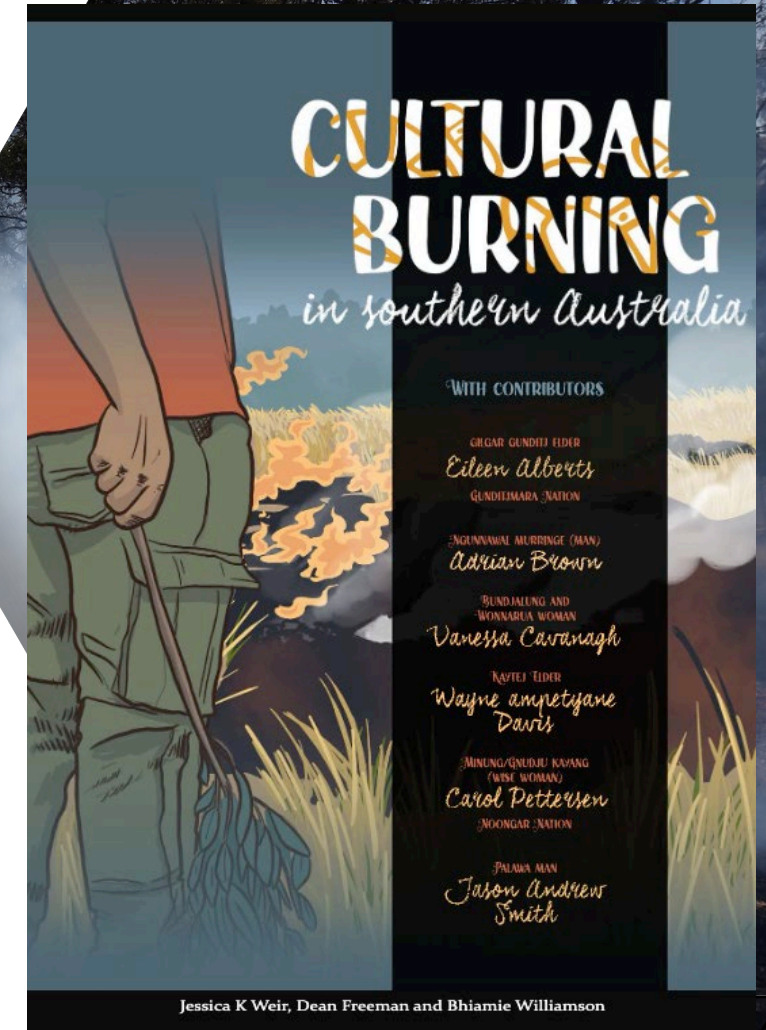


Hazards, Culture and Indigenous Communities (HCIC) project: Key findings

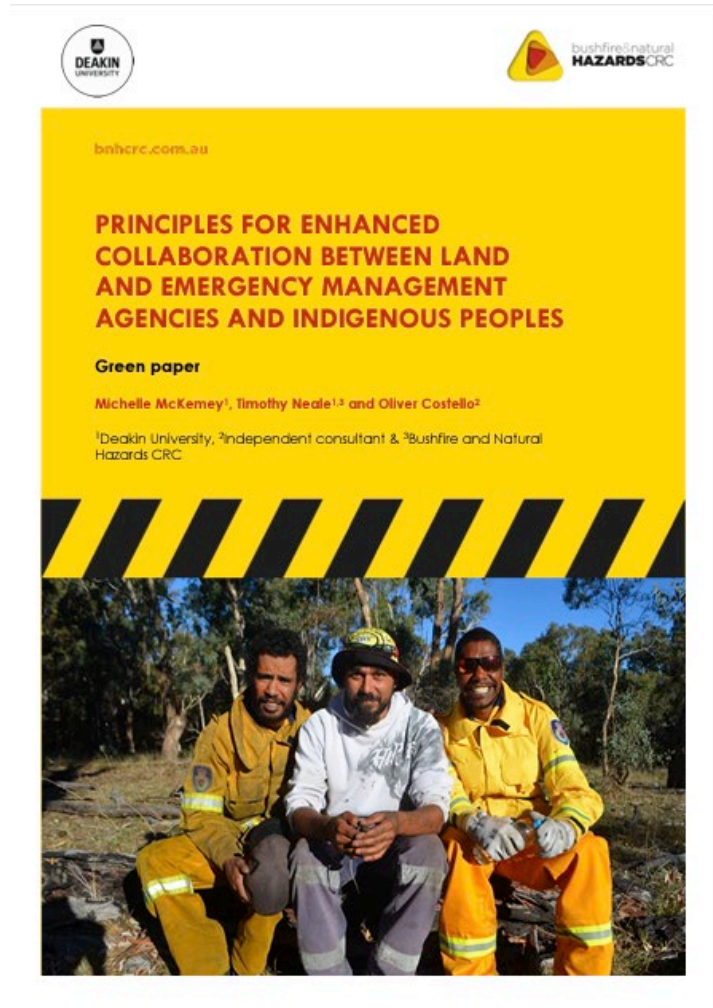
1. Low familiarity between TOs and agencies
2. Reliance on personal trust and partnerships
3. Obstacles to centering Country and First Peoples
4. Reform administration and regulation of fire use
5. Need for accounting and accountability

Enablers:

1. Cultural literacy
2. Self-determination
3. Specific funding
4. Making it “BAU”



Principles for Enhanced Collaboration (PEC) project



EXTERNAL

- Whole-of-government reforms
- Legislative and regulatory changes
- Post-event inquiries
- Public expectations
- First Nations governance

Potential levers:

Native title determinations
New cultural heritage policies
Inquiry recommendations
Community pressure

INTERNAL

- Demonstration cases
- Personal investment
- Resourcing
- Translation and education
- Mentoring
- Networking and exchange

Potential levers:

Publicising local initiatives
Getting execs on Country
Medium and long-term funding
Staging practitioner gatherings



The CLMRG project...

- Research team: Oliver Costello, Timothy Neale, Lachlan Beggs, Bhiamie Eckford-Williamson, Andrea Rawluk, Michael-Shawn Fletcher, Shaun Hooper, Tasmin-Lara Dilworth
- PSG: Matt Shanks, Vikki Parsley, Daniel Miller, Jack Pascoe, Teagan Goolmeer
- TIP: ACT Parks, CFS, DEW SA, DEECA, DFES, Djaara, NSW E&H
- Research assistance: Gab Miller, Lou Buckley





Cultural land management governance and research

- develop a **framework** of broad principles, **protocols and processes** to guide more ethical and collaborative cultural land management governance and research.
- complete **regional workshops** to provide **opportunities to create and support relationships**



Principles, protocols and processes

- Self-determination to practice culture on Country
- Reconciliation, equity and social justice
- Healthy Country, healthy spirit, healthy people
- Empowerment of Indigenous knowledge-holders
- Benefits with and for Indigenous communities
- Respect diversity of Indigenous peoples and cultures

Principles and protocols for cultural land management governance and research

Natural hazards managements agencies and research institutions all have legal and ethical obligations to engage with Indigenous peoples no matter where they work in Australia. **Everywhere is Country and Indigenous peoples speak for Country.** Nonetheless, starting or maintaining intercultural collaborations can present many obstacles, and there is a need for guidance on how to best work together for the benefit of Country. The following summarises a review of relevant collaborative principles, processes and protocols for agencies and research institutions. It is only a **starting point** for local and in-depth conversations.

	PRINCIPLE	EXAMPLE PROCESS	EXAMPLE PROTOCOL
1. SELF-DETERMINATION TO PRACTICE CULTURE ON COUNTRY	Cultural land management must be self-determined and rights based	Develop collaborative structures that respect Indigenous self-determination	Establish free, prior and informed consent mechanisms for collaborations
	Indigenous peoples have the right to speak authoritatively about Country	Resource and support representative bodies to act as partners	Require co-design and co-delivery with representative bodies
	Cultural leadership and resurgence through caring for Country 'our way'	Resource and support capacity-building according to self-determined pathways	Establish agreements that provide long-term and secure access to Country
2. RECONCILIATION, EQUITY AND SOCIAL JUSTICE	(Re)centre women and their unique role within Country	Resource and support Indigenous women's access to sacred and significant sites	Establish guidelines for identifying and protecting sacred and significant women's sites
	Support truth-telling and healing	Develop awareness of historical and contemporary issues facing Indigenous peoples	Make place-based cultural sensitivity training compulsory for all staff
	Address racism and promote cultural safety	Develop training and policies to foster cultural safety and acceptance	Establish a cultural safety framework embed it in all induction processes
3. HEALTHY COUNTRY, HEALTHY SPIRIT, HEALTHY PEOPLE	Healing Country and healthy people are interrelated	Resource and support Indigenous peoples' connection to Country and culture	Establish formalised pathways to support healing
	Centre Country, culture and kin in contemporary land management	Develop policies that consider, measure, and monitor cultural and natural values	
	Cultural land management is living knowledge and culture	Regulatory changes to dismantle barriers to participation in cultural practices	
4. EMPOWERMENT OF INDIGENOUS KNOWLEDGE-HOLDERS	Empower Indigenous knowledge and knowledge-holders	Recognise and support Indigenous knowledge	Establish formalised pathways to support knowledge-holders
	Manage, protect, and share knowledge		Establish formalised pathways to support knowledge-holders
	Transfer and maintain the rekindling of knowledge		Establish formalised pathways to support knowledge-holders
5. BENEFITS WITH AND FOR INDIGENOUS COMMUNITIES	Impact and value come through engagement and inclusion	Engage and include Indigenous knowledge-holders in decision-making	Establish self-determined advisory groups to lead definition of measures of success
	Strong partnerships are based on understanding, respect and trust	Support transparency and accountability through outcome monitoring and reporting	Support role continuity and prioritise retention of staff working with Indigenous peoples
	Accountability through outcome monitoring and reporting		Establish procedures for public on partnership outcomes and benefits
6. RESPECT DIVERSITY OF INDIGENOUS PEOPLES AND CULTURES	Indigenous peoples and cultures are diverse	Resource and support strengths-based approach to reflect local capacities	Develop localised agreements with Indigenous peoples
	Embed flexible and purpose-built policy and processes	Resource and support local processes for decision-making	Maintain awareness of Indigenous peoples' cultural calendar and significant periods
	Understand Indigenous cultural protocols and cultural authority	Develop staff understanding of local cultural authority	Identify full range of Indigenous representatives, including men and women

Available from
naturalhazards.com.au

This document has been developed by the "Cultural land management research and governance in south-east Australia" project team as a reference guide for Natural Hazards Research Australia partners and researchers to learn about collaborative principles, processes and protocols. More information and references are available at naturalhazards.com.au

For other key guidance, see: AIATSIS 2020. AIATSIS Code of Ethics for Aboriginal and Torres Strait Islander Research. Canberra, ACT: AIATSIS; Woodward, E. et al. 2020. *Our Knowledge Our Way in caring for Country: Indigenous-led approaches to strengthening and sharing our knowledge for land and sea management*. Canberra, ACT: NAILSMA and CSIRO



Data collection

- 3 case studies: local (SE SA), regional (N NSW), and statewide (Vic); 26 interviews (17 Indigenous, 9 non-indigenous), split between SA, VIC and NSW; 5 workshops
- Findings:
 - Relationship-building (getting personal)
 - Pragmatism (“making do”)
 - Experimentation (“trying out”)
 - Affect (being there)





Thanks!

Some resources:

- Maclean, Kirsten, Cathy Robinson, and Oliver Costello. 2018. *A national framework to report on the benefits of Indigenous cultural fire management*. CSIRO (Canberra, ACT).
- Robinson, Cathy, Marcus Barber, Rosemary Hill, Emily Gerrard, and Glenn James. 2016. *Protocols for Indigenous fire management partnerships: final report*. CSIRO (Brisbane, Qld).
- **Smith, Will, Jessica Weir, and Timothy Neale. 2021. *Hazards, Culture and Indigenous Communities: Final Report***. Bushfire and Natural Hazards CRC (East Melbourne, Vic).
- **Whyte, Kyle Powys. 2018. "What do Indigenous knowledges do for Indigenous peoples?"** In *Traditional Ecological Knowledge and Sustainability: Learning from Indigenous Practices for Environmental Sustainability*, edited by Melissa K. Nelson and Dan Shilling. Cambridge University Press.
- Williamson, Bhiamie. 2021. *Cultural Burning in New South Wales: Challenges and Opportunities for Policy Makers and Aboriginal Peoples*. Centre for Aboriginal Economic Policy Research, ANU.
- **Woodward, Emma , Rosemary Hill, Pia Harkness, and Ricky Archer. 2020. *Our knowledge our way in caring for Country: Indigenous-led approaches to strengthening and sharing our knowledge for land and sea management***. (NAILSMA and CSIRO).

