



passed away
St Vincent de Paul Society
NSW
good works

— **RECONCILIATION ACTION PLAN** —
CULTURAL PROTOCOLS
2021-2023



WARNING – Aboriginal and Torres Strait Islander readers should be aware that this document may contain images or names of people who have passed away.

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1 Introduction

The St Vincent de Paul Society NSW's vision for Reconciliation is for a just and equitable society. A society characterised by strong and meaningful relationships between the First Peoples of Australia and non-Indigenous Australians. A society in which Aboriginal and Torres Strait Islander peoples, cultures, histories, knowledges and connections to country are valued and celebrated.

We seek to be Reconciliation leaders in the non-government sector and use our reputation and influence to advocate for stronger recognition and respect for the cultures, spirituality, resilience and special identity of Australia's First Peoples. We will work tirelessly to extend a hand up with dignity, hope, love, justice and compassion while valuing Aboriginal and Torres Strait Islander peoples' resilience, strength and ageless connection with the land upon which we all live and work.

1.1 Purpose

These protocols aim to provide the St Vincent de Paul Society NSW (the Society) with a central document to guide policy development, interactions and communication. They are designed to assist our employees, members and volunteers to work in ways that respect Aboriginal and Torres Strait Islander cultures and practices. We hope that the reflection of these protocols and other support strategies that make up the Society's Cultural Competency Framework will pave the way for improved working relationships between the organisation and its Aboriginal and Torres Strait Islander partners, and consequently assist in shaping a more just and compassionate society.

1.2 What are cultural protocols?

Cultural protocols describe the historical and current customs, traditions and accepted codes of behaviour of a specific cultural group. These protocols are present in all cultures and are an important part of ensuring people interact and conduct themselves in an appropriate and respectful manner.

As in every culture, Aboriginal and Torres Strait Islander principles and practices are dynamic and change over time. Additionally, Aboriginal and Torres Strait Islander Peoples come from different Nations, each having unique cultural perspectives and traditions. Therefore, the protocols described in this document may also change and should be considered within, and adapted to, their local context. Ongoing consultation with Aboriginal and Torres Strait Islander representatives is essential to ensure that appropriate protocols are reflected in all our work at St Vincent de Paul Society NSW.

1.3 Why do we need cultural protocols?

The deliberation and fulfilment of cultural protocols are an important step towards understanding, respecting and valuing Aboriginal and Torres Strait Islander world-views. They are a starting point from which all Society people can contribute to creating a culturally safe environment where our Aboriginal and Torres Strait Islander brothers and sisters feel welcome, respected, valued, safe, and have positive experiences within the Society and across our services and enterprises.

We must also acknowledge the context in which our work towards reconciliation occurs. Many First



Nations Peoples carry the burden of transgenerational trauma, as well as having first hand experience of racism and discrimination.

The trauma experienced by the First Australians since European colonisation is filled with suppression of cultural practices and knowledge by the dominant cultural group/s in Australia. In the first century of colonisation, this included land dispossession by force, theft of women, slavery and war, and the missionary zeal for First Nations people to embrace Western religion and reject their own spiritual beliefs such as the dreaming. Moreover, colonisation brought with it the assertion of British sovereignty and law, which effectively displaced traditional customary law.

In the 20th century, the Australian Government's White Australia policy and an explicit strategy of assimilation through forced removal of children from their family of origin and placement with Europeans further disrupted traditional cultures and lives. This latter strategy was perhaps the most critical assault on Aboriginal & Torres Strait Islander Peoples cultures as it undermined and destabilised Aboriginal and Torres Strait Islander Peoples social structures central to cultural practices, and thus, transmission.

Contemporary events in Australia have also undermined attempts by Australia's First Peoples to address their cultural priorities and autonomous life-ways. These include legislative interference in the Native Title Act, equivocal support for the aims of Aboriginal reconciliation and for the findings of the [Bringing them Home: The 'Stolen Children' report](#) into the forced removal of children, and the lack of commitment to First Nations Peoples self-determination or even representation.

For all Society people, these protocols present an opportunity for reflection, discussion, and awareness of the importance of improved cross-cultural communication with Aboriginal and Torres Strait Islander Peoples. This document aims to mend, build and strengthen relationships, and recognise with deep respect our First Nations Peoples.

These endeavours are critical to our intention to help close social and economic gaps and to work alongside Aboriginal and Torres Strait Islander Peoples towards self-determination.

1.4 How these protocols were developed

This document was first developed in 2019 in consultation with members of the Society's Reconciliation Action Plan (RAP) Steering Committee. In 2021, these protocols were reviewed by the Society's First Nations Employees Network and approved by the Statewide RAP Working Group (RWG).

They will be further reviewed at the completion of the Society's second Innovate RAP Strategy in 2023.

2 The Protocols

The protocols described below give practical expression to our Catholic Social Teaching principles and our belief in the inherent dignity of the human person. They are also core to United Nations Declaration on the Rights of Indigenous Peoples 2007 in that: 'Indigenous peoples have a right to own and control their Indigenous cultural and intellectual property'. That is, they have a right to protect their traditions and heritage.

2.1 Respect and Recognition

In our work at St Vincent de Paul Society, Aboriginal and Torres Strait Islander cultures, customs and rights should be recognised and respected.

2.1.1 Welcomes/Acknowledgements

One way of showing respect is to ensure traditional land owners/custodians are recognised when conducting events and significant meetings. Depending on the circumstance, this may be in the form of a Welcome to Country, an Acknowledgement of Country and/or our Prayer of Acknowledgement.

The acknowledgement of Elders is another provision of respect that is necessary at all major events and formal meetings. In some cases, it may also be relevant to acknowledge local Aboriginal and Torres Strait Islander sites of historical and/or cultural importance.

The performing of symbolic cleansing practices, such as a Smoking Ceremony may also be appropriate, particularly when opening and blessing new facilities or buildings.

When conducting tele or videoconferences, it is advisable to perform an Acknowledgement of Country, particularly if there are First Nations Peoples known to be involved in the meeting. One approach to this is for the organiser of the meeting to perform a general acknowledgement referring to 'all Traditional Owners/Custodians' as one group.

Information about the use, process and significance of these ceremonies is provided in the table below.

"When we talk about traditional 'Country'...we mean something beyond the dictionary definition of the word. For Aboriginal Australians...we might mean homeland, or tribal or clan area and we might mean more than just a place on the map. For us, Country is a word for all the values, places, resources, stories and cultural obligations associated with that area and its features. It describes the entirety of our ancestral domains. While they may all no longer necessarily be the title-holders to land, Aboriginal and Torres Strait Islander Australians are still connected to the Country of their ancestors and most consider themselves the custodians or caretakers of their land."

Professor Mick Dodson

From Reconciliation Australia 'Welcome to and Acknowledgement of Country'
(<https://www.reconciliation.org.au/wp-content/uploads/2017/11/Welcome-to-and-Acknowledgement-of-Country.pdf>)

Protocol	Description	When to use	Other information
Welcome to Country	<p>A Welcome to Country is an age old practice whereby traditional custodians greeted neighbouring kinship groups by welcoming them to their country for trade and ceremony. It was viewed as rude and intrusive if you walked onto another kinship groups family lands uninvited and would more than likely lead to conflict.</p> <p>Performing a 'Welcome to Country' is a sign of respect, bringing this age old tradition into today's society.</p> <p>Traditional welcoming ceremonies are performed at the beginning of events and can vary from speeches of welcome, to traditional dance and smoking ceremonies.</p> <p>A Welcome to Country is performed by an Elder or appropriate custodian of an Aboriginal or Torres Strait Islander community to welcome people who are visiting and/or meeting on their traditional land.</p>	<p>Traditional Welcomes should be incorporated into the opening of major internal or public events, meetings, forums or functions.</p>	<p>Plan well ahead to allow for the availability of the appropriate person to conduct the ceremony. A fee for travel costs and the time given by community members may be charged. To arrange a Welcome to Country, consult your local community representatives or closest Aboriginal organisation ie: Aboriginal Land Council.</p>
Acknowledgement of Country	<p>The introduction of an 'Acknowledgement of Country' allows everyone to participate in and show their respects in this age old practice. It is in some small way introducing culture into mainstream society.</p> <p>An Acknowledgement of Country is a mark of respect for the Traditional Custodians of the land on which a meeting or event is taking place.</p> <p>The Society's Acknowledgement of Country is as follows:</p> <p><i>We/I acknowledge the _____ people, the custodians of this land, with deep respect. May the Elders, past, present and emerging be blessed and honoured. May we join together and build a future based on compassion, justice, hope, faith, and reconciliation.</i></p>	<p>Major Forums/Events:</p> <p>In the absence of a Traditional Custodian to conduct a Welcome to Country the chair or facilitator at any significant organisational forum/event should perform an Acknowledgement of Country, or they may invite a senior representative to do so. Subsequent speakers may also choose to acknowledge the Traditional Custodians, but once the Acknowledgment has been performed the meeting/forum should proceed as per agenda</p> <p>Smaller internal meets:</p> <p>An Acknowledgement of Country should be performed when smaller or less formal gathering are taking place ie staff meets. Within these smaller meetings 'Acknowledgements' should be rotated each meet with all members encouraged to participate.</p>	<p>Make every attempt to determine the name of the Traditional Custodians in preparation for an event, but if you are uncertain a general acknowledgement is acceptable ie: <i>'We'd like to acknowledge the Traditional Custodians of this land'.....</i></p> <p>It is better to use a general acknowledgement than to cause offence by referring to an incorrect Aboriginal or Torres Strait Islander group/clan.</p> <p>Be aware that various communities may also acknowledge a kinship group as well as the language group eg. <i>'I'd like to acknowledge the Wallumattagal people of the Darug Nation.'</i></p>

			Always seek advice from your local community representatives.
Acknowledgement of Elders	For major events, attending Elders should be acknowledged (with their permission), recognising their status within the community.	Acknowledgement of Elders (past, present and emerging) usually follows acknowledgement of Traditional Custodians and usually forms part of the Acknowledgement of Country.	This acknowledgement may be performed irrespective of known attendance of Elders. Elders may be acknowledged by name only with permission. Other terms should also only be used with prior approval (e.g. Aunty or Uncle).
Prayer of Acknowledgement	<p>The St Vincent de Paul Society has been given a unique opportunity in the approval of a Prayer Acknowledgement by Reconciliation Australia. The prayer was inspired by the work of Darlene Dreise, a Torres Strait Islander woman with familial links to Hammond Island and Thursday Island. Darlene is the Director of Mission for St Vincent’s Hospital Toowoomba. The Society’s Prayer of Acknowledgement is as follows:</p> <p><i>Holy Spirit, we invoke your blessing on this country and on us as we gather today. We acknowledge the Aboriginal and Torres Strait Islander Elders of this place, both past and present, and the continued cultural and spiritual connection to the lands and waters. We also acknowledge that our forbearers came into these sacred spaces, changing forever an older way of life. Bless our Aboriginal and Torres Strait Islander brothers and sisters and bless us. Help us to join our hands and hearts together. Help us to heal one another and the land, so that our lives may flow with harmony and that we may live with love and deep respect. Amen</i></p>	<p>Traditionally the Society begins meetings of our people in prayer and reflection. This Prayer of Acknowledgement may be used at the beginning of a meeting that would traditionally begin with prayer to acknowledge and bless our First People and recognise our walk together in healing.</p> <p>An alternative Prayer of Acknowledgement.</p> <p>Our Father: <i>You are our Father, you live in heaven, we talk to you Father you are good, we believe your word. Father we are your children, give us bread today. We have done wrong, we are sorry, help us Father not to do wrong again. Others have done wrong to us and we are sorry for them. Father, today, stop us from doing wrong, Father save us all from the evil one. Yours is the Kingdom, the power and the glory now and forever. Amen</i></p>	Similar to the above notes for an Acknowledgement of Country.

Adapted from Aboriginal and Torres Strait Islander Cultural Protocols, Oxfam Australia (2007)

2.1.2 Culturally Appropriate Language and Terminology

Respectful use of language and terminology is essential in effective cross-cultural communication. The meaning of our words and our use of language has a historical context that may reinforce discrimination, prejudice and unjust power dynamics. Therefore, the use of non-discriminatory and accurate language is an important part of ensuring social justice and protecting the human dignity of Aboriginal and Torres Strait Islander Peoples.

Using language and terminology in a sensitive and appropriate manner can lead to improved communication and relationships: an essential element in the formation of trust and partnership between Aboriginal and Torres Strait Islander and non-Aboriginal people. When cross-cultural communication is performed poorly it can lead to unnecessary confusion, misunderstanding, disappointment and resentment.

The table below provides information about appropriate and inappropriate terminology used in the description of, and interaction with, Aboriginal and Torres Strait Islander Peoples:

Appropriate Terminology	Inappropriate Terminology
Indigenous (Term used mainly by the Commonwealth) Aboriginal Peoples (can include Torres Strait Islander Peoples when used on mainland Australia) Aboriginal person Torres Strait Islander People(s) Torres Strait Islander person Aboriginal and Torres Strait Islander Communities First Australians/First Nations Peoples, First Peoples of Australia Traditional names include: ie Koori/Murri/Goori (depending on region)	Aborigines (any abbreviation is highly offensive) Aboriginal(s) and Torres Strait Islanders(s) – as a noun and plural The Aborigines Native Blackfella/whitefella ATSI (or any other abbreviation-in public media or notifications). Can be used in internal correspondence. Indigenous (largely not preferred by First Nations Peoples, especially in NSW as links to Native Flora and Fauna) Mixed blood/Half caste/Quarter Caste/Full blood/Part-Aboriginal/25%, 50% Aboriginal Them/Them people/Those people/Those folk/You people (refer to the Society’s Community Engagement Plan)
European invasion/European colonisation	European settlement/European arrival/European discovery
Shared issues/Shared challenges	Aboriginal problem/Indigenous problem

Note: It is important to refer to non-Indigenous Australians as ‘non-Indigenous Australians’ not ‘Australians’

2.1.3 Important Dates and Cultural Events

The observance of significant Aboriginal and Torres Strait Islander dates and events should occur across all St Vincent de Paul Society facilities, and all employees, members and volunteers are encouraged to take part in these. Acknowledging and/or celebrating these events creates valuable opportunities to interact and network with the Aboriginal and Torres Strait Islander community and increase social connectedness.

The following is a list of important dates and cultural events: (Refer to the Society’s Calendar of Events located on the Staff Portal and MAVs Website.

Important Event	Date
Survival Day (Day of Mourning - 1938)	January 26
The Apology to the Stolen Generations (2008)	February 13
National Close the Gap Day	March 18 (in 2021) Date subject to change each year March 21
Harmony Day	March 21
Go Silent! Anti-racism campaign (for 1 day in May)	May
National Sorry Day	May 26
National Reconciliation Week (Anniversary of the 1967 Referendum on May 27, and Mabo Day on June 3)	May 27– June 3
Coming of the Light (Torres Strait Islands)	July 1
NAIDOC (National Aboriginal Islander Day Observance Committee) week	First week in July (Sunday-Sunday)
National Aboriginal and Islander Children’s Day	August 4
International Day of World’s Indigenous Peoples	August 9
Anniversary of the UN Declaration on the Rights of Indigenous People	September 13

2.2 Partnership and Consultation

Aboriginal and Torres Strait Islander Peoples must be consulted and involved in all decisions that affect their lives and their cultural heritage.

Proper consultation processes with appropriate cultural authorities must always be followed and approvals and permissions sought accordingly. Respect the communal nature of Aboriginal and Torres Strait Islander social structures, timeframes and decision-making processes. Understand that the consultation process is a process of discernment and may be lengthy as each community needs time to consider and consult.

2.2.1 Meetings and events involving Aboriginal and Torres Strait Islander peoples

In the initial phase of planning a significant meeting or event that will involve or impact on Aboriginal or Torres Strait Islander Peoples, invite community representatives to help ensure the meeting is appropriately managed. This will also help build communication and trust within the community.

Refer to the Society's [Community Engagement Plan](#) located on Vinnies Staff Portal and the Members and Volunteers website to discover ways in how to work effectively with community and First Nations organisations. When planning and conducting meetings with Aboriginal and Torres Strait Islander peoples, there are a number of cultural differences of which non-Indigenous people should be aware:

- Prior to the meeting, proper acknowledgement of Traditional Owners/Custodians should be arranged.
- Due to the communal nature of social structures and decision-making within communities, and the prioritisation of community business, consultation and decision-making may take an extended time. The person or people organising the meeting or event must be flexible in their approach and allow plenty of time to make arrangements.
- If the meeting or event is being held on Country or in a community setting, it is important to have an understanding of local cultural protocols. These may include acknowledgements of aunties and uncles, the order of speaking, who talks are addressed to and where people can sit.
- Some subjects may not be appropriate for discussion in certain groups. For example, 'women's business' and 'men's business' relate to gender-specific knowledge and practices that cannot be known or observed by the opposite sex. It is a mark of cultural respect not to discuss traditionally female issues ('women's business') in the presence of men and vice versa. In consultation with community seek out appropriate members to broach discussions.
- When addressing attendees of a meeting, it is advisable to avoid putting them on the spot by asking them to immediately answer questions or to justify their position in front of the group, as this may cause embarrassment or shame.

After a meeting or event, Aboriginal and Torres Strait Islander stakeholders should be included in follow up and ongoing consultation and invited to provide feedback throughout

the consultation and decision-making process.

For more detailed information see the practice resource *Working with Aboriginal people and communities* developed by the then NSW Departments of Community Services. This is available online at:

http://www.community.nsw.gov.au/data/assets/pdf_file/0017/321308/working_with_aboriginal.pdf

2.2.2 Projects and Research

Projects or research involving Aboriginal and Torres Strait Islander people, individuals and groups should always directly involve Aboriginal and Torres Strait Islander peoples in both the design and delivery stages. When non-Aboriginal people are conducting this form of activity, they should view themselves as having a participatory, rather than controlling role.

For more detailed information see the Australian Institute of Aboriginal and Torres Strait Islander Studies' *Guidelines for Ethical Research in Australian Indigenous Studies*. They are available online at: <https://aiatsis.gov.au/sites/default/files/docs/research-and-guides/ethics/GERAIS.pdf>

2.3 Representation, Intellectual and Cultural Property

Aboriginal and Torres Strait Islander Peoples must be recognised as the primary guardians and interpreters of their cultures. Representation of Aboriginal and Torres Strait Islander cultures should reflect their cultural values and respect their customary laws. First Nations Peoples should be consulted on the ways in which their history, community, stories and interviews, lives, families and cultural and intellectual property are represented and used. If required draft a licencing agreement in consultation with the individual or organisation.

2.3.1 Communication and publication

When writing about Aboriginal and Torres Strait Islander issues or choosing images to accompany text, consider how the work affects the Aboriginal and Torres Strait Islander Peoples who are subjects of the story. Always contact our Marketing and Communications team for support and guidance.

Before publishing, ensure the material does not depict or expose confidential, personal and/or sensitive information or reinforce negative stereotypes. Where possible ensure the material empowers First Nations Peoples and reflects their cultural identity.

The following should be taken into consideration:

Prior Informed Consultation and Consent: Permission must be sought from the person who owns the story and any potential issues discussed with them prior to publishing. Consultation should include the risks and benefits of wider dissemination of cultural material, as certain information or images may be unsuitable for circulation.

Secret and Sacred Material: Aboriginal and Torres Strait Islanders Peoples have the inherent right to keep secret their sacred and ritual knowledge in accordance with their customary laws. Secret and sacred material refers to information that is restricted under

customary law and so is unsuitable for publication.

Personal privacy: Privacy and confidentiality concerning Aboriginal and Torres Strait Islander People's personal affairs should be respected. Consult with Elders and/or other Aboriginal and Torres Strait Islander Peoples in authority to identify any sensitive, sacred or religious issues that might prevent use of the material. Some types of personal information may require special attention.

Gender: Some images and knowledge may be gender-specific and may only be seen by initiated men and women. Gender-based works may require the publisher to follow special communication procedures which should be discussed with the community prior to publication.

Representation of deceased people: In many Aboriginal and Torres Strait Islander communities, the reproduction of a deceased person's name and image is offensive to cultural beliefs. Please check with our Marketing and Communications Team whenever you wish to reproduce an image, name or voice of an Aboriginal or Torres Strait Islander person. Each time an image, name or voice is displayed publicly within the Society's communications, this message **MUST** be displayed in a highly visible position:

"Aboriginal and Torres Strait Islander people should be aware that this document / website may contain images or names of people who may have since passed away."

2.3.2 Attribution

Aboriginal and Torres Strait Islander Peoples should be given proper credit or appropriate acknowledgement for their achievements, contributions and roles in the development of media stories and/or use of cultural material.

Encourage Aboriginal and Torres Strait Islander perspectives. When story-gathering and interviewing, select Aboriginal and Torres Strait Islander Peoples for comment on cultural issues rather than relying on self-appointed non-Indigenous spokespeople, as worldviews can differ.

When preparing acknowledgements and attributions, ask stakeholders how they want to be described or identified — some may wish to be known by their clan group or by their place of origin and/or occupation — as this will ensure accuracy for the purposes of establishing an interviewee's authority to speak and avoid stereotyping.

The Arts Law Centre of Australia recommends the following Traditional Custodian notice in artworks with traditional knowledge:

The images in this artwork embody traditional ritual knowledge of the (name) community.

It was created with the consent of the custodians of the community. Dealing with any part of the images for any purpose that has not been authorised by the custodians is a serious breach of the customary law of the (name) community, and may also breach the Copyright Act 1968.

For enquiries about permitted reproduction of these images contact (community name).

2.3.3 Sharing of Benefits

Aboriginal and Torres Strait Islander Peoples have the right to share in the benefits from use of their culture, especially where it is being commercially applied.

Consider how Aboriginal and Torres Strait Islander Peoples can be included in your work, for example:

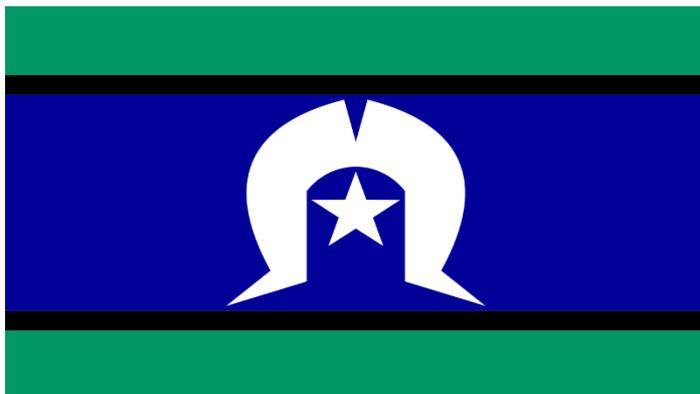
- engage with local Aboriginal and Torres Strait organisations in the area you are working, provide opportunities for them to meaningfully participate, and acknowledge their contribution
- employ Aboriginal and Torres Strait Islander consultants, contractors or businesses
- disseminate information and research to Aboriginal and Torres Strait Islander communities, provide copies of images or published works to the people involved
- properly reimburse Aboriginal and Torres Strait Islander People for the contributions they have made.

2.4 Aboriginal and Torres Strait Islander Flags



The Aboriginal flag is divided into three sections. The black half represents Aboriginal Peoples and the red half represents the earth, the colour of ochre used in traditional ceremonies and spirituality. The yellow circle represents the sun, the giver of life and protector. The flag was designed by Harold

Thomas, a Luritja man from Central Australia. The Aboriginal flag may only be reproduced in accordance with the provisions of the Copyright Act 1968.



In the Torres Strait Island flag, the green sections represent the land, the middle blue section represents the sea that separates the islands, and the black lines represent the Torres Strait Islander people. In the centre of the flag a Dari is depicted, which is a traditional Torres Strait Island dancers' headdress.

Underneath the Dari is a white star, which represents the five main island groups and is a symbol of navigation, peace and for some a representation of Christianity. The Torres Strait Island flag was designed by Bernard Namok from Thursday Island. Copyright for the Torres Strait Island flag is owned by the Torres Strait Island Regional Council. To reproduce the flag, written consent must first be gained.



3 References and Resources

Some useful resources include:

- Australian Institute of Aboriginal and Torres Strait Islander Studies (2012) *Guidelines for Ethical Research in Australian Indigenous Studies*. They are available online at: <https://aiatsis.gov.au/sites/default/files/docs/research-and-guides/ethics/GERAIS.pdf>
- Australian Government Department of the Prime Minister and Cabinet, (2016). *Communicating with Aboriginal and Torres Strait Islander Audiences*. [Communicating with Aboriginal and Torres Strait Islander Audiences | Department of the Prime Minister and Cabinet \(pmc.gov.au\)](https://www.pmc.gov.au/communicating-with-aboriginal-and-torres-strait-islander-audiences)
- National Aboriginal and Torres Strait Islander Quality Improvement Framework and Toolkit for Hospital Staff, The Lowitja Institute and SVHM (2015) <http://www.healthinonet.ecu.edu.au/key-resources/promotion-resources?lid=28995>
- NSW Department of Community Services. *Working with Aboriginal people and communities*. http://www.community.nsw.gov.au/data/assets/pdf_file/0017/321308/working_with_aboriginal.pdf



Appendix 1: Acknowledgements

Acknowledgement of Country

We acknowledge the Aboriginal and Torres Strait Islander Peoples, the custodians of this land, with deep respect. May the Elders, past, present and emerging, be blessed and honoured. May we join together and build a future based on compassion, justice, hope, faith, and reconciliation.

Prayer of Acknowledgement

Holy Spirit,

We invoke your blessing on this country and on us as we gather today.

We acknowledge the Aboriginal and Torres Strait Islander elders of this place, those who once lived here and into whose sacred space our forbearers came, changing forever an older way of life.

Bless their descendants and bless us.

Help us to join our hands and hearts together.

Help us to heal one another and the land, so that our lives may flow with harmony and that we may live with love and deep respect.

Amen

Our Father:

You are our Father, you live in heaven, we talk to you Father you are good, we believe your word. Father

we are your children, give us bread today. We have done wrong, we are sorry, help us Father not to do wrong again. Others have done wrong to us and we are sorry for them. Father, today, stop us from doing wrong, Father save us all from the evil one. Yours is the Kingdom, the power and the glory now and forever.

Amen



Appendix 2: Definitions

Kinship/Clan

A kinship/clan is a localised group, larger than a family but based on traditional skin groups. A kinship/clan is a subset of a nation, for example, the Worimi nation in eastern NSW has several clans within it, including Baraigal, Gampingal, Garuegal, Grewerigal, Maiangal. The term kinship/clan has a specific meaning derived from other societies and therefore may not be entirely applicable to Aboriginal and Torres Strait Islander Peoples and cultures.

Community

Due to the forcible removal of people from their ancestral lands, the Aboriginal and Torres Strait Islander perspective of community is not exclusively based on geographical location. In this context, the term community refers to Country, extended family ties, shared experience, interrelatedness and belonging.

Country

Country is a culturally defined area of land associated with a distinct language group of people or Nation.

Cultural awareness

Cultural awareness is the initial step toward understanding 'difference' – what constitutes a cultural group, their heritage, customs, shared stories and contemporary cultural practices.

Cultural competence

Cultural competence is becoming aware; maintaining a level of awareness; and being respectful of the cultural differences that exist between Aboriginal and non-Aboriginal societies. Appreciating, understanding and accepting these differences means being prepared to challenge your own behaviours, beliefs and actions towards First Nations Peoples.

Cultural respect

Cultural respect is the recognition, protection and continued advancement of the inherent rights, cultures and traditions of a particular culture.¹

Cultural responsiveness

Cultural responsiveness is a set of behaviours, attitudes and policies that come together in an organisation that enables that organisation to work effectively in cross cultural situations.

¹ Australian Health Ministers' Advisory Council, Cultural Respect Framework for Aboriginal and Torres Strait Islander Health, 2004-2009



Cultural safety

Cultural safety is about providing quality service to those we care that fits within the familiar cultural values and norms of the person accessing our service that may differ from your own and/or the dominant culture. Actions that recognise, respect and nurture the unique cultural identity of a person and safely meet their needs, expectations and rights. It means working from the cultural perspective of the other person, not from your own perspective.

Elder

An Elder is a highly respected person in the Aboriginal or Torres Strait Island community who possesses specific cultural knowledge and skills. Elders act as custodians of Aboriginal or Torres Strait Islander knowledge, traditions and lore. Elders may not always be of advanced age.

Transgenerational Trauma

Transgenerational trauma refers to issues of grief and loss which are passed down through generations of Aboriginal families as a result of traumatic experiences. There is now evidence that transgenerational trauma can be passed down via epigenetic as well as environmental pathways.

Kinship

In Aboriginal and Torres Strait Islander culture, kinship systems define how a person fit into the community. A person's position in the kinship system establishes their relationship to others and to the universe, and defines their responsibilities towards other people, the land and natural resources. There are three primary foundations of kinship: **moiety, totems, and skin names.**

Mob

Mob is a term used to identify a group of Aboriginal people associated with a particular place or country. This term is generally used by First Nations Peoples, and should not be used by non-Aboriginal people unless use is known to be acceptable.

Nation

A culturally distinct group associated with a particular culturally defined area of land or country. Each nation has boundaries that cannot be changed and language that is tied to each nation and country. Boundaries of nations may cross state borders, which is important to recognise in service delivery, provision and negotiation.

Sorry Business

Sorry Business refers to the cultural and social obligation of family, friends and associates to take part in an extended period of mourning following the death of an Aboriginal or Torres Strait Islander person. The community will often gather together to express and share their



sorrow and to provide support to fellow mourners. Sorry Business may also be conducted if individuals lose connection to their community due to imprisonment, drugs or alcohol use.

Stolen Generation

The Stolen Generations describes how many Aboriginal and Torres Strait Islanders children were stolen and removed from their communities and families as children by Australian Federal and State government agencies and church missions under acts of parliaments. This occurred from the late 1800s to the 1970s. These children were then sent away to be placed in girls and boy's homes, missions and foster families where they were forbidden from speaking their language or expressing any part of their Aboriginal or Torres Strait Island culture.

Traditional Owner/Custodian

An Aboriginal person from a culturally defined area of land or country, who has a cultural connection with the country that derives from traditions, observances, customs, beliefs or history of the original inhabitants.



Appendix 3: Cultural Lands in NSW

Source: Tourism New South Wales Available at http://corporate.tourism.nsw.gov.au/Aboriginal_Language_Map_p1370.aspx

