Final Report Project 5.2

The Foundations for Effective Indigenous Inclusion

February 2023

crctime.com.au

PROJECT PARTNERS:

Author Affiliation
a – Curtin University

TABLE OF CONTENTS

Figures

Executive Summary

The aim of this project was to provide Indigenous-led, evidence-based recommendations on how the CRC for Transformations in Mining Economies (CRC TiME) could develop and implement a leading practice of an Indigenous Inclusion Strategy that promoted enduring relationships with Indigenous Australians. Such relationships would support the creation of mutually beneficial research outcomes to unlock opportunities in the transitions following mine closure and relinquishment.

The drafting of this report and development of the recommendations was founded on a desktop review and analysis of published literature complemented by a thorough analysis of Indigenous-inclusive approaches to research and engagement from a predominantly Australian context undertaken by CSIRO (Maclean & Woodward, 2021). The report and recommendations also reflect the lived experience and world views of three (CMS, MD, SvL) of the co-authors who as Indigenous Australians champion the right to self-determination. Two of these Indigenous authors are regarded as authorities in respect to Indigenous consultation, engagement and participation in applied research, Indigenous research methods and ethics and actively contribute to the agenda promoting Indigenous inclusion in research.

The review outlines the fundamental ethical and moral code and rights that must be acknowledged and adopted by CRC TiME to establish an enduring relationship with Indigenous Australians. Paramount in this relationship is acknowledging the right to self-determination.

It is also vital that the policies, procedures and practices developed and deployed by CRC TiME are cognizant of the connections of Indigenous Australians to Country; how the concept and meaning of time differs between Indigenous ways of being and Western perception, and that Traditional Knowledge amassed over millennia and rooted in place-based cultural and customary ontologies is context-specific, collective, holistic, and adaptive and must be treated with the same reverence afforded knowledge derived from Western science.

Key principles that CRC TiME must embed in its ways of working include acknowledging and implementing Free, Prior and Informed Consent (FPIC) and the implicit right to withhold (or withdraw) consent; being respectful of Indigenous Cultural and Intellectual Property (ICIP) as it is a right that Indigenous Australians have to protect their cultural and customary practices, Traditional Knowledge, and resources and knowledge systems; and that co-design demonstrates action over words, it is a mechanism to build a foundation of trust and signifies a commitment to a partnership and collaboration that will deliver enduring mutual outcomes which have impact. A corollary to this is that there be access and benefit-sharing on mutually agreed terms with reference to data generated through co-design and FPIC.

CRC TiME's commitment to leading practice for the inclusion of Indigenous Australians in the transdisciplinary research focussed on transitioning communities into a successful post-mining future and in so doing servicing the aspirations of Indigenous Australians can be attained through the adoption of the recommendations submitted through this Foundations for Indigenous Inclusion project (Project 5.2), detail within this report and complemented by the companion report '*A snap-shot review and recommendations to support development of the CRC TiME Indigenous Inclusion Strategy*' (Maclean & Woodward, 2021).

Finally, this report also provides a comprehensive, although non-exhaustive, directory of Indigenous individuals, communities, businesses, and organisation within each of the seven CRC TiME Regional Hubs as well as key Indigenous-focused organisations providing national coverage relevant to mine closure, relinquishment, and transformations in mining economies.

Recommendations

The overarching recommendations for CRC TiME in developing a leading practice Indigenous Inclusion Strategy is that it be guided by the principles articulated below.

Recommendations	Principle
1	The Indigenous Inclusion Strategy should aim to exemplify the principles, practices and protocols of outstanding and enduring relationships with First Nations people as informed by international, national and place-based theories and best practice.
2	Ethical and moral systems should be devised and implemented to enable relationship-building and subsequently buttress enduring impactful Indigenous inclusion that is mutually beneficial for all parties and exemplifies values of equality, equitability, respect, integrity and reciprocity.
3	Recognise and respect Indigenous Australians' right to self-determination and utilising mechanisms to ensure it is actualised in practice.
4	Recognition of Free, Prior and Informed Consent (FPIC), Mutually Agreed Terms and Access and Benefit Sharing. FPIC is ongoing and by implication also includes the inherent right to withdraw consent.
5	Recognition of Indigenous Cultural and Intellectual Property (ICIP) and all it encompasses in virtue of justice and as a mechanism to promote self-determination.
6	Acknowledge that time is an all-encompassing inherently holistic principle for Indigenous Australians that will influence the relationship and research initiatives. Considerations must be afforded for the differing perceptions of time.
7	Relationships matter - take time and allocate resources to building culturally safe relationships with Indigenous Australians founded on continual and reciprocal nurturing, inclusive participation, a respect for Traditional Knowledge and the flexibility to respond to place-based idiosyncrasies in the capability, capacity, and aspirations of Traditional Owners.
8	Pathways to the sharing of Traditional Knowledge and reciprocal generation of new knowledge are protected through overarching ethical protocols, procedures and practices co-designed/co-developed for the lifecycle of an activity, in which all stakeholder contributions are welcomed, equally valued and acknowledged.
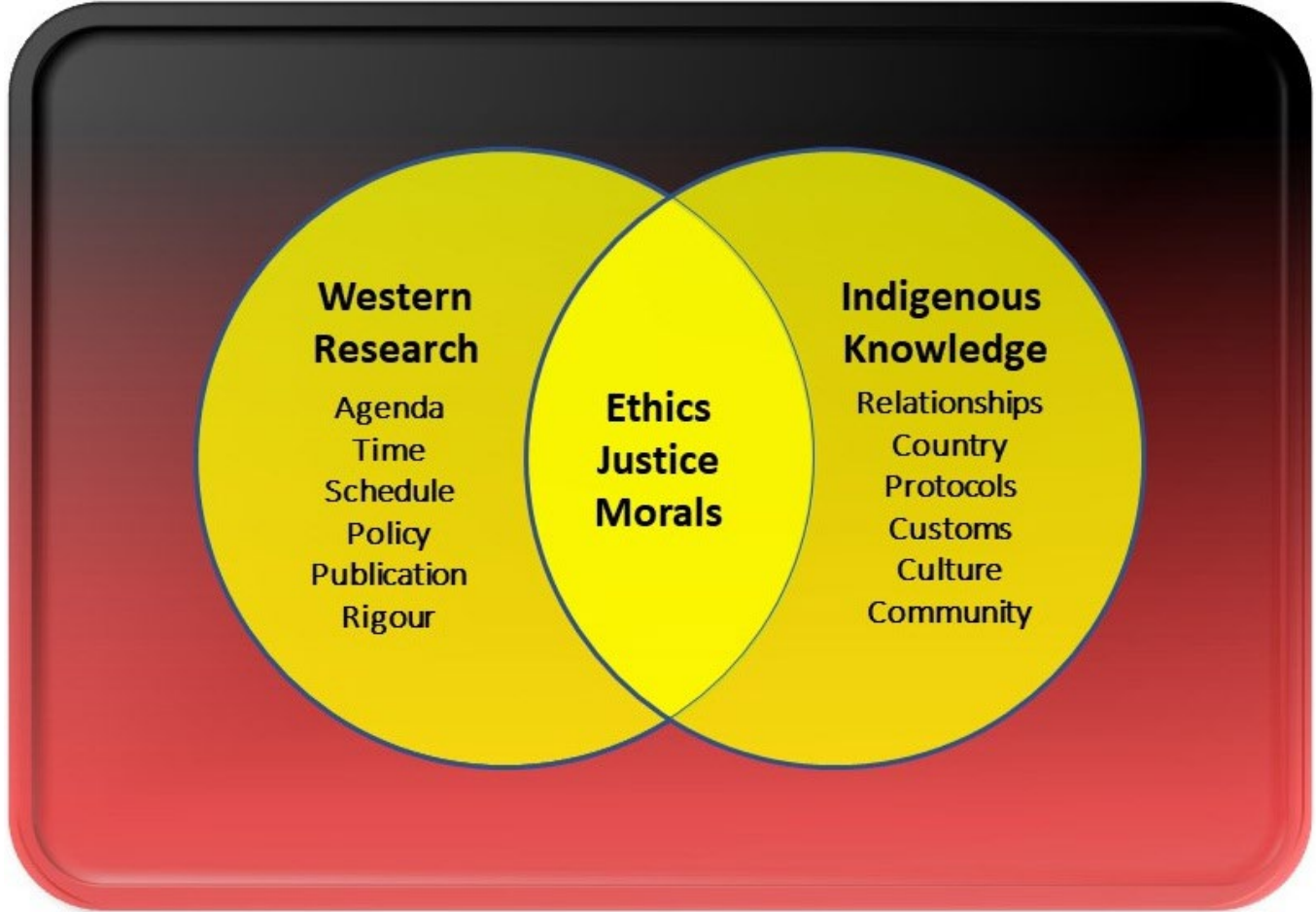
Figure 1: Schematic illustrating the differences in world views that may influence the inclusion of Indigenous Australians in the operations of CRC TiME - '*It is a fine balance to walk between the two worlds, and support is needed from all parties involved if we are to do this in a good way*' (adapted from University nuhelot'įnethaiyots'į nistameyimâkanak Blue Quills. (2019). *Honouring Sacred Relationships: Wise Practices in Indigenous Social Work.* Alberta College of Social Workers).

Key Words: *Indigenous Australians, Traditional Owners, UNDRIP, FPIC, ICIP, Aboriginal, Torres Strait Islander, Customs, Culture, Traditional Knowledge*

1. Introduction

This has been a short research initiative conducted by Curtin University for the Cooperative Research Centre for Transformations in Mining Economies (CRC TiME). The project aimed to articulate what constitutes 'leading practice' in post-mining and transitioning mine economies when Indigenous peoples are included in the activities and functions of mining. In this literature review 'Foundations for Effective Indigenous Inclusion' the objective was to identify amongst the existing literature ideas, procedures, protocols, processes, case studies, and evidence-basepractices that would inform the establishment of a 'leading practice' relationship between Traditional Owners and CRC TiME. The aim was to provide CRC TiME with recommendations that support its intention to be a 'leading practice' facility that is founded on the principles of Indigenous inclusion and equity buttressed through co-designed research. This report has been written for adoption by CRC TiME staff and its partner organisations who engage with Traditional Owners through the institution of the CRC as well as for Traditional Owners to support their aspiration of what CRC TiME can and will do with them.

This report also provides a comprehensive, although non-exhaustive, directory (Appendix 3) of Indigenous individuals, communities, businesses, and organisations that participants in CRC TiME may wish to engage with across the seven regionally place-based hubs which have been initially identified for development, and will be the focus for investment priorities and bringing together of stakeholders.

1.1 Guiding questions

The key questions addressed by this review include:

- Why are ethical relationships imperative to the co-design research CRC TiME will conduct?

- What does an ethical relationship with Indigenous Australians look like? What are its foundations?

- How do industry, Western science and Indigenous Knowledge integrate epistemically? How do we ensure that knowledge sharing is ethically and morally viable?

- How does CRC TiME develop, grow, maintain, and sustain an equal and equitable relationship with Indigenous Australians?

- What are the challenges to relationship-building and co-design research and how do we overcome these – informed through case studies of 'leading practice'?

Furthermore, this review also provides theoretical support for many of the 29 recommendations presented in the CSIRO '*A snap-shot review and recommendations to support development of the CRC TiME Indigenous Inclusion Strategy*' report (Maclean & Woodward, 2021).

1.2 Methodology

A critical analysis of international and Australian literature and web-based resources was conducted for this project. The methods involved a desktop and literature search of international and national literature on 'best practice' procedures, protocols, ethical considerations and integrated research and knowledge sharing between First Nations peoples and other organisations. Particular attention was given to research providers and natural resource management organisations where there were perceived to be similarities with the proposed activities of CRC TiME.

The international literature pertains to reviewing case studies of 'best practice' co-design research, international rights of Indigenous peoples, and, more broadly, ethics which underpin relationship building in theory and practice. It included literature and other resources dealing with the sharing and integration of knowledge between Traditional Owners and resources industries. The national literature contextualises the broader themes

found in the international literature and attributes them to the contemporary positioning of Australian Traditional Owners. The national literature focused on understanding the fundamental principles of the relationships between Traditional Owners and the resources industry in the first instance and secondly with research providers. It aimed to identify the processes that lead to the co-designing of research that yields collective benefits and opportunities. The national literature also provides place-based examples of 'best practice' case studies which were found in the seven regional nodes identified by the CRC. The central theme to the literature review was to focus on the ethical and moral relationships which have been utilised to establish respectful, equal, equitable, just, and sustainable relationship with Traditional Owners buttressed by knowledge sharing and integration that is the basis of co-designed research.

1.3 Scope and limitations

The project scope was limited to information that could be useful for current and future CRC TiME researchers. This literature review consulted international and national literature on 'best practice' procedures, protocols, ethical considerations and integrated research and knowledge sharing with Traditional Owners. Ultimately, the aim was to provide an insight in how to conduct co-designed research at the interface between Indigenous Australians and CRC TiME researchers and illuminate the necessity for an ethically well-founded relationship between researchers and Indigenous Knowledge holders.

The limitations of the project were that it was only a short project assessing what already existed, mostly from literature in the public domain. Thus, due to time constraints, there was no capacity to develop relationships and check in with community-based and local Indigenous Knowledge holders to ascertain the veracity of the findings and to test how individuals, communities, language-groups, and Nations (e.g. Noongar Nation) may interpret the findings and their validity. Nevertheless, some Indigenous self-reflection of review findings was possible as three of the four report authors are of Indigenous descent.

We also recognise the fact that international law is not legally binding to nation-states. Finally, at a communal level it must be acknowledged that the authors may have missed information that pertains to relationship-building, sharing of knowledge, co-designed research, and the ethical practices to support data sovereignty of knowledge systems which could be attributed to nuanced place-based idiosyncrasies and discrepancies in the willingness of Indigenous Australians to share knowledge.

1.4 Historical background

Since the colonisation of Australia Indigenous people have found themselves in a precarious position as they have been prescribed to a duality: 'the settler-states war on the natives and the war on the environment' (Birch, 2016). With the development of the mining and resources industry the Crown has often gone hand in glove with mining in pursuit of economic development at the expense of Indigenous Australians, their culture, and their Country (Altman, 2009). Since Australia is a resource-based economy mining and associated resources (extractive) industries will continue to persist (Ville & Wicken, 2013), thus the question becomes how can we ensure Indigenous Australians are not excluded from the economic and social dividends derived from these industries while upholding the rights of Indigenous Australians in regards to culture and nature (Crawley & Sinclair, 2003). Past injustices, the exclusion of Indigenous interests, and the historical negation and sometimes present negation of rights, has led to this pivotal moment where questions of morality and ethics loom ever more prescient in the paradigm between the mining industry, the Crown and Indigenous Australians (Brueckner et al., 2014).

1.5 Immediate contextual background

The context as to why this literature review is being undertaken is to exhibit the procurement of information that informs initiative five of the project agreement, which is to provide a set of recommendations that can easily be used to inform the development of CRC TiME's Indigenous Inclusion Strategy including:

- Institutional structures to support the protection of Indigenous Cultural and Intellectual Property (ICIP), promote mutually beneficial research outcomes, generate benefit sharing opportunities and guide the thinking of CRC TiME in the development of the research portfolio; and

- Identify processes that enable researchers and Indigenous Australians to co-develop research addressing Indigenous community needs and priorities in transitions from operational mining to post-mining economies.

These are the themes at the genesis of the research initiative and have been transformed through the arguments found in the literature review which pertain to the presupposition that an ethical, morally viable relationship is maintained, nurtured and thereby, ultimately sustainable to enable co-design research to take place.

2. Literature Review: Ethically grounded relationships to co-design research

2.1 Key documents that were quintessential to the subject

2.1.1. United Nations Declaration on the Rights of Indigenous Peoples (UNDRIP) (United Nations, 2007)

This document exemplifies the fundamental rights Indigenous people have globally through the defined articles and policies which set the standard for engagement. These rights are imbued throughout this review and ,ultimately, must be incorporated into CRC TiME's *modus operandi*.

2.1.2. Our Knowledge Our Way guidelines (Woodward et al., 2020)

Illustrated Indigenous-led approaches to knowledges sharing, partnerships, and governance structures reinforced by Indigenous-led case studies exhibiting best practice procedures and protocols.

2.1.3. Our Culture: Our Future guidelines (Janke & Frankel, 1998)

Provided an abundance of information precluding to ICIP: what components of culture or Indigenous Knowledge constitutes ICIP, why is ICIP important and necessary to protect culture and Indigenous Knowledge and how to establish ICIP in a way that is equitable and safeguarded from misappropriation.

2.1.4. National Environmental Science Program's (NESP) Indigenous Partnership Principles (NESP, 2021)

The NESP Indigenous Partnership Principles best encapsulate the derivative principles from the fundamental maxims which highlight how to maintain and manage a relationship with Indigenous Australians in a manner that is worthy of best practice. These principles have been adopted and transformed through ethical and moral considerations and argument, case studies of best practice, and the wider literature that indicated the necessity of having these principles, procedures and protocols.

2.1.5. The Oxford Handbook of Ethical Theory (Copp, 2007)

This document provided theoretical knowledge for overarching ethical and moral considerations which are holistically applicable in virtue of morality itself. It has been pivotal in developing a position on the right to self-determination, Free Prior and Informed Consent (FPIC) – essentially relationship-focussed. This source was predominantly for background knowledge and moral application.

2.1.6. Australian Institute of Aboriginal and Torres Strait Islander Studies (AIATSIS) Code of Ethics for Aboriginal and Torres Strait Islander Research (AIATSIS, 2020)

The AIATSIS Code of Ethics has been critical in informing how to establish an ethically viable relationship, and thereby, how to conduct ethical research with Indigenous Australians as equal constituents. Its four fundamental principles play an implicit role in informing the argumentation of this report and on the discussion of co-design.

3. Literature Review:
Other informing documents for the foundations for effective Indigenous inclusion – ethically grounded relationships to co-design research

The objective of this section of the review was to identify amongst the existing literature ideas, procedures, protocols, processes, case studies, and evidence-based practices that would inform the process of establishing a 'leading practice' relationship between Traditional Owners and CRC TiME and thereby, transforming the activities of CRC TiME into co-designed research.

3.1 Key background concepts to inform relationship building between Traditional Owners and Industry: Informing overarching Recommendations 1 and 2

3.1.1 The concept of Country

When Traditional Owners invoke the term 'Country' or express rhetoric relating to Country with non-Indigenous people, the meaning behind the concept becomes lost in translation. It is important to understand the notion of Country to understand what is at the genesis of Indigenous identity from the individual, to the collective and, by extension, national groups. The concept explained generically is a holistic term which is derivative from the land itself and extends to the sky and beyond the cosmos. The land, sky and cosmos of Country exists in the past, present, and future in a word: transcendental. It is constantly, as it is recognised by Indigenous Australians, as a material-immaterial-physical-metaphysical-spiritual-cultural-epsitemological entity. Thereby, Country constitutes what can best be described as a sense of sacredness and spirit. Therefore, at the crux of the relationship between Indigenous people and their respective Country is a sense of obligation to protect and sustain Country in virtue of the sacredness and spirit of Country. The ideal is transcendental, and it is the state of being for Indigenous Australians.

This construct stands in juxtaposition to the contemporary dominant Western ideological position. The spectrum of perception between the Western and Indigenous standpoint is contrarian and polarising. Nonetheless, realising the difference in relationship to Country is crucial to the process of establishing a relationship that is sustainable, equal, and equitable between Traditional Owners and CRC TiME. In sum, take this difference in perception into consideration when working with Traditional Owners and/or on Country as understanding this difference in viewpoint will be a step in the right direction to achieving leading practice.

3.1.2 The precepts to relationships and ethical obligations with Traditional Owners and Country

In foresight, the goal for CRC TiME is to establish sustainable, meaningful, and genuine relationships with Indigenous Australians, in particular the Traditional Owners of Country on which CRC TiME and it partners organisations operate. Before initiating contact and reaching out to Indigenous communities, it would be well worth considering and reflecting upon the reasoning as to why this initiative is occurring amongst CRC TiME staff, researchers, partner organisations, stakeholders, and other counterparts. For instance, contextualising the Indigenous and non-Indigenous relationships from a historical standpoint. The impacts of dispossession, colonialism, forced removals and the Stolen Generation remains influential in the collective consciousness of Indigenous Australians. Therefore, upon realising the context for engagement with Indigenous Australians, it is then worth introspectively considering the ethical and moral standpoint and understanding of CRC TiME. This is

crucial as the power imbalance between CRC TiME and Indigenous communities will be unequal and inequitable by virtue of historic and contemporary positionality itself. Once an introspective analysis as to why CRC TiME desires to build a relationship with Indigenous Australians is appreciated, with the full understanding of what relationships already exists and how they are going to be maintained both from the individual participant through to institutional engagement, can we collectively move towards implementation of leading practice to deliver enduring relationships.

Leading practice between CRC TiME and Traditional Owner communities pertains to the establishment and maintenance of three fundamental maxims. These maxims should be considered as overarching laws which guide the principles and the ethics of an enduring relationship. It is also important to note that these maxims will constitute fundamental rights of Indigenous Australians when working with staff, researchers, partner organisations, stakeholders and other counterparts of CRC TiME These maxims are:

➢ The right to self-determination.
➢ The right to Free, Prior, and Informed Consent (FPIC).
➢ The recognition of Indigenous Intellectual and Cultural Property (ICIP).

3.2 The right to self-determination – Recommendation 3

Self-determination is the pinnacle right that underlies all other rights and freedoms for First Nations people globally including Indigenous Australians. It is fundamental in virtue of its universalism; a pre-condition to being a human being is self-determination over oneself in choice, action, and deliberations (Castellano, 2020). Historically, this pre-condition was not attributed to Indigenous Australians, let alone recognised as applying to them. Indigenous Australians were assumed to be subordinate and occupy an inferior position to non-Indigenous Australians. Powerlessness became the status quo for over two centuries for Indigenous Australians whose fate was decided by paternal legislation and policies of the Crown enacted by state and territory jurisdictions which materialised as an imbalanced, unequal, and inequitable power dynamic between the settler state, its citizens and Indigenous Australians. The severity of this powerlessness was moderated somewhat in 1962, when the Commonwealth Electoral Act was amended giving Indigenous Australians the right to register and vote (Lino, 2017), and again in 1967 when Australians voted to change the Constitution so that like non-Indigenous Australians, Aboriginal and Torres Strait Islander peoples could be counted as part of the population of Australia and the Commonwealth would be able to make laws for them (Taylor, 2017).

The past informs the present: it is pivotal that the historical relationship between Indigenous Australians and other Australians remains in the back of mind when seeking to engage with and build a relationship with Traditional Owners. Keeping this conscious level of historical sensitivity should be imbued throughout the process of relationship building with Traditional Owners where a strong emphasis should be placed on their right to self-determination and a willingness to recognise these rights (Copp, 2007).

Self-determination is best described in the United Nations Declaration on the Rights of Indigenous Peoples (UNDRIP, 2007) document as:

> *Article 3: Indigenous peoples have the right to self-determination. By virtue of that right they freely determine their political status and freely pursue their economic, social, and cultural development.* (United Nations [General Assembly], 2007, Art. 3).

This declaration is supported by:

> *Article 4: Indigenous peoples, in exercising their right to self-determination, have the right to autonomy or self-government in matters relating to their internal and local affairs, as well as ways and means for financing their autonomous functions.* (United Nations [General Assembly], 2007, Art. 4);

> *Article 18: Indigenous peoples have the right to participate in decision-making in matters which would affect their rights, through representatives chosen by themselves in accordance with their own procedures, as well as to maintain and develop their own indigenous decision-making institutions.* (United Nations [General Assembly], 2007, Art. 18);

> *Article 31: 1. 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, sports 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 expressions. 2. In conjunction with indigenous peoples, States shall take effective measures to recognize and protect the exercise of these rights.* (United Nations [General Assembly], 2007, Art. 31);

and

> *Article 32: 1. Indigenous peoples have the right to determine and develop priorities and strategies for the development or use of their lands or territories and other resources. 2. States shall consult and cooperate in good faith with the indigenous peoples concerned through their own representative institutions in order to obtain their free and informed consent prior to the approval of any project affecting their lands or territories and other resources, particularly in connection with the development, utilization or exploitation of mineral, water or other resources. 3. States shall provide effective mechanisms for just and fair redress for any such activities, and 24 appropriate measures shall be taken to mitigate adverse environmental, economic, social, cultural or spiritual impact.* (United Nations [General Assembly], 2007, Art. 32).

The right to self-determination by Indigenous peoples is a central tenant of the International Principles and Standards for the Practice of Ecological Restoration, as promoted by the Society for Ecological Restoration (SER) (Gann et al., 2019), an institution that CRC TiME has alignment with.

According to SER, when undertaking restoration on Country, Traditional Owners are to be consulted to engage in the restoration process and thereby participate in the knowledge-sharing process, however engagement and participation do not necessarily infer best practice. Engagement and participation are not guarantors of a co-equal relationship, as Western knowledge and belief systems often subsume, supersede or simply dismiss Traditional Knowledge and consequently impinge on the right to self-determination. For example, the commodification of Traditional Knowledges for value-adding purposes (Nakata, 2002). In addition, the dismissal of Traditional Knowledge, often fostered by subconscious bias, at the bequest of the dominant Western ideology narrative reinforces inequality, inhibits self-determination and is a potential threat to the aspiration of CRC TiME with regards to Indigenous inclusion.

In this instance, the precondition to achieving epistemic equality between traditional and Western knowledge is justice. Indigenous Australians have a fundamental right to be heard, for their knowledge is derived from Country, amassed over thousands of years, and transferred coherently and purposefully between generations through oral conventions, rituals and ceremonial practice, customary practices and song lines (Nicholas, 2018).

However, because of the primacy ascribed to Western science and knowledge by non-Indigenous Australians, Traditional Knowledge often gets lost in translation, mis-represented or intentionally ignored. Hence, pursuing an equal relationship with Indigenous Australians and by ensuring their right to self-determination is supporting justice.

In virtue of justice, stakeholders must ensure that Traditional Owner knowledge is listened to and acknowledged. Of course, it is idealistic to assume that there will always be epistemic equality, therefore, the aim should be incorporation and subsequent recognition. Incorporation of Traditional Knowledge premised on the notion of a sustainable, equal, and equitable relationship which recognises self-determination will be just, thereby empowering the relationship and the potential for such relationships to be sustainable and enduring.

3.3 Free, Prior and Informed Consent (FPIC) – Recommendation 4

3.3.1 Understanding the nature of FPIC

Free, Prior and Informed Consent in of itself is not a right but it is a mechanism to ensure a right. More specifically, its function is to ensure that the right to self-determination is being actualised in practice. For the purposes of CRC TiME, FPIC should take the place of an exclusive right and it must be undertaken when engaging with Indigenous Australians (van Leeuwen, 2021). It is important to recall that the right to self-determination is an inalienable right for all human beings – it is universal but often not inclusive of Indigenous peoples, including Indigenous Australians. FPIC is intrinsic to self-determination functioning to *"…recognize Indigenous peoples inherent and prior rights to their lands and resources and respects their legitimate authority to require that third parties enter into an equal and respectful relationship with them based on the principle of informed consent"* (Hanna & Vanclay, 2013).

Historically, Australia was dissatisfied with the UNDRIP proposal for fear of developing an Indigenous veto power which was interpreted as being implicit within the framework of the document (Australian Broadcasting Commission, 2007; Hanna & Vanclay, 2013). Australia endorsed the UNDRIP document in 2009 (Taylor et al., 2016), but this holds little significance as Australia has not legislated FPIC, although Australia's domestic legal system has addressed issues around decision-making for Indigenous Australians and offers guidance on how some mechanisms within FPIC could operate at a domestic level (Southalan & Fardin, 2019).

FPIC is viewed as a philosophy rather than a law and the role of industry and corporations in instituting FPIC is critical to bridge the divide in governance between professed rights and their recognition and practical implementation. 'Governance gap', a term coined by Ruggie (2008), was used to describe the perpetual lack of regulation and lack of legal enforcement to bring about consequence for acts that are in violation of UNDRIP. Human rights impact assessments and associated equity and equality audits should be conducted to remedy such Governance gaps and the underlying symptoms. These assessments require Indigenous consultation and participation in the process and should be designed in such a manner as to enable Indigenous people to voice their concerns and identify risks or potential harms that may have implications for them, their community, and the Country (Ruggie, 2011; Hanna & Vanclay, 2013; Rist et al., 2019).

The rights of Traditional Owners to withhold and also withdraw consent is an inescapable right conferred through FPIC and is as strong and formidable as the right to provide consent. The concept of consent, whether it be tacit or not, is given by the individual and/or collective with a veto right enabling the power imbalances between Indigenous and non-Indigenous actors to be moderated to some extent. In virtue of self-determination and fundamental human rights, consent is a contingency and Indigenous communities thereby have the right to withdraw consent at any point. In summary, Traditional Owners have the right to, and should be empowered to, withdraw consent just as easily as it is to give consent.

3.3.2   FPIC in the Australian context

FPIC is recognised as a human right under international law and some nation-state laws (Ward, 2011; Buxton & Wilson, 2013). Strong FPIC practices have been shown to strengthen collective knowledge and culture, while poor FPIC practices can undermine them (Hill et al., 2020). The right to FPIC has often been neglected by industry and perceived as an option, a choice. However, given its status as a human right, it can never be considered a choice; it must be considered as a fundamental maxim to achieving leading practice and be undertaken with the utmost priority and primacy.

Historically, the Crown (including nation states), mining and other extractive industries have been partners in the transgression of FPIC (Storey, 2018; Southalan, 2019). Furthermore, legislative deficits in the law, principally the *Native Title Act 1993* (*NTA*), also exist, along with the precedence established by several court cases resulting in outcomes in favour of non-Indigenous interests, only compounding the transgression of FPIC (Altman, 2009; Castillo & Alvarez-Castillo, 2009). The legislative deficit that transgress the principles of FPIC are associated with the denial of any compensation for Indigenous Australians following the dispossession and denial of access to lands prior to 1975 (date of commencement of the *Racial Discrimination Act 1975* and point in time at which the Crown's ability to make grants of interests in land were inconsistent with native title rights) and the fact that under the *NTA* Indigenous Australians must be able to establish an unending and uninterrupted connection to Country and the ongoing practice of their traditional laws and customs from the period of original dispossession at the time of colonisation. Deficiencies also exist in the provisions of the *NTA* with regards to the Right to Negotiate and the execution of Indigenous Land Use Agreements (ILUA) where failure to negotiate or reach agreement between Traditional Owners and a proponent will result in an arbitrated outcome which in the overwhelming number of cases (98%) (Storey, 2018) has resulted in the granting of title to the developer without any conditions as to royalties or co-benefits for an affected Traditional Owner community (Anya & Puig, 2017).

The transgression of FPIC can be a slippery slope; it can lead to the undermining of the right to self-determination (Lewis, 2012; Hanna & Vanclay, 2013). If Indigenous rights to self-determination are to be respected and upheld, then FPIC must be undertaken. From this reasoning, FPIC is very much inter-linked with the self-determination maxim and FPIC must be undertaken to achieve what is known as a 'Social Licence to Operate' (SLO) (Buxton & Wilson, 2013; Bice, 2014). Through the process of FPIC to achieve an authorised consensual SLO outcome from Traditional Owners, you achieve leading practice.

Many reports produced by the Australian Government and other representative organisations (e.g. Hunt, 2013; Nagar, 2021; AHC, 2022) affirm, the significance of FPIC as a key principle in all decision-making related to Indigenous Australians. For example, the Australian Human Rights Commission in the 2016 Social Justice and Native Title Report explicitly stated:

> *Recommendation 17: The Australian Government support the review of state and territory land use planning regimes in consultation with Indigenous organisations to ensure the Traditional Owners of the Indigenous Estate can exercise the right to free, prior and informed consent regarding land use planning decisions.* (Aboriginal and Torres Strait Islander Social Justice Commissioner, 2016).

Similar sentiments have been expressed by Professor Graeme Samuel AC and contributors to the Independent *Review of the Environmental Protection and Biodiversity Conservation Act* (*EPBC*) (Samuel, 2020). In this review Samuel recommended the development and adoption of National Environmental Standards, which would be improved through the following:

> *'Participation of Indigenous Australians in shared decision-making should be undertaken in a way that promotes the rights, obligations, ecological knowledge and cultural protections afforded to Indigenous*

> *Australians under law, including the right to self-determination and in accordance with the principle of free, prior and informed consent.'*

Internationally, FPIC as a key principle framing the development of strong and mutually beneficial relationships with First Nations Peoples is promoted by many representative bodies and peak organisations. Examples include the International Council of Mining and Metals (ICMM) who promote the principles of FPIC in their Good Practice Guide for Indigenous Peoples and Mining (ICMM, 2015) and encourage member companies to commit to work to obtain FPIC from affected Indigenous communities. Similarly, the World Wide Fund for Nature *'recognises and commits to upholding the right of Indigenous Peoples to a process of Free, Prior and Informed Consent (FPIC) for any activities that could impact them, their rights, lands, waters and territories, resources or livelihoods, including in all issues of resettlement, relocation, and restriction of access to resources'* (WWF, 2021).

3.4 Recognition of Indigenous Cultural and Intellectual Property (ICIP) – Recommendation 5

Indigenous Cultural and Intellectual Property (ICIP), a core value of UNDRIP, is a multifaceted concept covering all aspects of cultural practice, Traditional Knowledge, and resources and knowledge systems. It pertains to the rights that Indigenous Australians have over their identity, law, lore and culture. These rights extend to literary, performing and artistic works; languages; types of Traditional Knowledge (TK) (includes Traditional Ecological Knowledge – TEK, Indigenous Biocultural Knowledge - IBK), including spiritual knowledge; tangible and intangible cultural entities and scared and secret material; ancestry remains and genetic material; cultural environmental resources; sites of cultural or spiritual significance; customary practices and rituals; and documentation of Indigenous Australians heritage such as media, films, reports and records (Janke, 1998; National and State Libraries Australia, 2021).

ICIP is not exclusively tangible material objects; it is also inclusive of intangible immaterial substances or concepts such as knowledge, language, narratives and songlines. Furthermore, any means Indigenous Australians use to express their cultural identity, should be considered the cultural and intellectual property of Traditional Owners (Janke, 1998).

The role of ICIP is to set a standard of protocols when interacting and engaging with Indigenous Australians. Unfortunately, the ICIP maxim and the rights that come with it are not legally recognised in Australia where there is no legislative protection for ICIP – this extends to patents, copyright, trademarks, and registered designs (Janke, 2021; Dang, 2022). For example, Australian copyright laws do not protect Indigenous narratives and knowledge. Obviously, broader societal sanctions between Western and Indigenous intellectual property laws continue to contrast on a macro-level such as commerce and culture, property and heritage. The lack of legal protection undermines Indigenous rights and leaves ICIP open to commodification, the subsumption of the dominant ideology, and/or the unintentional dismissal of the economic, cultural and social importance of such property values (Altman, 2009; Bodle et al., 2018; Tomlinson, 2019). Essentially, the overarching issue is intellectual property laws are a Western paradigm that are not applicable to ICIP as the axioms that are used to understand, define, and protect intellectual property are fundamentally different axioms. The potential for commodification, subsumption and unintentional dismissal can affect the prospects of and ability to form enduring relationships and may well be deemed as an exercise in misappropriation of Indigenous Knowledge or even exploitation. Such a potentiality must be nullified by CRC TiME.

It must be acknowledged that while there is not legislative protection for ICIP in Australia, aspects of Commonwealth and State cultural heritage laws do protect certain objects and places that are significant to Indigenous Australians. For example, the *Aboriginal and Torres Strait Islander Heritage Protection Act 1984* (Cth)

(*ATSIHP*) seeks to preserve and protect from injury or desecration areas and objects in Australia (including Australian waters) which are of significance to Indigenous Australians in accordance with Aboriginal tradition, where tradition is described as '*the body of traditions, observances, customs and beliefs of Indigenous Australians generally or of a particular community or group of Aboriginals and includes any such traditions, observances, customs or beliefs relating to particular persons, areas objects of relationships*'. The *Protection of Moveable and Cultural Heritage Act 1986* (Cth) (*PMCH*) also afford some protection of ICIP to the extent the Act was designed to regulate the exportation of Australia's significant moveable cultural property and thus the primary purpose behind the legislation is to restrict the exporting of items which are of cultural significance to Australia so that this heritage is not lost (Douglas, 2013).

Inadequacies and gaps in Australian common law as they pertain to ICIP and the subsequent potential for both intentional and unintentional exploitation can be nullified through leading practice initiatives such as:

- Establishment of a place-based conjoined stakeholder collective (forum, advisory board, reference committee) made up of representatives from the Crown, industry and the local Traditional Owner community who have the mutual task to lay out the terms and ascribe what ICIP constitutes to them for their locality. The Crown and industry representatives should be agents who can speak for their sector, are not transient employees, and have a reasonable level of cultural competency suitable to understand the aspiration of their Traditional Owner counterparts. The Traditional Owner representatives should be promoted by the community and may be Elders, Traditional Knowledge holders and other respected community members who have the cultural authority to speak for their Country. This stakeholder collective should promote the development of a dialogue with Traditional Owners to foster a shared understanding of ICIP assets and ensure that Traditional Owners can consent to the use and subsequently negotiate the terms and conditions for usage, including commercial use of their ICIP.

- To ensure the protection of ICIP stakeholder collective processes support mechanisms need to be founded on leading practice obligations, and the fundamental tenant of the right to self-determination, it is quintessential that Indigenous Australians who participate in such collectives retain autonomy in their decision-making as dictated by cultural protocols around the utilisation of their ICIP (Bodle et al., 2018; Woodward et al., 2020; Janke, 2021).

- The maxim of FPIC must be instituted prior to the establishment of a ICIP focused stakeholder collective and supported throughout the life cycle of the relationship. As per the FPIC principles Traditional Owners should be informed of the function and purpose of the collective and where necessary resourced to participate in deliberation about their ICIP, its application and the right to negotiate terms of usage of their ICIP (Janke, 1998).

3.4.1   Additional UNDRIP articles supporting the right to ICIP

UNDRIP expresses human rights and articulated how Indigenous Australians want the Crown (including nation states) and the mining and associated extractive industry to conduct themselves when dealing with Traditional Owners about matters that affect their rights, interests, knowledges, values, needs and aspirations. Articles 11 and 31 of UNDRIP (United Nations, 2007) are the most pertinent to the protection of ICIP (Wensing, 2018).

Article 11 states that Indigenous Australians have the right to practise and revitalize their cultural traditions and customary practices, including the right to maintain, protect and develop the past, present, and future manifestations of their culture, traditions, and customs, such as archaeological and historical sites, artefacts, designs, ceremonies, technologies and visual and performing arts and literature. Furthermore, this Article proclaims that there should be effective mechanisms to redress the inappropriate use, misappropriation, and

unauthorised use of ICIP taken without FPIC or in violation of the laws, traditions, and customs of Traditional Owners.

Article 31 and 32 endorses the rights of Indigenous peoples to maintain, control, protect and develop their cultural heritage, Traditional Knowledge, and traditional cultural expressions (United Nations [General Assembly], 2007, Art. 31, 32). This also extends to 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, sports, 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 expressions.

3.5   Time as an all-encompassing principle – Recommendation 6

The consideration of time and altering understandings and definitions of time is a principle that underpins the relationship between CRC TiME and Indigenous Australian stakeholders. Time from an Indigenous Australian standpoint juxtaposes the dominant Judeo-Christian perception of time (Arman & Adair, 2012). Considering cultural relativism, time is not necessarily a phenomenon that is linear; there is known to be circular and cyclical concepts of time (Janca & Bullen, 2003). For many cultures, however, it is linear, and it most definitely is the dominant concept for the globalised economy of which CRC TiME's partner organisations are part of. With linear time a past-present-future separation exists; its form and function exist in a rigid state of compartmentalisation, for example, deadlines, meetings, conferences, and Gantt charts. Conversely for Indigenous Australian society, especially Traditional Owners who have maintained a strong connection to Country, time is inherently holistic, it exists in the past and present simultaneously, with the future essentially holding no bearing over time. This 'circular' pattern of time is where events are placed according to their relative importance to the individual and his or her respective community, i.e. the more important events are perceived as being 'closer In time' (Janca & Bullen, 2003). Understanding and appreciating this difference in the perception of time between Indigenous and non-Indigenous society is crucial to a shared understanding as it has impacts on the formulation, governance, and all associated interactions that occur in a relationship.

CRC TiME will need to acknowledge this principle of time and the dichotomy that exist with Indigenous Australian stakeholders to instil governance systems that support enduring relationships. This is particularly relevant in terms of acknowledging the time needed for decision-making by Traditional Owner institutions (Hill et al., 2020). As demonstrated by Woodward & Taggart (2016), allowing sufficient time for Aboriginal community members (Ngan'gi speakers) to decide whether and how to partner, increased mutual trust and resulted in detailed documentation of the complex, diverse ecological and hydrological values of the Daly River in the Northern Territory, while also empowering community members who were research partners to identify outputs that were of direct interest to them.

Evidence-based research (e.g. Colchester et al., 2007; Parsons et al., 2016) has demonstrated that this functional dichotomy related to 'time' and any perceived impediments to its acknowledgement are moderated through endorsing FPIC principles. This will ensure Traditional Owners represent themselves through *their* own institutions and make decisions according to culturally appropriate procedures and rhythms of *their* choosing, based on *their* knowledge systems and belief, which may take a longer duration than a project plan originally intended.

3.6   The implementation of four derivative principles - Recommendation 7

The derivative principles discussed below revolve around the initiation, maintenance and management of a relationship with Indigenous Australians. These derivative principles have been grafted from principles developed and refined over two decades of Indigenous relationship-building undertaken through the National Environmental Science Program (NESP) and its former research-focused initiatives (e.g. TRaCK, CERF, NERP). The derived principles inform leading practice to support relationship-building and the commissioning of research initiatives with Indigenous Australians (NESP, 2021; Wensing & Callinan, 2020). They also provide guidance on how best to conduct research from a co-design perspective and support the desire amongst Indigenous land, water and sea Country managers, researchers and practitioners to progress from the current Indigenous participation paradigm in research to Indigenous-led research (Fraser et al., 2020).

3.6.1   Derivative principle: mutual understanding, respect, and benefit.

(Appendix 2: Case Study: Place-based case study of respect and mutual benefit in practice).

This principle is at the crux of how to guarantee, maintain and manage a relationship with Indigenous Australians, and by extension will lead to research initiatives and outcomes that fulfil the aspiration of CRC TiME and Traditional Owners. Acknowledging that building relationships is like nurturing a garden, it takes time for the relationships to be built and it requires continual and reciprocal nurturing – as expressed through dialogue – to flourish. Such relationship-building will establish mutually understood goalposts that buttress the co-design and co-development of research while inherently protecting the knowledge of Traditional Owners participating in the process. For CRC TiME, this will entail adoption of FPIC to ensure Traditional Owners understand their rights while also ensuring governance processes and legal obligations to secure ICIP.

3.6.2   Derivative principle: Indigenous leadership through governance systems.

(Appendix 2, Case Study: Weaving knowledge systems)

Implementing Indigenous-led governance structures provides the opportunity for respectful projects, research initiatives and inherent relationships to prosper. A certified position of power can be the precursor to the sharing of appropriate and resourceful Traditional Knowledge which will better inform programs of research and the subsequent uptake of research outputs. This consequence will however be reliant on the application of the Indigenous leadership position as well as how this position will be realised.

The reasoning for Indigenous leadership is the innate understanding that Traditional Owners hold knowledge of Country inherently tied to the practice of stewardship. Once again, the praxis of the incorporation of Western science and Traditional Knowledge will require Indigenous authority to negate the subsumption of knowledge into the status quo but to also navigate the path to integration that is equal and equitable for Traditional Owners paying attention to issues of ICIP. Of course, without the power of such a position Indigenous communities may very well preconceive the same old narrative of exploitation, misappropriation and extraction – a narrative in which power asymmetries between Traditional Owners, mining and associated extractive industries and the Crown play a primary role (Altman, 2009).

If Indigenous leadership is recognised to hold value, then the relationship will not only become of value to all parties, and by extension the research effort, but it will also ascertain oversight of the successful implementation of the relationship. Furthermore, Indigenous-led facilitation of the relationship will provide opportunities to ensure that shared knowledge is appropriately incorporated into research (Wensing & Callinan, 2020; NESP, 2021). Indigenous leadership in governance will facilitate new areas of inquiry through a range of perspectives precluding to Country, especially in the restoration context in both the theoretical and practical realms.

In summary, Indigenous Knowledges, in particular placed-based knowledge has stood the test of time and encapsulates tens of thousands of years of empirical, a posteriori knowledge which can significantly add to the depth of contemporary Western science. Leading practice to deliver mutually beneficial research outcomes should ensure the integration of Traditional Knowledge is done ethically and morally right, adhering to the principles of FPIC and ICIP, ideally leveraging Indigenous leadership and Indigenous governance systems.

3.6.3   Derivative principle: focus on relationship-building.

(Appendix 2, Case Study: Relationship-building)

The realisation of Indigenous Australians' dignity and autonomy under the right to self-determination constitutes the ethical and moral system for relationship-building which in good faith will ultimately lead to the consultation, engagement, and participation of Traditional Owners in leading practice research and enduring relationships. This premise, however, is contingent upon a well-founded relationship that acknowledges and admonishes past injustices imposed upon Indigenous Australians while also not treating the relationship as merely a means to an end.

This principle is fundamentally deontological – the relationship here is essentially predicated on acting from what is known to be right, to act from duty to do good in virtue of justice. Any actions taken by CRC TiME and affiliates to build relationships with Indigenous Australians should essentially fall back on to this principle. Hence, when an action is taken it will be important for CRC TiME to comprehend where the motivation for such an action is coming from. For example, acting from the motive of sympathy towards Indigenous Australians is going to be counterintuitive as it will be perceived by them as condescending and patronising. To act from this motive, one would also be contradicting the fundamental principles that lay at the foundation of the relationship. Simply acting from this motive negates the right to self-determination as Indigenous inclusion becomes dependent on individual, variable motivations as well as perpetuating subordination as the motive itself represents a choice for inclusion. Thus, the motive to establish a relationship must be imperative, and this imperative must be underpinned by a motive of duty and an obligation to justice.

To conclude, the imperative motivation of duty will absolutely ensure inclusion is undertaken but, it must be explicitly stated that inclusion is not a singular instance but an evolving, continuing relationship. Relationship building is undertaken by the initial motivation. This is followed by continued consultation, genuine engagement, and inclusive participation, underpinned by FPIC and founded upon the need to act dutifully with the intent to do what is just. Justice will be the transcendental virtue which is actualised through a thriving relationship which achieves leading practice and enduring relationships.

3.6.4   Derivative principle: an individual approach.

(Appendix 2, Case study: Individual approach)

This principle is grounded in the importance of capacity building and upskilling of Indigenous Australians who participate in the relationship and undertake research. The foundation of this principle is grounded in the virtue of reciprocity – an ethical practice often found at the epicentre of Australian Indigenous socio-politico-ecological societies. Early and meaningful engagement should clear the mysticism around what is expected of reciprocal equity for Traditional Owners when working in collaboration with Western scientists undertaking research initiatives (Lyons & Harkness, 2021; Cook et al., 2022).

By the standards of the Three-Category Approach (communicate, collaborate, co-design) (CAUL Hub, 2016), relationship-building with Indigenous Australians to reach co-design research would constitute a Category One project. Category One projects which operate through the utilisation of co-design should in foresight, institute mechanisms or streamline opportunities to ensure mutual benefit is reached by guaranteeing equitable

outcomes. Equitable outcomes for Indigenous Australians can only occur through collaboration which ensures that projects are executed according to the highest ethical standards. The ethical standards in praxis pertain to cross-cultural awareness and cultural competency training which institute respectful culturally appropriate Indigenous procedures and protocols – for example, a Welcome and/or Acknowledgement of Country (Murphy, 2019).

The process to pragmatic opportunities for Indigenous Australians is through the development of the relationship. This requires immersion from all stakeholders and the means for immersion in order to develop and engage and consult ethically. For example, workshops on Indigenous and non-Indigenous perspectives, curating opportunities and capacity-building through employment, internships or scholarships, along with conducting a literature review focused on Traditional Owners knowledge of the local environment and Indigenous histories of a respective area where research will be conducted, are ways to develop a culturally safe relationship (Ridges et al., 2020). Cross-cultural immersion will strengthen these relationships for individuals, manifest an aptitude for cultural sensitivity, and ideally encourage a lifelong commitment to integrating Indigenous Australian perspectives into life (Weuffen et al., 2019).

Such outcomes also rely on opportunities for knowledge sharing to take place and be supported through effective, consistent and comprehensive communication. Examples of such opportunities would include considering Indigenous businesses for collaboration and/or procurement of a good or service, and the participation, consultation, and consent of the business before acting on collaborative projects, especially when a project may directly affect Traditional Owners or their Country.

3.7 Co-design – Recommendation 8

Co-design has many stipulations but there is yet to exist a universally accepted explanation for the concept and how it is employed in the development and delivery of research with Indigenous Australians. Co-design with Indigenous Australians as a research methodology founded on participatory action research is well developed and utilised in the medical sciences (e.g. Sharmil et al., 2021; Wright et al., 2021; McGill, 2022;) and to some extent in the education arena (e.g. Shay & Miller, 2021; St John & Akama, 2022), however it is less well conceived and understood in the earth and natural sciences, and particularly Indigenous land, water and sea management domains (Austin et al., 2019).

Co-design is accepted to entail the concepts of ethical collaboration, mutual benefit, knowledge sharing, and integration developed and operationalised over the entire life cycle of an activity. It should be viewed as akin to continuous improvement (Yurkofsky et al., 2020) and active adaptive management (Park et al., 2019) with respect to being an iterative process that is ongoing and encompasses all phases in a project from conception to final evaluation and translation of outcomes. It is pivotal to understand that each co-design initiative will be different for each Indigenous Australian group, however this should not deter engagement but rather encourage it through a desire to attain new knowledges and gain alternative paradigms to integrate with scientific inquiry to describe phenomena thereby, undertaking research initiatives that yield equally beneficial and equitable outcomes for all parties involved.

Key findings in Austin et al. (2019) illustrate the differences in knowledge that may be embedded within a co-designed research project and the methods required to achieve collaborative outcomes. The differences are founded in the contrarian nature of Indigenous and Western knowledge; Indigenous Knowledge is holistic and decompartmentalised, it contains socio-cultural elements, elements of myths and socio-economic elements and so on, whereas Western science is far more compartmentalised, however the depth of detail is substantial (Langton, 2020).

Austin et al. (2019) proposed a 'Multiple Evidence Base Approach' comprised of four steps which guide knowledge diffusion from the Indigenous and Western perspectives into a combined entity to enrich evidence and the scientific foundations. The four-step approach is:

- **Establish Dialogue and Mobilise knowledges**: It is recommended that the dialogue begins with knowledge that is compatible and somewhat similar to formulate an epistemological foundation understood by all stakeholders (Tengö et al., 2014). As Indigenous Knowledge and Western knowledge are contrary in a scientific context, the merits or otherwise of each knowledge system should be left behind in pursuit of a synthesis between the two perspectives to reach a level of agreement where all parties can work together (Austin et al., 2019).
- **Plan for an Enriched picture**: This step builds the dialogue between participants and identifies the procedures and protocols that underpin the methodology of integration.
- **Build the Knowledge Base**: In this step research activities commence through the bringing together of the disparate knowledge systems to integrated knowledge and generate new paradigms that underpin the research, with the aim of yielding collaboratively collected data that will mutually benefit all parties.
- **Analyse, interpret, and communicate**: The function of this step is to collaboratively analyse the data and enable the interpretations of results, which may have different implications for researchers and Traditional Owners. The evidence-based results should then be assessed for their potential implications on social, cultural, economic, and environmental domains. This process is iteratively refined as stakeholders identify strengths and weaknesses in the analyses and engage in a collegial dialogue to improve the results and subsequently the transfer of new knowledge. Finally, performance needs to be evaluated – both of the stakeholders and their collaborations – and the uptake or impact of the research outputs, as well as how they have fulfilled the research needs and expectation of all stakeholders.

3.7.1   Why Co-design?

Co-design is essential to ensuring consultation and participation (Wright et al., 2018). Co-design ensures power asymmetries and policy deficits between Indigenous Australians and other parties can be neutralised through collaborative governance initiatives, especially those that promote Indigenous representatives and ensure Indigenous aspirations and research needs can influence the co-design process (Dillon, 2021). Co-design is a process that functions through dialogue, deliberation and with consent. It is democratic, but it should be acknowledged that consent can be withdrawn if Indigenous representatives believe it appropriate to do so.

The prosperity that sits behind the co-design process is the 'co-created' policies, procedures, and protocols that inform the research framework which services all parties. These policies, procedures and protocols should be adjusted, negotiated, evaluated and re-evaluated through an interaction between all parties and standpoints (Dudau, Glennon, & Verschuere, 2019). In sum, outcomes will be mutually beneficial as research and points of interest will be investigated together, not only improving the relationship but also producing leading practice research through a deliberative democratic governance process (Pateman, 2012; AIATSIS, 2020).

4. Conclusion

Mine closure and post-mine transitions will continue to present a number of challenges and opportunities for Indigenous Australians. CRC TiME is committed to addressing and moderating the challenges and unlocking the

opportunities for Indigenous Australians in post-mine economies and the activities the CRC undertakes to addresses the complex challenges underpinning mine closure and relinquishment.

This project, complemented by the review undertaken by Maclean and Woodward (2021), provides an analysis of how to best build effective relationships and co-design research activities with Indigenous Australians. This report discussed how to ethically and morally incorporate the values, aspiration and knowledge held by Indigenous Australians into all research and associated activities of CRC TiME, while protecting their rights and supporting their aspirations of self-determination.

It is hoped that the principles and eight overarching recommendations articulated in this brief establishment project for CRC TiME (Project 5.2 – Foundation for Indigenous Inclusion), which have been built on guidelines and published literature from relevant organisations and institutions, informs CRC TiME's Indigenous Inclusion Strategy and buttress the CRC's endeavours to be at the forefront of Indigenous inclusion and participation in the applied research arena in Australia.

5. References

Aboriginal and Torres Strait Islander Social Justice Commissioner (2016). *Social Justice and Native Title Report 2016*. Australian Human Rights Commission, Canberra. Retrieved from https://humanrights.gov.au/sites/default/files/document/publication/AHRC_SJNTR_2016.pdf.

Australian Broadcasting Commission (2007, 14 September). Australia opposes UN rights declaration. *ABC News*. Retrieved from https://www.abc.net.au/news/2007-09-14/australia-opposes-un-rights-declaration/669612.

Australian Heritage Council. (2022). Free, prior and informed consent in the work of the Australian Heritage Council. Department of Agriculture, Water and the Environment, Canberra. Retrieved from https://www.awe.gov.au/sites/default/files/documents/free-prior-informed-consent-work-of-australian-heritage-council.pdf.

Australian Institute of Aboriginal and Torres Strait Islander Studies (AIATSIS) (2020). *AIATSIS Code of Ethics for Aboriginal and Torres Strait Islander Research*. Canberra. Retrieved from https://aiatsis.gov.au/sites/default/files/2020-10/aiatsis-code-ethics.pdf.

Altman, J. (2009). Indigenous communities, miners and the state in Australia. Power, culture, economy: *Indigenous Australians and mining*, *30*, 17-50. Retrieved from https://www.jstor.org/stable/pdf/j.ctt24h9wx.10.pdf.

Anaya, S.J. & Puig, S. (2017). Mitigating state sovereignty: The duty to consult with indigenous peoples. *University of Toronto Law Journal*, *67*(4), 435-464. Retrieved from https://www.utpjournals.press/doi/epdf/10.3138/utlj.67.1.

Ansell, C., & Gash, A. (2008). Collaborative governance in theory and practice. *Journal of Public Administration Research and Theory*, *18*(4), 543-571. Retrieved from https://academic.oup.com/jpart/article-pdf/18/4/543/3808633/mum032.pdf.

Arman, G., & Adair, C.K. (2012). Cross-cultural differences in perception of time: Implications for multinational teams. *European Journal of Work and Organizational Psychology*, *21*(5), 657-680. Retrieved from https://www.tandfonline.com/doi/pdf/10.1080/1359432X.2012.662488.

Austin, B., Robinson, C., Mathews, D., Oades, D., Wiggin, A., Dobbs, R., Lincoln, G. & Garnett, S. (2019). An Indigenous-led approach for regional knowledge partnerships in the Kimberley region of Australia. *Human Ecology*, *47*(4), 577-588. Retrieved from https://link.springer.com/content/pdf/10.1007/s10745-019-00085-9.pdf.

Australian Government. (2020). Indigenous voice. National Indigenous Australians Agency, Canberra. Retrieved from https://www.niaa.gov.au/indigenous-affairs/indigenous-voice.

Bice, S. (2014). What gives you a social licence? An exploration of the social licence to operate in the Australian mining industry. *Resources, 3*(1), 62-80. Retrieved from https://www.mdpi.com/2079-9276/3/1/62/pdf?version=1390303279.

Birch, T. (2016). Climate change, mining and traditional indigenous knowledge in Australia. *Social Inclusion, 4*(1), 92-101. Retrieved from https://www.cogitatiopress.com/ojs/index.php/socialinclusion/article/download/442/442.

Bodle, K., Brimble, M., Weaven, S., Frazer, L. & Blue, L. (2018). Critical success factors in managing sustainable indigenous businesses in Australia. *Pacific Accounting Review 30*(1), 35-51. Retrieved from https://doi.org/10.1108/PAR-02-2016-0017.

Brueckner, M., Durey, A., Pforr, C. & Mayes, R. (2014). The civic virtue of developmentalism: on the mining industry's political licence to develop Western Australia. *Impact Assessment and Project Appraisal*, *32*(4), 315-326. Retrieved from https://www.tandfonline.com/doi/pdf/10.1080/14615517.2014.929784.

Buxton, A. & Wilson, E. (2013). *FPIC and the extractive industries: A guide to applying the spirit of free, prior and informed consent in industrial projects*. International Institute for Environment and Development, London. Retrieved from https://pubs.iied.org/sites/default/files/pdfs/migrate/16530IIED.pdf.

Castellano, M.B. (2020). Ethics of Aboriginal research. In W. Teays, & A.D. Renteln (Eds.) *Global Bioethics and Human Rights: Contemporary issues* (pp. 155-168), Rowman & Littlefield Publishers.

Castillo, R.C.A., & Alvarez-Castillo, F. (2009). The Law is not Enough: Protecting Indigenous Peoples' Rights Against Mining Interests in the Philippines. In R. Wynberg, D. Schroeder & R. Chennells (Eds). *Indigenous Peoples, Consent and Benefit Sharing* (pp. 271-284): SpringerLink. Retrieved from https://link.springer.com/chapter/10.1007/978-90-481-3123-5_14.

Clean Air and Urban Landscapes (CAUL) Hub (2016). *Three-Category Approach: Communicate, Collaborate, Co-Design*. National Environmental Science Program, Canberra. Retrieved from https://nespurban.edu.au/3-category-workbook/.

Colchester, M. Ferrari, M.F. (2007). *Making FPIC Work: Challenges and Prospects for Indigenous Peoples*. Moreton-in-Marsh, UK: Forest Peoples Program. Retrieved from https://www.forestpeoples.org/sites/default/files/publication/2010/08/fpicsynthesisjun07eng.pdf.

Convention on Biological Diversity. (n.d.). Plan of Action on Customary Sustainable Use of Biological Diversity. Secretariat of the Convention on Biological Diversity, Montreal, Canada. Retrieved from https://www.cbd.int/doc/publications/cbd-csu-en.pdf.

Cooke, P., Fahey, M., Ens, E.J., Raven, M., Clarke, P.A., Rossetto, M. & Turpin, G. (2022). Applying biocultural research protocols in ecology: Insider and outsider experiences from Australia. *Ecological Management & Restoration*, *23*, 64-74. Retrieved from https://onlinelibrary.wiley.com/doi/epdf/10.1111/emr.12545.

Copleston, F.C. (1976). *A history of philosophy: Greece and Rome: Vol. 9*. Paulist Press.

Copp, D. (Ed) (2007). *The Oxford handbook of ethical theory*: Oxford University Press. Retrieved from https://www.oxfordhandbooks.com/view/10.1093/oxfordhb/9780195325911.001.0001/oxfordhb-9780195325911.

Crawley, A. & Sinclair, A. (2003). Indigenous human resource practices in Australian mining companies: Towards an ethical model. *Journal of Business ethics*, *45*(4), 361-373. Retrieved from https://link.springer.com/content/pdf/10.1023/A:1024123721202.pdf.

Dang, K. (2022). A national approach for the protection of Indigenous cultural intellectual property in Australia: Lessons from international regimes. *Intellectual Property Forum: journal of the Intellectual and Industrial Property Society of Australia and New Zealand*. 127, 41-51. Retrieved from https://search.informit.org/doi/epdf/10.3316/informit.460452318168956.

Dillon, M. (2021). *Codesign in the Indigenous policy domain: risks and opportunities*. CAEPR Discussion Paper No. 296/2021, Centre for Aboriginal Economic Policy Research, ANU College of Arts & Social Sciences, Canberra. Retrieved from https://openresearch-repository.anu.edu.au/bitstream/1885/224450/1/CAEPR_DP_no_296_2021_Dillon.pdf.

Dobbs, R.J., Austin, B., Close, P.C., Tingle, F., Lincoln, G., Mathews, D., Oades, D., Wiggins, A., Bayley, S., Edgar, J, King, T., George, K., Mansfield, J., Melbourne, J., Vigilante, T. & the Balanggarra, Bardi Jawi, Dambimangari, Karajarri, Nyul Nyul, Wunambal Gaambera & Yawuru Traditional Owners (2017). *Kimberley Saltwater Monitoring Toolbox*. WAMSI Kimberley Marine Research Program Final Report Subproject 1.5.5. Perth, Western Australia, Western Australian Marine Science Institution, 58. Retrieved from http://dx.doi.org/10.25607/OBP-653.

Douglas, T., (2013). But that's our traditional knowledge! - Australia's cultural heritage laws and ICIP. *Art + Law, 1*, 5-11. Retrieved from https://search.informit.org/doi/epdf/10.3316/informit.307260252062594.

Dudau, A., Glennon, R., & Verschuere, B. (2019). Following the yellow brick road? (Dis)enchantment with co-design, co-production and value co-creation in public services. Public Management Review, 21(11), 1577-1594. Retrieved from https://doi.org/10.1080/14719037.2019.1653604.

Fraser, D., Goolmeer, T., Dalton, R., Grant. C., Lui, S., Talbot, L. & van Leewuen, S. (2020). *Submission by the Indigenous Advisory Committee to Professor Graeme Samuel AC in response to the Independent review of the Environment Protection and Biodiversity Conservation Act 1999*. Department of Agriculture, Water and the Environment, Canberra. Retrieved from https://epbcactreview.environment.gov.au/sites/default/files/2020-05/BHLF-QJCP-UG3C-Z-%20Indigenous%20Advisory%20Committee.pdf.

Gann, G.D., McDonald, T, Walder, B., Aronson, J., Nelson, C,R., Jonson, J., Hallett, J.G., Eisenberg, C., Guariguata, M.R., Liu, J., Hua, F., Echeverria, C., Gonzales, E., Shaw, N., Decleer, K. & Dixon, K.W. (2019). International principles and standards for the practice of ecological restoration. *Restoration Ecology. 27*(S1): S1-S46. Retrieved from https://www.fs.fed.us/rm/pubs_journals/2019/rmrs_2019_gann_g001.pdf.

Gill, N. (2014). Making country good: stewardship and environmental change in central Australian pastoral culture. *Transactions of the Institute of British Geographers, 39*(2), 265-277.

Graham, M. (1999). Some thoughts about the philosophical underpinnings of Aboriginal worldviews. *Worldviews: Global Religions, Culture, and Ecology, 3*(2), 105-118.

Hanna, P., & Vanclay, F. (2013). Human rights, Indigenous peoples and the concept of Free, Prior and Informed Consent. *Impact Assessment and Project Appraisal, 31*(2), 146-157. Retrieved from https://www.tandfonline.com/doi/pdf/10.1080/14615517.2013.780373.

Hill, R., Adem, Ç., Alangui, W.V., Molnár, Z., Aumeeruddy-Thomas, Y., Bridgewater, P., Tengö, M., Thaman, R., Yao, C.Y.A., Berkes, F. & Carino, J. (2020). Working with indigenous, local and scientific knowledge in assessments of nature and nature's linkages with people. *Current Opinion in Environmental Sustainability, 43*, 8-20. Retrieved from https://doi.org/10.1016/j.cosust.2019.12.006.

Holmes, M.C., & Jampijinpa, W. (2013). Law for country: The structure of Warlpiri ecological knowledge and its application to natural resource management and ecosystem stewardship. *Ecology and Society, 18*(3), 19 Retrieved from http://dx.doi.org/10.5751/ES-05537-180319.

Hoogenraad, R., & Robertson, G.J. (1997). Seasonal calendars from central Australia. In E.K. Webb (Ed.) *Windows on meteorology: Australian perspective*. (pp. 34-41). CSIRO Publishing, Collingwood, Australia.

Hunt, J. (2013)*. Engaging with Indigenous Australia-exploring the conditions for effective relationships with Aboriginal and Torres Strait Islander communities. Issue paper no. 5*: Produced for the Closing the Gap Clearinghouse. Canberra: Australian Institute of Health and Welfare & Melbourne: Australian Institute of Family Studies. Retrieved from https://www.aihw.gov.au/getmedia/7d54eac8-4c95-4de1-91bb-0d6b1cf348e2/ctgc-ip05.pdf.aspx?inline=true.

International Council of Mining and Metals (ICMM) (2015). Good Practice Guide Indigenous Peoples and Mining Second Edition. London United Kingdom. Retrieved from https://www.icmm.com/website/publications/pdfs/social-performance/2015/guidance_indigenous-peoples-mining.pdf.

Janca, A., & Bullen, C. (2003). The Aboriginal concept of time and its mental health implications. *Australasian Psychiatry, 11*(sup 1), S40-S44.

Janke, T. (1998). Don't give away your valuable cultural assets: advice for indigenous peoples. *Indigenous Law Bulletin*, *4*(11), 8-11. Retrieved from https://search.informit.org/doi/pdf/10.3316/ielapa.980909097?casa_token=HZ-LYtbOWnIAAAAA:FuufW2qfnsS4tYaAYlEWLTVow_QzyWMLh61MgDLhycMPZ3SHMcefmiX7nWLNsQwIVatpzEOY97xfhQ.

Janke, T. (2021). *True Tracks: Respecting Indigenous Knowledge and Culture*. New South Publishing, University of New South Wales.

Janke, T. & Frankel, M. (1998). Our Culture: Our Future. Report on Australian Indigenous Cultural and Intellectual Property Rights. Prepared for Australian Institute of Aboriginal and Torres Strait Islander Studies and the Aboriginal and Torres Strait Islander Commission. Retrieved from https://apo.org.au/sites/default/files/resource-files/1999-10/apo-nid2146.pdf.

Kearney, J., Intern A., & Janke,T. (2018). *Rights to Culture: Indigenous Culture and Intellectual Property (ICIP), Copyright and Protocol*s. Retrieved from https://www.terrijanke.com.au/post/2018/01/29/rights-to-culture-indigenous-cultural-and-intellectual-property-icip-copyright-and-protoc.

Langton, M. (2020). Welcome to country: Knowledge. *agora*, *55*(1), 3-10.

Lewis, J. (2012). How to implement free, prior informed consent (FPIC). In K. Swiderska, H. Shrumm, W. Hiemstra, M.J Oliva, K. Kohli & H. Jonas *Participatory Learning and Action 65: Biodiversity and culture: exploring community protocols, rights and consent*. The International Institute for Environment and Development, United Kingdom. 175-178. Retrieved from https://pubs.iied.org/sites/default/files/pdfs/migrate/14618IIED.pdf.

Lewis, J. and Nkuintchua, T. (2012). Accessible technologies and FPIC: independent monitoring with forest communities in Cameroon. In K. Swiderska, H. Shrumm, W. Hiemstra, M.J Oliva, K. Kohli & H. Jonas *Participatory Learning and Action 65: Biodiversity and culture: exploring community protocols, rights and consent*. The International Institute for Environment and Development, United Kingdom. 151-165. Retrieved from http://pubs.iied.org/G03408.html.

Lino, D. (2017). The Indigenous Franchise and Assimilation. *Australian Historical Studies, 48*(3), 363-380. Retrieved from https://doi.org/10.1080/1031461X.2017.1313875.

Lyons, I. & Harkness, P. (2021). *Sources of resilience, vulnerabilities and uncertainties in Indigenous Peoples' adaptive capability to climate change A synthesis from recent literature.* Earth Systems and Climate Change Hub Report, (31). Retrieved from https://nespclimate.com.au/wp-content/uploads/2021/06/ESCC_Sources-of-resilience_Report-31.pdf.

Maclean, K. & Woodward, E. (2021). *A snap-shot review and recommendations to support development of the CRC TiME Indigenous Inclusion Strategy*. CRC TiME Limited., Perth, Australia. Retrieved from https://crctime.com.au/macwp/wp-content/uploads/2021/12/Project-5.2_Interim-Project-Report_15.12.21_approved.pdf.

McGill, B. Corbett, L. Grunseit, A.C., Irving, M. & O'Hara, B.J. (2022). Co-Produce, Co-Design, Co-Create, or Co-Construct—Who Does It and How Is It Done in Chronic Disease Prevention? A Scoping Review. *Healthcare 10*(4), 647-663. Retrieved from https://doi.org/10.3390/healthcare10040647.

Murphy, M. (2019). The Welcome to and Acknowledgement of Country in Australian Parliament. *Literature & Aesthetics*, *29*(2), 121-137. Retrieved from https://openjournals.library.sydney.edu.au/index.php/LA/article/download/14269/12768.

Nagar, A. (2021). The Juukan Gorge Incident: Key Lessons on Free, Prior and Informed Consent. *Business and Human Rights Journal, 6*(2), 377-383. Retrieved from https://www.doi:10.1017/bhj.2021.18.

Nakata, M. (2002). Indigenous knowledge and the cultural interface: Underlying issues at the intersection of knowledge and information systems. *IFLA Journal*, *28*(5–6), 281–291.

Natural Resources Canada. (2016). Good practices in community engagement and readiness: Compendium of case studies from Canada's minerals and metals sector. Ottawa, Canada. Retrieved from https://www.nrcan.gc.ca/sites/www.nrcan.gc.ca/files/mineralsmetals/files/pdf/rmd-rrm/GoodPractices2ed_En.pdf.

National Environmental Science Program (NESP) (2021). *Indigenous Partnership Principles*. Department of Agriculture, Water and the Environment, Canberra. Retrieved from https://www.awe.gov.au/sites/default/files/env/pages/2f561690-b47e-4bf2-b028-d18739b3486f/files/nesp-indigenous-partnerships-principles.pdf.

National and State Libraries Australia (2021). *Position statement: Indigenous Cultural and Intellectual Property (ICI*P), Canberra. Retrieved from https://www.nsla.org.au/sites/default/files/documents/nsla-icip-position-statement-may2021.pdf.

Nicholas, L. (2020). Whiteness, heteropaternalism, and the gendered politics of settler colonial populist backlash culture in Australia. *Social Politics: International Studies in Gender, State & Society, 27*(2), 234-257. Retrieved from https://doi.org/10.1093/sp/jxz009.

Park, Y.C., Yoo, J.W., Jeong, S.Y., Oh, T.G., Kim, J.R., Choe, M.K. & Choi, O.I. (2019). Adaptive Management: a key tool for natural resource management. *Journal of Wetlands Research*, *21*(4),267-280. Retrieved from https://doi.org/10.17663/JWR.2019.21.4.267.

Parsons M., Fisher K., Nalau J. (2016). Alternative approaches to co-design: insights from indigenous/academic research collaborations. *Current Opinion in Environmental Sustainability, 20*, 99-105. Retrieved from https://doi.org/10.1016/j.cosust.2016.07.001.

Pateman, C. (2012). Participatory democracy revisited. *Perspectives on politics, 10*(1), 7-19. Retrieved from https://doi.org/10.1017/S1537592711004877.

Patrick, W.S.J., & Williams, M.S. (2018). Thoughts on the 'Law of the Land' and the Persistence of Aboriginal Law in Australia. In: J. Hendry, M. Tatum, M. Jorgensen, & D. Howard-Wagner (Eds.) *Indigenous Justice*. (pp. 143-157). Palgrave Socio-Legal Studies. Palgrave Macmillan, London. Retrieved from https://doi.org/10.1057/978-1-137-60645-7_10.

Pawu-Kurlpurlurnu, W.J., Holmes, M. & Box, A. (2008). *Ngurra-kurlu: A way of working with Warlpiri people*. Desert Knowledge CRC, Report 41, Alice Springs. Retrieved from https://www.tracksdance.com.au/sites/default/files/documents/Ngurra-kurlu%20DKCRC-Report-41.pdf.

Prober, S.M., O'Connor, M.H., & Walsh, F.J. (2011). Australian Aboriginal peoples' seasonal knowledge: a potential basis for shared understanding in environmental management. *Ecology and Society, 16*(2), 12. http://www.ecologyandsociety.org/vol16/iss2/art12/.

Quinn, N. (2021). New stewardship of Country. *Proceedings of the Royal Society of Victoria, 133*(1), 36-38. Retrieved from https://doi.org/10.1071/RS21007.

Ridges, M., Kelly, M., Simpson, G., Leys, J., Booth, S., Friedel, M. & Country, N. (2020). Understanding how Aboriginal culture can contribute to the resilient future of rangelands–the importance of Aboriginal core values. *The Rangeland Journal*, *42*(5), 247-251. Retrieved from https://doi.org/10.1071/RJ20031.

Rist, P., Rassip, W., Yunupingu, D., Wearne, J., Gould, J., Dulfer-Hyams, M., Bock, E. & Smyth, D. (2019). Indigenous protected areas in Sea Country: Indigenous-driven collaborative marine protected areas in Australia. *Aquatic Conservation: Marine and Freshwater Ecosystems*, *29*, 138-151. Retrieved from https://doi.org/10.1002/aqc.3052.

Ruggie, J. (2008). Protect, respect and remedy: A framework for business and human rights. *Innovations: Technology, Governance, Globalization*, *3*(2), 189-212. Retrieved from https://doi.org/10.1162/itgg.2008.3.2.189.

Ruggie, J. (2011). Report of the special representative of the Secretary-General on the issue of human rights and transnational corporations and other business enterprises: Guiding principles on business and human rights: implementing the United Nations 'Protect, Respect and Remedy' framework. *Netherlands Quarterly of Human Rights, 29*(2), 224-253. Retrieved from https://doi.org/10.1177/016934411102900206.

Samuel, G. (2020). *Independent Review of the Environment Protection and Biodiversity Conservation Act 1999* – Final Report. Department of Agriculture, Water and the Environment, Canberra. Retrieved from https://epbcactreview.environment.gov.au/resources/final-report.

Sharmil, H., Kelly, J., Bowden, M., Galletly, C., Cairney, I., Wilson, C., Hahn, L., Liu, D., Elliot, P., Else, J., Warrior, T., Wanganeen, T., Taylor, R., Wanganeen, F., Madrid, J., Warner, L., Brown M. & de Crespigny, C. (2021). Participatory Action Research-Dadirri-Ganma, using Yarning: methodology co-design with Aboriginal community members. *International Journal for Equity in Health, 20*(1), 1-11. Retrieved from https://doi.org/10.1186/s12939-021-01493-4.

Shay, M. & Miller, J. (2021). Excellence in Indigenous education. In K. Allen, A. Reupert & L. Oades (Eds) *Building better schools with Evidence-based Policy*: Adaptable Policy for Teachers and School Leaders (pp 46-54) Routlegde, London. Retrieved from https://library.oapen.org/bitstream/handle/20.500.12657/47878/9781000362930.pdf?sequence=1#page=75.

Southalan, J. & Fardin, J. (2019). Free, prior and informed consent: How and from whom? An Australian analogue. *Journal of Energy & Natural Resources Law, 37*(4), 365-388. Retrieved from https://doi.org/10.1080/02646811.2018.1524436.

Storey, M. (2018). *A rock and a soft place? International resource corporations, a State's right to development of natural resources and Indigenous Peoples right to Free, Prior and Informed Consent under the Laws of the Republic of the Philippines and Western Australia*. Conference Proceedings 3rd International Conference Business and Human Rights Holding Government Accountable in Asia. pp 142-189. Retrieved from https://asiacentre.org/wp-content/uploads/Conference-Proceedings_Business-and-Human-Rights-Holding-Governments-Accountable-in-Asia-2018.pdf#page=143.

Southalan, J. (2019). The FPIC Fixation: Indigenous–Mining Law, Internationally and Australia. *International Mining and Oil & Gas Law, Development, and Investment*. Retrieved from https://resourceslawnetwork.com/wp-content/uploads/2019/04/southalan-2019-FPIC-fixation.pdf.

St John, N. & Akama, Y. (2022). Reimagining co-design on Country as a relational and transformational practice. *CoDesign, 18*(1), 16-31. Retrieved from https://doi.org/10.1080/15710882.2021.2001536.

Taylor, K.S., Moggridge, B.J., & Poelina, A. (2016). Australian Indigenous Water Policy and the impacts of the ever-changing political cycle. *Australasian Journal of Water Resources, 20*(2), 132-147. Retrieved from https://doi.org/10.1080/13241583.2017.1348887

Taylor, R., (2017). Indigenous constitutional recognition: the 1967 referendum and today. *Papers on Parliament*, 68, 39-68. Retrieved from https://www.aph.gov.au/About_Parliament/Senate/Powers_practice_n_procedures/pops/Papers_on_Parliament_68/Indigenous_Constitutional_Recognition_The_1967_Referendum_and_Today.

Tengö, M., Brondizio, E.S., Elmqvist, T., Malmer, P., & Spierenburg, M. (2014). Connecting diverse knowledge systems for enhanced ecosystem governance: the multiple evidence base approach. *Ambio, 43*(5), 579-591. Retrieved from https://doi.org/10.1007/s13280-014-0501-3.

Tengö, M., Hill, R., Malmer, P., Raymond, C. M., Spierenburg, M., Danielsen, F., Elmqvist, T. & Folke, C. (2017). Weaving knowledge systems in IPBES, CBD and beyond—lessons learned for sustainability. *Current Opinion in Environmental Sustainability, 26*, 17-25. Retrieved from https://doi.org/10.1016/j.cosust.2016.12.005.

Tomlinson, K. (2019). Indigenous rights and extractive resource projects: negotiations over the policy and implementation of FPIC. *The International Journal of Human Rights, 23*(5), 880-897. Retrieved from https://doi.org/10.1080/13642987.2017.1314648.

United Nations (2007). *United Nations Declaration on the Rights of Indigenous Peoples*. United Nations Department of Economic and Social Affairs. Retrieved from https://www.un.org/development/desa/indigenouspeoples/declaration-on-the-rights-of-indigenous-peoples.html

van Leeuwen, S., Lullfitz, A. & Wrigley, D. (2021). Florabank Guidelines Module 2 – Working with Indigenous Australians: Seed Knowledge, Partnerships, Intellectual Property and Permissions. In L.E. Commander (Ed) *Florabank Guidelines (2nd edn).* Florabank Consortium: Australia. Retrieved from https://www.florabank.org.au/static/2aa4aeedd776386d9be6cacdf84dfc0e/465ad7d6f14c2f7022ee15ecc3fcce78.pdf.

Ville, S., & Wicken, O. (2013). The dynamics of resource-based economic development: evidence from Australia and Norway. *Industrial and Corporate Change, 22*(5), 1341-1371. Retrieved from https://doi.org/10.1093/icc/dts040.

Ward, T. (2011). The right to free, prior, and informed consent: indigenous peoples' participation rights within international law. *Northwestern University Journal of International Human Rights, 10*(2), 54-84. Retrieved from https://heinonline.org/HOL/P?h=hein.journals/jihr10&i=54.

Wensing, E. (2018). Indigenous rights and interests in statutory and strategic land use planning: Some recent developments. *James Cook University Law Review, 24*, 169-190. Retrieved from https://heinonline.org/HOL/P?h=hein.journals/jamcook24&i=175.

Wensing, E.E. & Callinan, T. (2020). *Desk-Top Review of Indigenous Engagement in the National Environmental Science Program (NESP) Part 1*. SGS Economics and Planning for the Department of Agriculture, Water and the Environment, Canberra. Retrieved from https://www.sgsep.com.au/projects/desk-top-review-of-indigenous-engagement-in-thenational-environmental-science-program.

Weuffen, S., Cahir, F., Barnes, A. & Powell, B., 2019. Uncovering Hidden Histories: Evaluating Preservice Teachers'(PST) Understanding of Local Indigenous Perspectives in History Via Digital Storytelling at Australia's Sovereign Hill. *Diaspora, Indigenous, and Minority Education, 13*(3), 165-181. Retrieved from https://doi.org/10.1080/15595692.2019.1615430.

Woodward, E., McTaggart, P.M. (2016). Transforming cross-cultural water research through trust, participation and place. *Geographical Research, 54*(2), 129-142. Retrieved from https://doi.org/10.1111/1745-5871.12136.

Woodward, E., Hill, R., Harkness, P. & Archer, R. (2020). *Our Knowledge Our Way in caring for Country: Indigenous-led approaches to strengthening and sharing our knowledge for land and sea management. Best Practice Guidelines from Australian Experiences*. NAILSWMA and CSIRO. Retrieved from https://www.csiro.au/-/media/LWF/Files/OKOW/OKOW-Guidelines_FULL.pdf.

World Wide Fund for Nature (WWF) (2021). *WWF Policy Statement on Indigenous Peoples and Conservation: V1.0 revision for consultation – May 2021*. Retrieved from https://wwfint.awsassets.panda.org/downloads/wwf_policy_on_indigenous_people_and_conservation_consultation_draft.pdf

Wright, M., Lin, A., O'Connell, M., Bullen, J. & Flavell, H. (2021). Understanding and working with different worldviews to co-design cultural security in clinical mental health settings to engage with Aboriginal and Torres Strait Islander clients. *Primary Health Care Research & Development, 22*(e59), 1-9. Retrieved from https://doi.org/10.1017/S1463423621000499.

Wright, M., O'Connell, M., Lette, H., Culbong, T., Lin, A., Biedermann, B. & Pearson, R. (2018). *Looking Forward Moving Forward Community Report 2018*. Curtin University. Retrieved from https://www.lookingforwardproject.info/project-resources.

Yunkaporta, T. (2019). *Sand talk: How Indigenous thinking can save the world*. Text Publishing, Melbourne. Retrieved from https://books.google.com/books?hl=en&lr=&id=ZySjDwAAQBAJ&oi=fnd&pg=PA1&dq=sand+talk+tyson+yunkaporta&ots=a1VcoaKcXn&sig=fQbCNjekNNxqCrBwdMjxaizxjRY.

Yurkofsky, M.M., Peterson, A.J., Mehta, J.D., Horwitz-Willis, R. & Frumin, K.M. (2020). Research on continuous improvement: Exploring the complexities of managing educational change. *Review of Research in Education, 44*(1), 403-433. Retrieved from https://doi.org/10.3102/0091732X20907363.

6. Acknowledgements

7. Appendix 1 – Indigenous Cultural and Intellectual Property (ICIP)

When conducting research with Indigenous Australian people, the establishment of the right relationship is paramount to procuring sound research and establishing the foundations for a sustainable and reciprocal relationship. To build a cooperative relationship premised on an equal relationship there are protocols worthy of consideration, these include: *Respect*, *Connect*, *Reflect* and *Direct - ways of valuing, ways of being, ways of knowing and ways of doing* (Yunkaporta, 2019).

Respect is for Indigenous knowledge, Indigenous stakeholders, and respect for established co-founded procedures and boundaries. This is the work of your spirit, your gut.

To *Connect* is to establish the right relationship, equal and reciprocal for all stakeholders. This is the work of your heart.

Reflect is to actively and consciously think about outcomes and processes undertaken by the collective body of people, knowledge, and Country to inform what you will do. This is the work of the head.

Finally, *Direct* is to pursue and act on shared and negotiated knowledge. This is the work of the hands.

When engaging with Indigenous Australians (Aboriginal and Torres Strait Islander people) across the seven Research Hubs, best practice will be to seek permission (following the FPIC principles) from Indigenous Australians with the cultural authority to speak for community or Country. This is particularly with respect to matters associated with the Traditional Knowledge and the use of ICIP. Obtaining such permission is particularly important when the Traditional Knowledge may be culturally sensitive or sacred, or it is to be published and promoted in the public domain.

The following table articulates procedures that should be considered when pursuing leading practice when dealing with ICIP. These procedures are being implemented in the State of Environment (SoE) and National Environmental Science Program (NESP), as recommended by Dr Terri Janke (True Tracks®) and the SoE 2021 Indigenous authors (van Leeuwen, pers. Comm.). The table illuminates the best practice procedures that should be followed regarding types of information and necessary consultation procedures that uphold ICIP rights.

Source Material	Process
Published manuscripts, chapters, reports The material is already published and will be used as the basis for a case study. Word for word use of existing materials require copyright consent. E.g.: • Government report • Indigenous organisation report • Research agency (e.g. CSIRO) reports • Book – published • Website	• Send consent form post-drafting. • Confirm that material can be used. • Check for any updated information. • Check attribution.
Published media articles Quotes from Indigenous people found in online articles. E.g.: • The Guardian • The Conversation • NITV	• Avoid utilising – copyright applies. • Fees may be charged.
Culturally sensitive or unpublished Indigenous knowledge and expert opinion Indigenous knowledge, stories, information that has never been published; expert advice and opinion from professionals.	• Do not publish as a general rule. • If special consideration, get FPIC. • Allow time for FPIC, interview for information, include note of authorship or attribute in some way. • Seek consent from individual and collective to publish – get Traditional Owner or Knowledge provider to check and sign off.
Interviews Calls, meetings and video interviews with Indigenous people that are not part of an organisation providing information as part of their core business.	• Consent from participant who will be interview. • Get consent to refer to words, then check and get consent – this may be a two-step consent – if recorded, consent in needed to record and use.
Hyperlinks to organisations websites	• Ensure reputable source. • Check for permission.
Quotes From Indigenous experts/influencers. Comments being attributed to a person or community of people.	Capturing quotes from Indigenous Australians talking about Country, possibly in language – consent is required and Traditional Knowledge provider may need to be renumerated. • Check permission. • Check how the person is represented. • Use a fit-for-purpose authorisation form.

Source Material	Process
Images of Indigenous Australians	• Gain consent from Indigenous Australians in photographs. • Gain consent from photographer. • Do not edit or alter image without permission.
Photographs and art	• Gain written licence for copyright content from copyright owners. • Do not edit or alter without permission.

8. Appendix 2 – The implementation of four derivative principles: Case studies

PLACE-BASED CASE STUDY OF RESPECT AND MUTUAL BENEFIT IN PRACTICE

Noront Resources Community Engagement and Readiness Work in Ontario (Natural Resources Canada, 2016)

The high-grade Eagle's Nest nickel project owned by Canadian-listed mining company Noront Resources in the Ring of Fire, an emerging multi-metals region located in the James Bay Lowlands of northern Ontario Canada, serves as a good example of inclusion and participation of Indigenous communities at the local level. The company engaged from the exploration phase with the local Matawa First Nations people in conjunction with other surrounding Nations with the intent of procuring their perspectives, concerns, and analysis regarding the company's environmental assessment. Through respecting Traditional Owners and undertaking consultation and participation, the outcome was that Noront redesigned aspects of their Eagles Nest project to address specific concerns regarding water, tailing and local economic needs. It was noted that their initiative to open this dialogue was beneficial for both parties as it yielded positive outcomes socially, economically and environmentally, and was the genesis to their maintained prospering relationship. The company not only wanted input from First Nations during development, but implemented community programs to inform local peoples of the project and its course, as well as communicating the opportunities that will arise from the project such as training and economic development. Having the respect to undertake early engagement and a willingness to open dialogue through consultation and participation will equate to mutually beneficial outcomes for both parties and, perhaps even, the environment itself.

(A regional framework agreement between the Ontario government and Matawa First Nations was established in 2014. This regional framework was subsequently abandoned by the provincial government in 2019 in favour of a series of pragmatic bilateral agreements with Indigenous communities. Noront Resources was acquired by BHP in July 2021.)

WEAVING KNOWLEDGE SYSTEMS

It is crucial when weaving knowledge systems for sustainability, that Indigenous inclusion pertains to Indigenous leadership through governance. Tengö et al. (2017) elucidates the role of Indigenous and local knowledge in governance for socio-ecological governance systems as well as illustrating how the knowledge-sharing process between Indigenous local knowledge (ILK) and Western science can integrate and be utilised to maximise efficacy of establishing research questions and approaches to yield better outputs and impactful outcomes. The transfusion of knowledge is fundamentally transdisciplinary and spans through a range of governance agencies. Tengö et al. (2017) argues that the integration of Indigenous Knowledge undergoes an epistemological process denoted as 'mobilisation, translation, negotiation, synthesise and application' to be integrated into the dominant model of Western science. In conjunction, this process of knowledge transfusion is governed by three fundamental agencies of power and knowledge, denoted as 'actors, institutions and processes'. The case study that exemplified this systematisation in 'best practice' was found in the Convention on Biological Diversity (CBD) example where Indigenous leadership in governance and contributions of Indigenous local knowledge has led to the development of a Plan of Action on Customary Sustainable Use of Biological Diversity (CBD, n.d.). Through the mobilisation of knowledge which led to process innovation and application, and the intertwining of past and contemporary knowledge from the differing standpoints, it

became apparent that Indigenous governance in leadership was fundamental in this process. The CBD Secretariat noted this synthesising of draft text based on expert meetings recommendations and submissions from parties and other actors including additional organisations representing ILK-holders in an open and transparent process. The draft Plan of Action was negotiated and further synthesised through additional contributions from Indigenous peoples and local community organisations, during CBD meetings between 2011–2013 with ILK holders participating and contributing inputs through the International Indigenous Forum for Biodiversity. From this synthesising, a Plan of Action recognising the importance of ILK practices for biodiversity conservation and sustainable use was approved, including recommendations for governments to include Customary Sustainable Use in National Biodiversity Strategy and Action Plans.

Now the question to be posed is will the institutions and actors which function to transfuse such knowledge simply reinforce dominant Western power asymmetries with respect to the Plan of Action, and how ILK is represented and acknowledged? Simply put, this will inevitably lead to the subsumption of Traditional Knowledge systems, especially if Indigenous institutions and ILK actors are not on par with the Western institutions and actors that will transfuse the knowledge. Ideally ILK holders and their institution must be welcomed to contribute case studies and provide input on process, and also be equitably involved in the mobilisation of their knowledge.

RELATIONSHIP-BUILDING

Relationship-building is intrinsically connected to knowledge sharing, understanding and integration between Traditional Owners and Western scientists and/or industry. The paradigm in which these two epistemological systems exist is contrarian to one another, they juxtapose each other at the very foundations hence, the importance of dialogue – the mechanism for the attainment of a relationship. Indigenous Knowledge (IK) is derived from a socio-ecological-cultural standpoint. The local environment and its components of ecosystems not only have an ecological value but an inherent social and cultural attribution as well. These social and cultural values derived from nature provide the subsistence for local Indigenous identity and hence such things are considered sacred. From the Western scientific perspective local environments and ecosystems are not imbued with socio-cultural values, the importance resides in the scientific method of inquiry which is conducted to understand the ecosystem and how its elements and entities are structured, function and interact. The role of dialogue is to navigate through these fundamental differences to come to some form of universal or absolute progress in knowledge transfusion to provide the best outcomes and methodology of interacting with Country and, from the CRC TiME perspective, to harmonise transformations in mining economies in unison with the aspiration of Traditional Owners.

In order to build a relationship that is sustainable, one must foster an environment where knowledge is shared and integrated through trusted, respected, and equitable exchange to actualise better processes focussed on restoration and conservation of biodiversity. In Lajamanu, Northern Territory on Walpiri country, Western scientists and Walpiri custodians came together and collaborated on an epistemological framework which described and revealed the Indigenous Ecological Knowledge (IEK) form and function and thereby, how it can be applied and integrated with Western science (Holmes & Jampijinpa, 2013). The framework called 'Ngurra-Kurlu' incorporates five core principles: law, country, language, skin, and ceremony (Pawu-Kurlpurlurnu et al., 2008; Patrick & Williams, 2018). Each of these principles provide the foundation for how co-design research should be undertaken and how relationships should be formed as the assumptions are made explicit through this framework. The framework enables the demystification of knowledge integration to occur. An example of this is through the language principle. Walpiri recognise that the land communicates with them, and they communicate with the land – seasonal changes are an indicator of this. Walpiri understand that when *Acacia* flowers fall to the ground, snakes are mating and are therefore aggressive, and people should be careful when

they are out hunting (Hoogenraad & Robertson 1997; Prober et al., 2011). This indicates how Warlpiri IEK links botany, biology, and human ecology in a single understanding.

So, relationships that buttress research can only function and be enduring if there is a connection established between people, place, and purpose. For CRC TiME, this means researchers and IK holders connecting via relationships that enables genuine respectful knowledge sharing and integration to inform research for a collective purpose to the benefit of all involved. The framework, the challenge, and the opportunity is to undertake research with an Indigenous perspective of Country that integrates Western scientific methodology while simultaneously reinforcing the initial premise of enduring relationship-building.

An Individual Approach

The Western Australian Marine Science Institute's (WAMSI) Kimberley Indigenous Saltwater Science Project (KISSP) (Austin, et al., 2019), highlights the intricacies that pertain to relationship-building, especially in the Australian context. Relationship-building is about knowledge sharing and it is the sharing of knowledge that creates opportunities for research. A relationship between Kimberley saltwater Traditional Owners and researchers was able to be sustained through a central focus on a 'localised monitoring of values' approach. It was through this principle that deliberation and dialogue was able to persist, and knowledge integration was fostered. This axiological system consisted of social, cultural, and ecological Indigenous values. Once these values were identified they were incorporated into a fusion of Western scientific methodology along with a holistic Indigenous systematisation. From there, prioritisation and monitoring were able to take place and practice was able to endure as the theory and its methodology had been equally established and fused to confer mutual benefits.

With an emphasis on deliberation and dialogue in good faith and systematic processes that ensure the curated methodology reflects co-design and knowledge, integration provides stability for practical research, which is, -at the local level, evidence based and has a multivariant approach. Essentially, successful co-design constituted the individual approach. The benefits of establishing this alignment between Traditional Owners and marine scientists become crystallised as the individual approach was realised and Indigenous knowledge holders and researchers were able to build capacity through many means. For example, ranger skills and capacity were enhanced, which enabled rangers to obtain practical qualifications, thereby enabling Indigenous practioners to compete in the meritocracy for new job opportunities. There was also an improvement in the quality of science delivery and uptake in regional schools.

9. Appendix 3 - Indigenous Inclusion: Guide for Regional Hubs (as of May 2022)

This appendix outlines a systematic communication structure to inform and guide CRC TiME researchers with respect to the engagement and participation of Indigenous Australians when they intend to undertake research within the seven CRC TiME Regional Hubs across Australia. Employing this systematic communication structure is particularly important when the research being undertaken impacts on Indigenous livelihoods, wellbeing, businesses, or the Indigenous Estate. The communication structure should be adhered to as designated to ensure leading practice, respect for the principles of Free, Prior and Informed Consent (FPIC), as well as Indigenous rights to self-determination.

Pathway hierarchy for establishing Indigenous contacts within the Regional Hubs of CRC TiME

1. Prescribed Body Corporates
2. Native Title Representative Bodies & Indigenous land, water & sea Country management organisations
3. Indigenous ranger organisations & practioners
4. Indigenous business focused on cultural heritage & management
5. Indigenous influencers
6. Indigenous language centres
7. Other Indigenous focused organisations

This structure is universally applicable across all seven CRC TiME Regional Hubs. However, each category will vary as per geographical location, Indigenous Australian organisations and peoples associated with the areas and respective businesses, language centres, influencers, ranger teams, and other organisations.

List of CRC TiME relevant Indigenous contacts connected to Country nationally and within the seven Regional Hubs.

National Coverage		
Organisation	**Purpose**	**Contact**
Aboriginal Biodiversity Conservation Foundation (ABC Foundation) Web: www.abcau.com.au	• A majority Aboriginal-owned member-based charitable social enterprise. • Encourages working with Aboriginal people to innovate and be inspirational in connecting people to Country for their physical, spiritual and cultural well-being.	Phone: 0481 091 685 Email: admin@abcau.com.au
Aboriginal Carbon Foundation (AbCF) Web: www.abcfoundation.org. au	• Catalyses life-changing community prosperity through carbon farming. • Aims to build wealth for Traditional Owners and non-Aboriginal carbon farmers, implementing carbon projects that demonstrate environmental, social and cultural core benefits, through the ethical trade of carbon credits.	**Alice Springs Office** Contact: Rowan Foley Phone: 0427 013 318 Email: rowan@abcfoundation.org.au
Aboriginal Enterprises in Mining, Energy and Exploration Ltd (AEMEE) Web: www.aemee.org.au	• Not-for-profit set up to grow Indigenous businesses in Australia and overseas in mining and allied industries by: 　• Advancing commercial opportunities 　• Promoting Aboriginal economic development 　• Strengthening existing and new businesses 　• Building the capacity of Indigenous business enterprises 　• Advancing the interests of a growing sector 　• Assisting to identify potential business opportunities 　• Creating linkages with Communities, Industry and Government • Was established in recognition of Aboriginal people wanting to engage in the economic and social benefits that result from resource development on their traditional lands. • Acknowledges and supports the notion that Aboriginal people want to be actively involved in the Australian economy and to share in the wealth created by the resources sector.	Email: info@aemee.org.au
Australian Institute of Aboriginal and Torres Strait Islander Studies (AIATSIS) Web: www.aiatsis.gov.au	• Tell the story of Aboriginal and Torres Strait Islander Australia. • Create opportunities for people to encounter, engage with and be transformed by the stories. • Support and facilitate Aboriginal and Torres Strait Islander cultural resurgence. • Shape our national narrative.	**Canberra Office** GPO Box 553, CANBERRA ACT 2601 Phone: (02) 6246 1111

National Coverage		
Organisation	**Purpose**	**Contact**
Coalition of Peaks Web: www.coalitionofpeaks.org.au	• Came together to change the way Australian governments work with Aboriginal and Torres Strait Islander people. • Works for and is accountable to Indigenous Australian communities. • Advocates for Aboriginal and Torres Strait Islander people to provide meaningful input into policies and programs that impact them through formal partnerships with the Australian government.	Email: secretariat@coalitionofpeaks.org.au
First Australians Capital (FAC) Web: www.firstaustralianscapital.org	• A national Indigenous-led organisation with a focus on early- stage and start-up businesses. • Nurtures a growing pool of sustainable, innovative entrepreneurs.	Email: info@firstaustralianscapital.org
Firesticks Web: www.firesticks.org.au	• An Indigenous led network that aims to re-invigorate the use of cultural burning by facilitating cultural learning pathways to fire and land management. • An initiative for Indigenous and non-Indigenous people to look after Country, share their experiences and collectively explore ways to achieve their goals.	
Indigenous Business Australia (IBA) Web: www.iba.gov.au	• Assists and enhances the economic development opportunities of Aboriginal and Torres Strait Islander people across Australia. • Serves, partners with and invests in Aboriginal and Torres Strait Islander people who want to own their future.	**Canberra Office** PO Box 650, FYSHWICK ACT 2609 Phone: 1800 107 107
Indigenous Land and Sea Council Corporation (ILSC) Web: www.ilsc.gov.au	• Assists Aboriginal and Torres Strait Islander people to realise economic, social, cultural and environmental benefits that the ownership and management of land, water and water related rights can bring. Achieved this through the acquisition and management of rights and interests in land, salt water and freshwater Country. • Also facilitates Indigenous stewardship of the land and create pathways for Indigenous stakeholders to benefit their stewardship.	**Western Divisional Office** 140 St Georges Tce PERTH WA 6000 Contact: Colin Slattery Phone: (08) 9420 6300 **Central Divisional Office** 70 Franklin St ADELAIDE SA 5000 Contact: Jacob Habner Phone: (08) 8100 7102 **Eastern Divisional Office** 100 Creek St, BRISBANE QLD 4000 Contact: Mark Denning Phone: (07) 3854 4600
National Indigenous Australians Agency (NIAA) Web: www.niaa.gov.au	• Leads and coordinate Commonwealth policy development, program design and implementation and service delivery for Aboriginal and Torres Strait Islander peoples. • Provides advice to the Prime Minister and the Minister for Indigenous Australians on whole-	**Canberra Office** PO Box 2191, CANBERRA ACT 2600 Phone: (02) 6271 5111

National Coverage		
Organisation	**Purpose**	**Contact**
	of-government priorities for Aboriginal and Torres Strait Islander peoples. • Leads and coordinates the development and implementation of Australia's Closing the Gap targets in partnership with Indigenous Australians; and leads Commonwealth activities to promote reconciliation.	
Supply Nation Web: supplynation.org.au	• Australia's leading database of verified Indigenous businesses: search by business name, product, service, area, or category. • Works to connect over 3,700 verified Indigenous businesses on Indigenous Business Direct with more than 600 paid corporate, government and not-for-profit members in every state and territory. Supplier diversity is a growing movement in Australia as we work to create a more inclusive economy.	**Sydney Office** GPO Box 1494, SYDNEY NSW 2001 Phone: 1300 055 298

Bowen Basin Hub	
Category	**Contact**

Prescribed BodyCorporates	**Barada Barna Aboriginal Corporation**
	    62 Blackwood St, TOWNSVILLE QLD 4810
	    Phone: (07) 4721 2477
	
	Barada Kabalbara Yetimarala People (via Clarke Creek Aboriginal Corporation)
	    Contact: Margaret Hornagold
	    Email: margaret.hornagold@gmail.com
	
	Bulganunna Aboriginal Corporation
	    28 Hubert St, SOUTH TOWNSVILLE QLD 4810
	    Phone: 0488 222 507
	    Email: administration@janggaoperations.com.au
	
	Gangalidda and Garawa Services Pty Ltd
	    Cnr Burke and Musgrave St, BURKETOWN QLD 4830
	    Email: admin@gangalidda-garawa.com.au
	    Phone: (07) 4745 5132
	    Web: www.gangalidda-garawa.com.au
	
	Koinmerburra Aboriginal Corporation
	    8 Holloways Ct, BLACKS BEACH QLD 4740
	    Contact: Samarla Deshong Phone: 0474 055 290
	    Email: koinjmal@gmail.com
	
	Waanyi Native Title Aboriginal Corporation
	    Suite 3 Santa Cruz House, 56 Santa Cruz Bld, CLEAR ISLAND WATERS QLD 4226
	    Email: admin@waanyipbc.org
	    Web: www.waanyipbc.org
	
	Widi Aboriginal Corporation
	    PO Box 4017, VINCENT QLD 4814
	    Contact: Graham "Cookie" Sauney (Elder) or Astrid Sauney
	    Phone: 0474 244 447
	    Email: manager@etonservices.com.au or mahjah@bigpond.com

Native Title Representative Bodies & Indigenous land water & sea Country management organisations	**Carpentaria Land Council**
	    Level 1, 104 Mulgrave Rd, CAIRNS QLD 4870
	    Phone: (07) 4041 3833
	    Email: info@clcac.com.au
	    Web: www.clcac.com.au
	
	North Queensland Land Council
	    Level 1, 19 Stanley St, TOWNSVILLE QLD 4810
	    Phone: (07) 4421 5700
	    Email: reception@nqlc.com.au
	    Web: www.nqlc.com.au
	
	Queensland South Native Title Services
	    Level 10, 307 Queen St, BRISBANE QLD 4000
	    Phone: (07) 3224 1200
	    Email: reception@qsnts.com.au

Bowen Basin Hub	
Category	**Contact**
	Web: www.qsnts.com.au **Wangan and Jagalingou Family Council** Contact: Linda McAvovy Phone: 0419 607 053 or 0418 152 743 Email: info@burragubba.com or info@wanganjagalingou.com.au Web: www.wanganjagalingou.com.au **Western Kangoulu – Lumburra Bimbi** PO Box 3126, Red Hill Centre, NORTH ROCKHAMPTON QLD 4701 Email: info@lumburrabimbi.com.au Web: lumburrabimbi.com.au
Indigenous ranger organisations & practioners	
Indigenous business focused on cultural heritage & management	**Gulf Crushing Company Pty Ltd** Rankins Quarry, DYSART QLD 4745 Phone: (07) 4031 0166 Email: admin@waanyi-corp.com.au **Jangga Operations Pty Ltd** PO Box 5085, WEST MACKAY, QLD 4740 Contact: Irene Leard or Liz Hatte Phone: 0408182227 Web: www.janggaoperations.com.au **Michelle Deshong & Associates** 34 Roosevelt Loop, MOUNT LOUISA QLD 4814 Contact: Michelle Deshong Phone: 0401 010 219 Email: michelle.deshong@yahoo.com.au Web: www.deshongconsultancy.com.au **On Country Workforce Solutions** ROCKHAMPTON QLD Phone: 1800 845 116 Email: info@oncountryworkforce.com.au Web: oncountryworkforce.com.au **Woorabinda Aboriginal Shire Council** 112 Munns Dr, WOORABINDA QLD 4713 Phone: 07 4925800 Email: mayor@woorabinda.qld.gov.au Web: www.woorabinda.qld.gov.au
Indigenous influencers	
Indigenous language centres	**Central Queensland Language Centre** 53 Walker St, BUNDABERG QLD 4670 Contact: Philip Brown Phone: (07) 4130 7700 **North Queensland Regional Aboriginal Corporation Languages Centre** 8/446-452 Sheridan St, NORTH CAIRNS QLD 4870 Phone: (07) 4053 4698

Bowen Basin Hub	
Category	**Contact**
	Email: languagesupport@nqraclc.com.au Web: www.nqraclc.com.au
	Yugambeh Museum Language and Heritage Research Centre Cnr Martens St & Plantation Rd, BEENLEIGH QLD 4207 Phone: (07) 3807 6155 Email: info@yugambeh.com Web: www.yugambeh.com
Other Indigenous-focused organisations	**Indigenous Business Australia** PO Box 1048, TOWNSVILLE, QLD 4810 Phone: 1800 107 107 Web: www.iba.gov.au
	National Indigenous Australians Agency **Rockhampton Office** PO Box 550, ROCKHAMPTON QLD 4700 Phone: (07) 4837 0000 **Townsville Office** PO Box 1293, TOWNSVILLE QLD 4810 Phone: (07) 4722 5800
	Queensland Aboriginal and Islander Health Council 36 Russell St, SOUTH BRISBANE QLD 4101 Phone: (07) 3328 8500 Web: www.qaihc.com.au
	Queensland Department of Aboriginal Torres Strait Islanders Level Ground, Verde Central, 44 Nelson Street, MACKAY QLD 4740 Contact: Yonnipin Foan Phone: (07) 4862 7001 Web: www.dsdsatsip.qld.gov.au/contact-us/regional-service-centres#north-queensland-region-4

Hunter Valley Hub	
Category	**Contact**
Prescribed BodyCorporates	**Mudgee Local Aboriginal Land Council** Unit 1/1 Industrial Ave, MUDGEE NSW 2850 Phone: (02) 63723511 Email: mudgeelalc@bigpond.com
Native Title Representative Bodies & Indigenous land water & sea Country management organisations	**NTSCORP Limited** Level 1, 44-70 Rosehill St, REDFERN, NSW 2016 Phone:(02) 9310 3188 Email: information@ntscorp.com.au Web: www.ntscorp.com.au
Indigenous ranger organisations & practitioners	**Birpai Local Aboriginal Land Council** 14 Aston St, PORT MACQUARIE, NSW 2444 Phone: (02) 6584 9066 Email: amanda@tide.org.au **Gumma Indigenous Protected Area** Wongala Estate, Arthur St, COFFS HARBOUR NSW 2450 Phone: (02) 6652 8740 Email: admin@coffsharbourlalc.com.au Web: www.niaa.gov.au/indigenous-affairs/environment/gumma-ipa **Taree Indigenous Development & Employment (TIDE): - Mid North Coast Aboriginal Rangers** 82 Victoria St, TAREE, NSW 2430 Phone: (02) 6583 1567 Email: jclark@tide.org.au Web: www.tide.org.au
Indigenous businesses focused on cultural heritage & management	**Colling Exploration Pty Ltd** Lot 7 Cornish St, COBAR NSW 2835 Phone: 0458 177 489 Email: collingexploration@hotmail.com Web: www.collingexploration.com **First People Solutions** PO Box 6002, WEST DUBBO NSW 2830 Phone: 0477 064 455 Email: phil@firstpeople.com.au Web: www.firstpeople.com.au
Indigenous influencers	
Indigenous language centres	**Miromaa Aboriginal Language and Technology Centre** 57 James St/Cnr Milton St, HAMILTON, NSW 2303 Phone: (02) 4940 9100 Web: www.miromaa.org.au
Other Indigenous-focused organisations	**Brewarrina Aboriginal Medical Service** 5-7 Sandon St BREWARRINA NSW 2839 Phone: (02) 6839 3333 Web: www.brewarrinaams.com.au

Hunter Valley Hub	
Category	**Contact**
	Coonamble Aboriginal Health Service Inc Shop 5/ 17 Tooloon St, COONAMBLE, NSW, 2829 Phone: (02) 6822 1999 Web: www.cahs.net.au **Cumbo-Gunerah Aboriginal Health Service** 1/157 Marquis St, GUNNEDAH, NSW, 2380 Phone: (02) 6742 4121 **Indigenous Business Australia** PO Box 528, TAMWORTH NSW 2340 Phone: 1800 107 107 Web: www.iba.gov.au **National Indigenous Australians Agency** **Newcastle Office** PO Box 2191, DANGAR NSW 2302 Phone: (02) 4942 9700 **Pius X Aboriginal Corporation** 140 Anne St, MOREE, NSW, 2400 Phone: (02) 6752 1099 Emal: admin@piusx.com.au Web: www.piusx.com.au

Latrobe Valley Hub	
Category	**Contact**
Prescribed BodyCorporates	**Gunaikurnai Land and Waters Aboriginal Corporation** 27 Scriveners Rd, KALIMNA WEST, VIC 3909 Phone: (03) 5152 5100 Email: reception@glawac.com.au Web: www.gunaikurnai.org.au
Native Title Representative Bodies & Indigenous land water & sea Country management organisations	
Indigenous ranger organisations & practitioners	
Indigenous business focused on cultural heritage & management	**Intract Australia Pty Ltd** 1 Cawley Rd, BROOKLYN VIC 3012 Phone: (03) 9351 7870 Email: info@intract.com.au Web: www.intract.com.au **Urban Colours Arts Pty Ltd** 10 McNeill Crt, LARA VIC 3212 Contact: Annette Xiberras Phone: (03) 5282 3991 Email: bunjilin@bigpond.com Web: www.urbancolours.com.au
Indigenous influencers	
Indigenous language centres	**Victorian Aboriginal Corporation for Languages** 1207/401 Docklands Dr, DOCKLANDS VIC 3008 Phone: (03) 9600 3811 Email: info@vaclang.org.au Web: www.vacl.org.au
Other Indigenous-focused organisations	**Indigenous Business Australia** GPO Box 4512, MELBOURNE VIC 3001 Phone: 1800 107 107 Web: www.iba.gov.au **National Indigenous Australians Agency** **Melbourne Office** GPO Box 9932, MELBOURNE VIC 3001 Phone: (03) 9606 8000

Northern Territory Hub	
Category	**Contact**
Prescribed BodyCorporates	**Arafura Swamp Rangers Aboriginal Corporation** 8 Warrk Rd, RAMINGINING, NT 0822 Phone: (08) 8979 7988 Web: www.asrac.org.au **Arnhem Land Progress Aboriginal Corporation** 70 O'Sullivan Cct, EAST ARNHEM NT 0822 Phone: (08) 8944 6444 Web: www.alpa.asn.au **Dhimurru Aboriginal Corporation** PO Box 1551 NHULUNBUY NT 0881 Phone: (08) 8939 2700 Web: www.dhimurru.com.au **Gong-Dal Aboriginal Corporation** GAPUWIYAK NT Web: www.gongdal.com.au **Gumatj Aboriginal Corporation** Lot 26 Guymal Amurra Rd, GUNYANGARA, NT 0880 Phone: (08) 8987 2399 Web: www.gumatj.com.au **Gunjeihmi Aboriginal Corporation** 5 Gregory Pl, PO Box 245, JABIRU NT, 0886 Phone: (08) 8979 2200 Web: www.mirarr.net **Rirratjingu Aboriginal Corporation** 3 Chaseling Sq, YIRRKALA NT. Phone: (08) 8987 3433 Web: www.rirratjingu.com
Native Title Representative Bodies & Indigenous land water & sea Country management organisations	**Aboriginal Areas Protection Authority** GPO Box 1890, DARWIN NT 0801 Phone: (08) 8999 4365 Web: www.aapant.org.au/contact **Anindilyakwa Land Council** 30 Bougainvillea Dr, ALYANGULA NT 0885 Phone: (08) 8987 4006 Web: www.anindilyakwa.com.au **Gangalidda & Garawa Services Pty Ltd** Cnr Burke & Musgrave St, BURKETOWN QLD 4830 Phone: (07) 4745 5132 Email: admin@gangalidda-garawa.com.au Web: www.gangalidda-garawa.com.au **North Australian Indigenous Land and Sea Management Alliance** PO Box 486, CHARLES DARWIN UNIVERSITY, NT 0815 Phone: 0488 068 738 Email: admin@nailsma.org.au Web: www.nailsma.org.au

Northern Territory Hub	
Category	**Contact**
	Northern Land Council 45 Mitchell St, DARWIN NT 0801 Phone: (08) 8920 5100 Email: reception@nlc.org.au Web: www.nlc.org.au
Indigenous ranger organisations & practitioners	**Northern Land Councils Ranger Groups** **Bulgul Land and Sea Management** **Garngi Land and Sea Management** **Mardbalk Land and Sea Management** **Garawa and Waanyi Garawa** **Kenbi Rangers** **Malak Malak Land and Water Management Rangers** **Numbulwar Land and Sea Management.** **Timber Creek** **Wagiman** **Wudicupildiyerr** **Yugul Mangi Land and Sea Management** NLC Head Office 45 Mitchell St, DARWIN, NT 0801 Phone: (08) 8920 5100 Email: reception@nlc.org.au Web: www.nlc.org.au/building-the-bush/caring-for-country/ranger-program
Indigenous businesses focused on cultural heritage & management	**Developing East Arnhem Ltd** PO Box 1436, NHULUNBUY NT 0881 Phone: (08) 8987 0558 Email: ea@developingeastarnhem.com.au Web: www.developingeastarnhem.com.au **Kulainda Advisory Services** Contact: Renee Long Phone: 0407 122 683 Email: renee.long@kulainda.com.au **Northern Territory Indigenous Business Network** 76 Esp, DARWIN NT 0800 Phone: (08) 8999 6268 Email: info@ntibn.com.au Web: www.ntibn.com.au **Rusca Group** 12 O'Sullivan Cct, EAST ARM NT 0822 Phone: (08) 8947 0404 Email: info@ruscaservices.com.au Web: www.rusca.com.au
Indigenous influencers	**Ricky Archer** Phone: 0419 658 535 Email: ricky.archer@nailsma.org.au

Northern Territory Hub	
Category	**Contact**
	Robbie Dalton Phone: 0438 143 198 Email: northern.dalton@gmail.com
Indigenous language centres	**Ngukurr Language Centre** Lot 399 Mutju St, NGUKURR NT 0852 Phone: (08) 8977 4225 Email: contact@ngukurrlc.org.au Web: www.ngukurrlc.org.au **Papulu Apparr-Kari Aboriginal Corporation** 17 Windley St, TENNANT CREEK NT 0860 Phone: (08) 89623270 Email: reception@papak.com.au Web: www.papak.com.au
Other Indigenous-focused organisations	**Aboriginal Medical Services Alliance Northern Territory** Moonta House, 43 Mitchell St, DARWIN NT 0800 Phone: (08) 8944 6666 Email: reception@amsant.org.au Web: www.amsant.org.au **Bula'bula Arts Aboriginal Corporation** PMB 161, WINNELLIE, 0822 NT Phone: (08) 8979 7911 Web: www.bulabula.com.au **Indigenous Business Australia** PO Box 394, DARWIN NT 0801 Phone: 1800 107 107 Web: www.iba.gov.au **National Indigenous Australians Agency** **Nhulunbuy Office** PO Box 246, NHULUNBUY NT 0881 Phone: (08) 8968 8400 **Darwin Office** GPO Box 9932, DARWIN NT 0800 Phone: (08) 7972 4100 **Katherine Office** PO Box 84, KATHERINE NT 0851 Phone: (08) 7978 2000

PILBARA HUB	
Category	**Contact**
Prescribed BodyCorporates	**Banjima Aboriginal Corporation** PO Box 2593, SOUTH HEDLAND WA 6722 Phone: (08) 9140 0900 Email: bac_chairperson@outlook.com Web: www.bntac.org.au/ **Bidiltha Homeland Aboriginal Corporation** PO Box 377, TOM PRICE WA 6751 Phone: 0438 945 602 Email: maybyrne@norcom.net.au **Buurabalayi Thalanyji Aboriginal Corporation** 10 Lyall St, SOUTH PERTH WA 6151 Phone: (08) 9321 3166 Web: www.thalanyji.com.au **Innawonga Aboriginal Corporation** PO Box 134, PARABURDOO WA 6754 Phone: 0417 172 879 Email: githang1@bigpond.com **Jidi Jidi Aboriginal Corporation** PO Box 127, MEEKATHARRA WA 6642 Phone: 0437 494 555 Email: thejeremiah@hotmail.com Web: www.jidijidiac.com **Karlka Nyiyaparli Aboriginal Corporation** PO Box 2161, SOUTH HEDLAND WA 6722 Phone: (08) 9140 2755 Email: reception@karlka.com.au Web: www.karlka.com.au/ **Kariyarra Aboriginal Corporation** 23 Hamilton Rd, SOUTH HEDLAND WA 6722 Phone: (08) 9126 6811 Web: www.kariyarra.com.au **Ngarlawangga Aboriginal Corporation** PO Box 3072, EAST PERTH WA 6892 Phone: (08) 9268 7000 Email: dnegi@ymac.org.au **Ngarluma Aboriginal Corporation** PO Box 830, KARRATHA WA 6714 Phone: (08) 9182 1351 Email: reception@ngarluma.com.au Web: www.ngarluma.com.au/ **Nyamal Aboriginal Corporation** 7 Wedge St, PORT HEDLAND WA 6721 Phone: 08 9173 1500 Web: nyamalac.org.au **Onslow Bindi Aboriginal Corporation** PO Box 96, TOM PRICE WA 6751 Phone: 0400 185 948 Email: garry.smith@ashburtonac.net.au

PILBARA HUB	
Category	**Contact**
	Puutu Kunti Kuruma Pinikura Aboriginal Corporation PO BOX 130, KARRATHA WA 6714 Phone: (08) 9185 5000 Email: companysecretary@pkkp.org.au Web: www.pkkp.org.au **Robe River Kuruma Aboriginal Corporation** PO Box 1944, KARRATHA WA 6714 Phone: (08) 9183 8217 Email: admin@rrkac.org.au Web: www.rrkac.org.au **Western Desert Lands Aboriginal Corporation** Level 3, 130 Royal St, EAST PERTH, WA, 6004 Phone: (08) 9486 9797 Web: www.wdlac.com.au **Wintawari Guruma Aboriginal Corporation** Lot 2574 Augustus Dr, KARRATHA WA 6714 Phone: (08) 9185 2223 Web: wintawariguruma.com.au **Wirrawandi Aboriginal Corporation** PO Box 482, KARRATHA WA 6714 Phone: (08) 9128 4788 Email: Admin@wacrntbc.com.au **Yaburara and Coastal Mardudhunera Aboriginal Corporation** PO Box 323, KARRATHA WA 6714 Phone: (08) 9144 2820 Email: accounts@yacmac.com.au **Yindjibarndi Aboriginal Corporation** PO Box 111, ROEBOURNE WA 6718 Phone: (08) 9182 1497 Email: pdavies@yindjibarndi.org.au
Native Title Representative Bodies & Indigenous land water & sea Country management organisations	**Ashburton Aboriginal Corporation** Lot 39, Boonderoo Road, TOM PRICE WA 6751 Phone: (08) 9189 1758 Email: ceo@ashburton.net.au **Cheeditha Group Aboriginal Corporation** PO Box 299, KARRATHA WA 6714 Phone: 0427 389 899 Email: fye2@kpmg.com.au **Descendants of Traditional Custodians for Murujuga Munda Aboriginal Corporation** (for Research & Development) PO Box 268, ROEBOURNE WA 6718 Phone: 0417 923 705 **Djulawarla Cultural Centre / Pilbara Voice - Pilbara Development Commission** Level 2, The Quarter HQ, 20 Sharpe Ave, KARRATHA WA 6714 Phone: 1800 843 745 Web: www.pdc@pdc.wa.gov.au **Gumala Aboriginal Corporation** PO Box 28, TOM PRICE WA 6751

PILBARA HUB	
Category	**Contact**
	Phone: (08) 9188 4500 Email: governance@gumala.com.au Web: www.gumala.com.au **Innawonga Aboriginal Corporation** PO Box 134, PARABURDOO WA 6754 Phone: 0417 172 879 Email: githang1@bigpond.com **Ngurawaana Group Aboriginal Corporation** PO Box 95, ROEBOURNE WA 6718 Phone: (08) 9184 5106 Email: pdavies@yindjibarndi.org.au **Pilbara Aboriginal Land Council** PO Box 151, PORT HEDLAND WA 6721 Phone: (08) 9173 1773 Email: maryandronattwood@bigpond.com **Wakuthuni Aboriginal Corporation** PO BOX 601, TOM PRICE WA 6751 Phone: 0487 597 571 Email: wakuthuni@yahoo.com **Yamatji Marlpa Aboriginal Corporation** 171 Marine Tce, GERALDTON WA 6531 Phone: (08) 9965 6222 Web: www.ymac.org.au **Yinhawangka Aboriginal Corporation** PO Box 94, PARABURDOO WA 6754 Phone: (08) 9189 5110 Email: ceo@yinhawangka.com.au Web: www.yinhawangka.com.au **Youngaleena Bunjima Aboriginal Corporation** C/ Post Office, NEWMAN WA 6753
Indigenous ranger organisations & practitioners	**Budadee Foundation** C/o National Trust (WA), The Old Observatory 4 Havelock St, West Perth, WA 6872 Email: info@budadee.org.au Web: www.budadee.org.au **Kanyirninpa Jukurrpa** 18 Panizza Wy, NEWMAN WA 6753 Phone: (08) 9129 5100 Web: www.kj.org.au **Murujuga Aboriginal Corporation** PO Box 1544, KARRATHA WA 6714 Phone: (08) 9144 4112 Email: admin@murujuga.org.au Web: www.murujuga.org.au **Pilbara Development Commission** (Pilbara Cultural Land Management Project) The Quarter, 20 Sharpe Ace, Karratha, WA 6714 Contact: Peter Jeffries Phone: 1800 843 745

Category	Contact
	Email: jenna.dodge@pdc.wa.gov.au Web: www.pdc.wa.gov.au **Rangelands NRM** Suite 12, 58 Kishorn Rd, MT PLEASANT, WA 6153 Contact: Chris Curnow Phone: 0429 387 644 Email chrisc@rangelandswa.com.au Web: www.rangelandswa.com.au
Indigenous business focused on cultural heritage & management	**Carey Mining** PO Box 2125, MALAGA WA 6944 Phone: (08) 6465 8000 Email: admin@careymining.com.au Web: www.careymining.com.au **Pilbara Meta Maya Regional Aboriginal Corporation** 3 Yanana St, WEDGEFIELD WA 6722 Phone: (08) 9172 5155 Email: pmmenquiries@metamaya.com.au Web: www.metamaya.com.au **Pilbara Solar** 2/29 Steel Lp, WEDGEFIELD WA 6722 Phone: (08) 9160 3800 Web: www.pilbarasolar.com.au **Puutu Kunti Kurrama Development Aboriginal Corporation** PO Box 625, KARRATHA WA 6714 Phone: 0455 101 964 Email: joanashburton@bigpond.com **Wirlu-Murra Yindjibarndi Aboriginal Corporation** PO BOX 249, ROEBOURNE WA 6718 Phone: (08) 9182 1157 Email: admin@wmyac.com Web: www.wmyac.com
Indigenous influencers	
Indigenous language centres	**Juluwarlu Group Aboriginal Corporation** PO Box 111, ROEBOURNE WA 671 Phone: (08) 9182 1497 Email: pdavies@juluwarlu.com.au Web: www.juluwarlu.com.au **Wangka Maya Pilbara Aboriginal Language Centre** Cnr Hamilton & Throssell Rds, SOUTH HEDLAND, WA 6722 Phone: (08) 9172 2344 Web: www.wangkamaya.org.au
Other Indigenous-focused organisations	**Eastern Guruma** Piccadilly Square – Suite 44A/7 Aberdeen St, PERTH WA 6000 Phone: (08) 9325 2424 Web: www.easternguruma.com.au **IBN Group**

PILBARA HUB

PILBARA HUB	
Category	**Contact**

	3 Brand St, SOUTH HEDLAND WA 6722
	Phone: (08) 9140 0900
	Web: www.ibngroup.com.au
	
	National Indigenous Australians Agency
	   South Hedland Office
	   PO Box 2628, SOUTH HEDLAND WA 6722
	   Phone: (08) 9138 3100
	
	Ngaarda Media Aboriginal Corporation
	   PO Box 114, ROEBOURNE WA 6718
	   Phone: (08) 9182 1200
	   Email: admin@ngaardamedia.com.au
	   Web: www.ngaardamedia.com.au
	
	Ngarluma Yindjibarndi Foundation Limited
	   42 Roe St, ROEBOURNE WA 6718
	   Phone: (08) 9182 1750
	   Web: www.nyfl.org.au
	
	Puntukurnu Aboriginal Medical Service
	   65 Mindarra Dr, NEWMAN WA 6753
	   Phone: (08) 9111 1777
	   Email: newman.clinic@puntukurnu.com
	   Web: www.puntukurnu.com.au
	
	Regional Implementation Committee
	   Web: www.ricpilbara.com

South Australia Hub	
Category	**Contact**
Prescribed BodyCorporates	**Kokatha Aboriginal Corporation** 35 Flinders Tce, PORT AUGUSTA SA 5700 Phone: (08) 8642 2068 Email: admin@kokatharntbc.com.au Web: www.kokatha.com.au
Native Title Representative Bodies & Indigenous land water & sea Country management organisations	**Olympic Dam Aboriginal Community Trust** 15 Mackay St, PORT AUGUSTA SA 5700 Phone: (08) 8691 9810 Email: secretary@olympicdamtrust.com.au Web: www.olympicdamtrust.com.au **South Australian Native Title Services Ltd** Level 4,345 King William St, ADELAIDE SA 5000 Phone: (08) 8110 2800 Web: www.nativetitlesa.org
Indigenous ranger organisations & practitioners	
Indigenous business focused on cultural heritage & management	**KSJ Consulting Service Pty Ltd** 16 Lugarno St, REDWOOD PARK SA 5097 Contact: Kiara Johnson Phone: 0401 819 448 Email: kiara@ksjconsult.com Web: www.ksjconsult.com.au
Indigenous influencers	
Indigenous language centres	**Far West Languages Centre** 2 Eyre Hwy, CEDUNA SA 5690 Phone: (08) 8625 3785 Web: www.fwlc.org.au **Mobile Language Team** Level 6, Schulz Building, University of Adelaide, North Tce, ADELAIDE SA 5000 Phone: (08) 8313 0707 Email: info@mobilelanguageteam.com.au Web: www.mobilelanguageteam.com.au
Other Indigenous-focused organisations	**Indigenous Business Australia** GPO Box 1543, ADELAIDE SA 5001 Phone: 1800 107 107 Web: www.iba.gov.au **National Indigenous Australians Agency** **Port Augusta Office** PO Box 2214, PORT AUGUSTA SA 5700 Phone: (08) 7628 3500 **Nunkuwarrin Yunti of South Australia Inc.** 182 - 190 Wakefield St, ADELAIDE SA 5000 Phone: (08) 8406 1600 Web: www.nunku.org.au

South Western Australia Hub	
Category	**Contact**
Prescribed BodyCorporates	**Ballardong Aboriginal Corporation** **Kada-Moda Maambakoort Aboriginal Corporation** **Karri Karrak Aboriginal Corporation** **Wagl Kaip Aboriginal Corporation** **Whadjuk Aboriginal Corporation** **Yued Aboriginal Corporation** Level 2, 100 Royal St, EAST PERTH WA 6004 Phone: (08) 9358 7400 Email: reception@noongar.org.au Web: www.noongar.org.au
Native Title Representative Bodies & Indigenous land water & sea Country management organisations	**Breakaway Aboriginal Corporation** PO Box 6000, SOUTH BUNBURY WA 6230 Phone: 0402 475 393 **South West Aboriginal Land and Sea Council** Level 2, 100 Royal St, EAST PERTH WA 6004 Phone: (08) 9358 7400 Email: reception@noongar.org.au Web: www.noongar.org.au **Wardandi Miya-k Kaadadjiny Aboriginal Corporation** 4 Mossop St, South Bunbury WA 6230 Phone: 0427 827 854 Email: info.wmkac@gmail.com
Indigenous ranger organisations & practitioners	**Boodja Maara Burany Rangers** Esperance Tjaltjraak Native Title Aboriginal Corporation PO Box 1451, Esperance, WA 6450 Phone: (08) 9072 0094 Email: admin@etntac.com.au **KMAC Rangers** Kwelena Mambakort Wedge Island Aboriginal Corporation PO Box 141, LANCELIN WA 6044 Phone: 0417 481 608 Email: annie.shaw@kmacenvironmental.com **Moorditj Noongar and Yorgas – Albany Aboriginal Rangers** Southern Aboriginal Corporation PO Box 5277, Albany WA 6332 Phone: (08) 9842 7777 Email: reception@sacorp.com.au **Ngoolyark Rangers** Badgebup Aboriginal Corporation 3110 Katanning-Nyabing Rd BADGEBUP WA 6317 Phone: 0427 992 910 Email: info@badgebup.org.au **Nowanup Rangers** Nowanup Noongar Boodja Pty Ltd & Gondwana Link Ltd PO Box 5276, Albany WA 6332 Phone: (08) 9842 8931 Email: info@gondwanalink.org

South Western Australia Hub	
Category	**Contact**
	Udalup Association PO Box 985 MARGARET RIVER 6285 Contact: Wayne Webb Email: admin@undalup.com Web: www.undalup.com **Winjan Bindjareb Boodja Ranger** Winjan Aboriginal Corporation 19 Alderly Pl, COODANUP WA 6210 Phone: 0475 064 384 Email: winjanac@outlook.com
Indigenous business focused on cultural heritage & management	**Gundi Consulting** Godfrey House, 1 Roberts Rd, SUBIACO WA 6008 Contact: Oral McGuire Phone: 0419 801 674 Email: info@gundiconsulting.com.au Web: www.gundiconsulting.com.au **Maarli Services** Ground Floor, 89 St Georges Tce, PERTH WA 6000 Contact: Michael Hayden Phone: 0432 390 106 Email: enquiries@maarli.com.au Web: www.maarli.com.au **Noongar Chamber of Commerce and Industry** Godfrey House, 1 Roberts Rd, SUBIACO WA 6008 Contact: Tim Milsom Phone: 0421 498 593 Email: tim@ncci.com.au Web: www.ncci.com.au **Noongar Land Enterprise Group** Godfrey House, 1 Roberts Rd, SUBIACO WA 6008 Contact: Alan Beattie Phone: 0416 655 308 Email: abeattie@noongarlandenterprise.com.au Web: www.noongarlandenterprise.com.au **Kulbardi** 63 Belmont Ave, BELMONT WA 6104 Contact: Kim Collard Phone: 0411 727 795 Email: kim.collard@kulbardi.com.au Web: www.kulbardi.com.au **Supply Nation** Level 17, 2 The Esplanade, PERTH WA 6000 Phone: 1300 055 298 **Wungening Aboriginal Corporation** 211 Royal St, EAST PERTH, WA 6004 Contact: Daniel Morrison Phone: (08) 9221 1411 Web: www.wungening.com.au

South Western Australia Hub	
Category	**Contact**
Indigenous influencers	**Carol Innes** Western Australian Co Chair Reconciliation WA Phone: 0427 773 872 Email: carol.innes149@gmail.com **Chontarle Bellottie** Aboriginal Engagement Manager - West Region, Bush Heritage Australia Phone: 0438 059 114 Email: chontarle.bellottie@bushheritage.org.au **Dave Collard** David Collard and Associate Principal Phone: 0433 137 277 Email: wardong1@aapt.net.au **Franklyn Nannup** Email: fj.nannup@gmail.com **George Walley** Email: GeorgeW@nidjallawm.com.au **Sonya Stewart** Phone: 0436 020 051 Email: sozzawa@hotmail.com **Suzanne Kelly** South West Boojarah Member – Working Party Phone: 0473 332 127 Email: askelly1705@gmail.com **Tahn Donovan** National Native Title Council Projects and PBCMembership Officer Phone: 0417 904 529 Email: tahn.donovan@nntc.com.au **Theo Kearing** Email: tjkearing@hotmail.com **Tony Hanson** Phone: 0417 610 412 Email: Tonji1967@gmail.com **Stephen van Leeuwen** BHP Curtin Indigenous Professor of Biodiversity & Environmental Science GPO Box U1987, PERTH WA 6845 Phone: 0429 105 140 Email: stephen.vanleeuwen@curtin.edu.au
Indigenous language centres	**Noongar Boodjar Language Cultural AboriginalCorporation (Noongar Language Centre)** Unit 1-2 24 Burton St, CANNINGTON WA 6107 Contact: George Hayden Phone: 0484 330 730
Other Indigenous-focused organisations	**Banjelungup Aboriginal Corporation** 120 Elizabeth St, Bayonet Head, ALBANY WA 6330 Phone: 0477 574 115 Email: kelvinflugge@outlook.com

South Western Australia Hub	
Category	**Contact**
	Carey Mining PO Box 2125, MALAGA WA 6944 Phone: (08) 6465 8000 Email: admin@careymining.com.au Web: www.careymining.com.au **Derbarl Yerrigan Health Service** 156 Wittenoom St, EAST PERTH WA 6004 Phone: (08) 9421 3888 Web: www.dyhs.org.au **Indigenous Business Australia** PO Box Z5306 St Georges Tce, PERTH WA 6831 Phone: 1800 107 107 Web: www.iba.gov.au **Indigenous Managed Services** Suite 16-19/2 Sutton St. MANDURAH, WA 6210 Phone (08) 6141 1092 Web: www.indigenousmanagedservices.com **Mandurah Dreaming** PO Box 3233, MANDURAH EAST, WA 6210 Contact: George Walley Phone: 0408 952 740 Web: www.mandurahdreaming.com.au **Marlee Resources** 406/3363 Great Northern Hwy, MUCHEA WA 6501 Phone: (08) 7079 4660 Email: tenay@marleeresources.com.au Web: www.marleeresources.com.au **National Indigenous Australians Agency** **Perth Office** PO Box 9932, PERTH WA 6848 Phone: (08) 9424 3700 **Kaarak Dreaming** (Tourism) Contact: Maitland Hill Phone: 0498 853 544 Web: www.kaarakdreaming.com.au **Kooyarwongi** (Tourism) 84 Seymour St BUSSELTON, WA 6280 Contact: Bill Bennell & Nerilee Boshammer-Bennell Phone: 0458 755 295 Web: www.kooyarwongi.com.au **Roelands Village** 575 Seven Hills Rd, ROELANDS WA 6226 Contact: Les Wallam Phone: (08) 97263 606 Web: www.roelandsvillage.com.au **Western Australian Indigenous Tourism Operators Council** 58 Duncraig Rd, APPLECROSS WA 6153 Contact: Robert Taylor Web: www.waitoc.com