

Reporting on Aboriginal and Torres Strait Islander Peoples and Issues

An introductory resource for the media



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Introduction

How to use this handbook



Image credit: Charmaine Ingram, ABC Open

Media Diversity Australia in partnership with National Congress of Australia's First Peoples and with the support of the Australian Broadcasting Corporation have prepared this guide to assist journalists when reporting on, or interviewing, Aboriginal and Torres Strait Islander peoples.

Australians turn to the mainstream media to get information, scrutiny and context about news and current affairs. Journalists have an influential and permeating impact on how audiences understand and make sense of the world.

Whether deliberate or unconscious, those working in the media have the power to influence how Aboriginal and Torres Strait Islander communities are perceived and understood. Inaccurate or

inflammatory reporting from a position of power can have a detrimental impact on an already oppressed community. Journalists should take time to reflect on their own views, biases and opinions about Aboriginal and Torres Strait Islander peoples, and use facts and editorial judgement to challenge, rather than reinforce stereotypes.

Newsrooms have always been fast paced-environments and digital technology means deadlines loom more frequently. Fair and accurate representation of Aboriginal and Torres Strait Islander peoples is not only essential for respectful reporting, it is a vital and contributing factor to the level of trust communities have with journalists and the media industry in general.

Where deadlines are tight, especially around news, current affairs and topical content, journalists should make all reasonable efforts to respect cultural protocols alongside their editorial obligations. Reporting on Aboriginal and Torres Strait Islander issues without taking appropriate steps to ensure cultural protocols are followed, may cause unexpected harm to individuals and communities. It is your responsibility as journalists to ensure reporting is both factual and mindful.

Aboriginal and Torres Strait Islander peoples are diverse, have disparate views, perspectives and stories. They also have different opinions about appropriate language and terminology as well as cultural protocols that are worth understanding. Aboriginal and Torres Strait Islander people are not one monolithic, homogenous group, so always take this into consideration when reporting.

While this document can provide you with some topline suggestions, please remember that every Aboriginal and Torres Strait Islander person, community and group is different. This guide seeks to help media professionals navigate protocols around Indigenous stories. When in doubt, ask the question to whoever you're interviewing or reporting on.

“Even though we have cultural protocol guidelines we must also remember that every community has their own set of cultural protocols that need to be respected and the best approach is to liaise directly with Indigenous communities as culture protocols may differ from year to year.”

NITV Channel Manager, Tanya Orman-Denning.

This media aid is designed to encourage recognition and respect for Indigenous people's images, knowledge, voices and their stories in news and current affairs media. It is by no means a reporting bible, but rather, a handy guide to assist journalists.

It should be used as a starting point and general guide only.

Language Guide



Image credit: VCOSS, Flickr CC By-SA 2.0

Before you begin your story, consider the use of language and terminology when referring to Aboriginal and Torres Strait Islander peoples.

The use of language matters. It's important to remember that for many Indigenous people, this is not just a story, a newsgrab, a headline. Indigenous narratives are often complex and nuanced, so journalists should do be mindful of how language is used and contextualised.

Your first rule of thumb is to listen to a person's or community's preference/s when it comes to how they would like to be referred to.

Ideally where the information is available, identify Aboriginal and Torres Strait Islander people in as specific a manner as they are comfortable with—i.e. by people/nation or language group.

It is important to note that Aboriginal and Torres Strait Islander peoples are a diverse group of people so opinions on what is the most appropriate terminology is varied. This may also change overtime, and you will never have clear-cut 'correct' terminology to use, the best way to know what is appropriate is to keep asking.

Aboriginal or Torres Strait Islander

If in doubt, the most common and widely used terminology is "Aboriginal" or "Torres Strait Islander"

peoples. "Peoples" is often used instead of people to stress that both Aboriginal and Torres Strait Islander communities are made up of distinct nations, clans and language groups. The National Congress of Australia's First Peoples advocates for journalists to only use tAboriginal and/or Torres Strait Islander/s or Peoples when reporting.

Aboriginal and Torres Strait Islander peoples have a right to determine their own individual cultures and identities and how these are referred to. As such, there is the sense that overarching titles oversimplify the hundreds of nations that exist within Australia. This is why referring to specific language/clan/nations is often preferred.

There will be some people who don't like using the word Aboriginal, or Torres Strait Islander but at this point in time they are the most commonly used umbrella terms.

Indigenous

If you are wanting to say "Aboriginal and Torres Strait Islander peoples" more than once in a story, then it is common practice to subsequently refer to "Indigenous people". This is a style used by the Australian Broadcasting Corporation. As mentioned, there are differing views on what terminology to use; stay informed, and ask where possible.

The use of the word 'Indigenous', is often used to describe 'both Aboriginal and Torres Strait Islander peoples', but can also be used singularly.

It is widely used to describe a group of organisations or initiatives.

Example: "Indigenous organisations from across the country have held a press conference at Parliament House this morning calling for health policy reform."

“The AFL Indigenous Round this year will celebrate the immense contributions Indigenous people have made to the sport.”

Again there will be people who don't like the word Indigenous as it's not as specific, but there are certain contexts where it is the most commonly used terminology at that time.

Aboriginal

The term “Aboriginal” does not include Torres Strait Islander peoples, and reference should be made to both if applicable.

Quick refresher: Aboriginal refers to the hundreds of nations and clans of first peoples that originate from NSW, QLD, NT, ACT, TAS, SA, VIC, WA.

Torres Strait Islanders refers to the clans that originate from the Torres Strait Islands off the coast of QLD.

Aborigine

Another thing to keep in mind is that the terms “Aborigine/s” or “Aboriginals” have negative connotations and are highly offensive to many. Historically, it has been used in racist contexts as a derogatory term to belittle or objectify Indigenous people. For these reasons, it best to avoid using such terminology.

For example, the Aborigines Protection Act enacted in 1909 had clauses such as:

The board may cause any aborigines, or any persons apparently having a mixture of aboriginal blood in their veins, who are camped or are about to camp within or near any reserve, town, or township to remove to such distance from the reserve, town, or township as they may direct.

Capital letters

Aboriginal, Torres Strait Islanders, and Indigenous should always be dignified with a capital ‘A’ and ‘I’. Aboriginal should never be abbreviated and Torres Strait Islander should be used in full and not shortened to ‘TSI’.

In the same vein, don't shorten Aboriginal and Torres Strait Islander peoples to ATSI, unless of course it's part of an acronym of an organisation.

Other terms

Other terms you will see used to describe Aboriginal and Torres Strait Islander peoples is “First Australians”, “Indigenous Australians”, “first peoples/First Peoples”, and “First Nations”.

Again, the best thing to do is if in doubt ask the individual, group or community you are reporting on what their preference is.

You may also see terms like Koori, Koorie, Goori, Murri, Palawa, Nunga, Noongar, Anangu and Yonngu (which are often used in specific states and territories) but it is advised you don't use these terms unless specifically noted by the individual, group or community you're reporting on.

You might find it easier or quicker to refer to someone as an Indigenous Elder, Activist or Leader when writing a story, but always opt to refer to them by their preferred description.

More often than not, Aboriginal and Torres Strait Islander peoples will prefer to be described by their tribe/clan/language group, profession, community position or other. So JUST ASK.

It is worth noting that some people may not want a racial descriptor at all, and when reporting on a story it is worth considering which stories/people we use racial descriptors for and which ones we don't. However, because non-Indigenous people rarely get any descriptor many readers will assume a person in a story is non-Indigenous if no descriptor is used.

“Indigenous people are not a homogenous group, and we do not have a central leadership base. We never hear ‘white leader’ applied to anyone, and it would raise countless eyebrows if such a term were ever used, yet the term ‘Indigenous leader’ is a common phrase that rarely comes under scrutiny.”

Luke Pearson, Founder of IndigenousX

Family relation descriptors

Journalists should also be mindful of the way family relations are talked about, as this can differ from Western notions of relationships.

For example: “Uncle” and “Aunty”, are often used as terms of respect for older Aboriginal and Torres Strait Islander people, even where they are not necessarily related by blood, and for older members of the extended family. “Uncle” and “Aunty” are also used as terms of respect to refer to recognised Elders. However, you would only use this terminology if the individual, group or community has instructed you to.

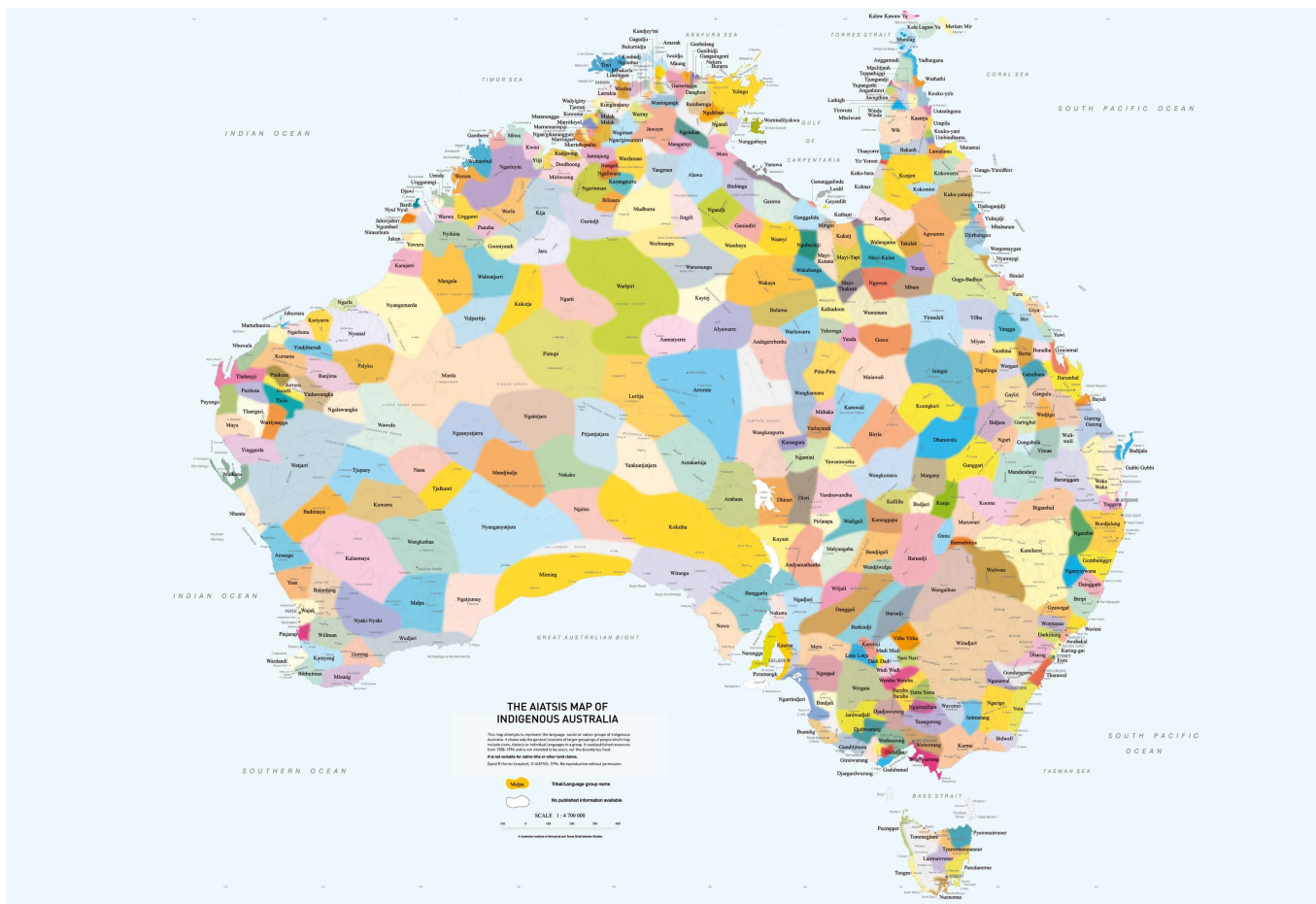


Image credit: The AIATSIS map of Aboriginal Australia. David R Horton ©

Appearance

Aboriginal and Torres Strait Islander peoples are diverse. They are not one homogenous group that think, speak and look the same.

Journalists should steer clear of using stereotypes and should seek to challenge their own notions of race.

Like many cultural groups, Aboriginal and Torres Strait Islander peoples have diverse skin tones, features and appearances.

It's easy to make assumptions on whether you think someone 'looks' Aboriginal or Torres Strait Islander. Throughout history - and still today in the media - mainstream narratives have perpetuated the stereotypical view of what an Aboriginal and Torres Strait Islander person is "meant" to look like. As Gamilaroi woman and sociologist Dr Bindi Bennett puts it, "According to current media constructions, a 'real' Aboriginal person is dark-skinned, lives in a remote area of Australia and is in abject poverty."

Aboriginality is determined by a number of factors - cultural heritage, community recognition and descent. Skin tone does not reflect whether someone is recognised as an Aboriginal or Torres Strait Islander person.

"Aboriginality is not defined by the colour of your skin, or whether you live in a remote or urban community. These types of classifications set up tensions in Aboriginal communities, as well as often irreconcilable conflicts for many individuals. Our Aboriginality should be something we can all be proud of, not used as a weapon to divide us."

Mick Gooda, former Aboriginal and Torres Strait Islander Social Justice Commissioner

Asking someone about the "percentage" or "ratio" of their heritage is offensive because of the way people were classified during the Stolen Generations. Generally, the more fair skinned someone was the more likely they were deemed to be "easier" to "assimilate" and taken from their families. Do not use the derogatory term 'half-caste' as a descriptor.

When someone identifies as Aboriginal or Torres Strait Islander, don't question it, as with anything, it's disrespectful for you to define someone's identity for them.

Be conscious of this, if you have a number of photos to select from ask yourself why you selected a certain photo and whether the skin tone of the person featured in the photo or location affected your decision. Start to challenge your own ideas on this to better represent the diversity of Aboriginal and Torres Strait Islander peoples.

"The obsession with distinctions between the offensively named 'full-bloods' and 'hybrids' or 'real' and 'inauthentic' Aborigines, continues to be imposed on us today. There would be few urban Aboriginal people who have not been labelled as culturally bereft, 'fake' or 'part Aborigine' and then expected to authenticate their Aboriginality in terms of percentages of blood or clichéd 'traditional' experiences."

Professor Mick Dodson AM, Australian of the Year 2009

The Spectrum of Views



Image credit: 'Marrin Gamu' in Yugambah, *First Languages Australia*

As with all groups and communities, Aboriginal and Torres Strait Islander peoples have very different opinions, views and perspectives on the things that affect their individual lives, their communities and their families.

Some journalists may have a tendency to report with a “most Indigenous people think” or “all the Indigenous people I know or have spoken to” mentality, which is highly subjective and impossible to substantiate. This means it is important to canvass diverse views. This spectrum can be based on geography, political persuasion, profession, expertise, age, gender or socio-economic background.

“Getting it right and getting the mix of coverage right is something that’s generally eluded the Australian media”

Stan Grant, ABC presenter and correspondent and Media Diversity Australia board member

There are thousands of Aboriginal and Torres Strait Islander peoples with incredible stories to tell and vast experiences to share. It is your job as a journalist to

do the research and due diligence in broadening your contacts within the Indigenous community. This way media outlets aren’t relying on the same community leader, activist or young person irrespective of the story of the day.

When storygathering and interviewing, it is important to select Aboriginal and Torres Strait Islander people for comment on areas that affect Aboriginal and Torres Strait Islander peoples. It’s unrepresentative and often exclusionary to rely solely on self-appointed non Indigenous spokespeople.

This means reaching out to both Aboriginal and Torres Strait Islander individuals and organisations for comment. Below you will see a list of organisations that you can contact for advice or assistance by state or territory and areas of interest.

“Indigenous people are not a homogeneous group and our views reflect this diversity.”

Celeste Liddle, Arrernte woman and social commentator

Death and Deceased

Viewer Advice

Aboriginal and Torres Strait Islanders viewers are advised that this program contains images and voices of people who have died.

In many Aboriginal and Torres Strait Islander communities there are cultural protocols around using the name, voice and image of a deceased person.

Practices vary from community to community, so be mindful before reporting on the death of an Aboriginal or Torres Strait Islander person.

In some communities using the deceased person's name - out loud and in writing - or showing photographs of that person is restricted during the mourning period. The length of this time varies, sometimes it can be weeks, months, years or indefinitely and this is determined by the community or family.

In the case of well-known Indigenous people passing away, you may see the family, community or representative issue a statement on how they would like the individual referred to and how images of them can be used.

For example, when Gurrumul Yunupingu passed away in 2017 the family asked that the media would not use his full name (instead to use Dr. G Yunupingu) and images until they gave permission to do so. They then released a second statement saying:

"The passing of any Yolngu person is usually accompanied by strict traditional protocols which preclude the use of the deceased's name. The immediate family of Gurrumul have been clear throughout the grieving process that the contribution he made and continues to make to Australian and Yolngu cultural life should not be forgotten.

The family have given permission that following the final funeral ceremony, his name and image may once again be used publicly to ensure that his legacy will continue to inspire both his people and Australians more broadly."

In another example, the family of the deceased lead singer from Warumpi Band also requested that his music not be played.

In some communities the name of the deceased person is not spoken out loud for a long time; this could be for a number of months or years. The reason why the person's name is not spoken is because it is believed that it will help make sure the spirit is not called back into this world and the spirit can move onto the next journey without interference.

If names or images are to be used and no statement has been made or you have not seen any clarification elsewhere (other outlets, official websites etc.) journalists should seek to get written permission from the person's family and/or community. When contacting the community, care should be taken to avoid using the person's name initially. The context in which the request is made should make it clear who is being referred to.

If permission is granted, it is usually restricted to the particular media outlet that applied for it. It does not mean that other media agencies can publish the name or image without seeking permission. Journalists should also source and reference where an image came from, and give proper attribution.

The most reliable source for advice on local practice and how to refer to the deceased person is the family of the deceased, or the elders of the deceased's community.

If the appropriate local practice cannot be ascertained through appropriate channels within content deadlines, it's best to adopt a conservative approach and not use the first name, image or voice of the deceased until permission from the family is granted.

Journalists and producers are also reminded that the Media Entertainment and Arts Alliance includes in its Code of Ethics the need to 'respect private grief and personal privacy'.

In line with these protocols, it may also be appropriate to provide suitable warnings at the beginning of the content to warn audiences that a deceased person's imagery or name is being used.

An example warning is:

Viewer Advice

Aboriginal and Torres Strait Islander viewers are advised that this program may contain images and voices of people who have died.

Access and Permission



Image credit: Deborah Dorman

Different communities have their own protocols around accessing certain communities, areas and sites, which should be followed. The approach you take will often depend upon a community's location, practices and protocols. As every community is unique, we can simply offer some general guidelines.

If you are wanting to film in an Indigenous community, area or cultural site it is best to check with the relevant Land Council as to whether you need to gain permission.

The permit system is designed to help protect the privacy of Aboriginal communities, preserve Aboriginal culture, safeguard the natural environment and sacred and culturally significant sites, and promote visitor safety.

For example, when visiting the Torres Strait Islands, whether it be for personal or work reasons, all visitors must [register their visit](#) with the Torres Strait Island Regional Council (TSIRC). Then if you are wanting to film or conduct interviews on specific islands you will need to formally write to the TSIRC to get

permission to do so. They will often refer you to the most appropriate community representative to get a permit and make arrangements.

Before travelling into certain communities to film, interview or write a story, this process should be undertaken well in advance and significant engagement should take place to ensure you are connecting with the most appropriate people.

You must also get permission from the individuals, family or communities to use existing footage, art and images, particularly if it includes someone who may now be deceased. Don't assume an image is okay to use without finding out what current permissions there are for the image, art or footage, and whether the family, photographer or individual has given permission. It's respectful and good practice to always get permission for an image, art or footage to be used outside of its original intended use.

“In some places the Traditional Owners assert their rights to state what should and should not happen on their land, which they own under Australian law.”

Professor Marcia Langton, Foundation Chair of Australian Indigenous Studies, University of Melbourne

Sacred Sites



Image credit: Nathan Morris, ABC Goldfields-Esperance

In many Aboriginal and Torres Strait Islander communities some sites, images, objects and knowledge are sacred. ‘Sacred and secret’ refers to information and material that is restricted under cultural laws.

For instance, some cultural information may only be learned or viewed by men or by women, or only after initiation practices. It is not appropriate for such sites and material to be referred to for other purposes or to be widely circulated. In some cases, it might not be appropriate to even speak about sacred and secret material. It’s important to respect cultural protocols and practices and never make assumptions. If in doubt, ask someone or do some research to assist you in the process.

For sites that are listed as sacred, sensitive or secret it is necessary to obtain permission to access and to record and capture images of sacred sites, cultural objects and ceremonies.

For example, [Uluru–kata tjuta National Park’s](#) cultural significance comes from Anangu traditions dating back tens of thousands of years.

The foundation of Anangu culture is Tjukurpa, which is the source of stories, ceremonies, landscapes, plants and animals, art and rules for living.

Anangu believe that their culture is degraded if images of sacred sites are captured or displayed, or if the Park is used to advertise products and services that do not promote the natural and cultural values of the Park, and people’s awareness, understanding and enjoyment of them.

Secret and sacred material should not, as a rule, be published unless permission has been granted following consultation with the relevant parties. As in the case of Uluru and many other sacred sites, commercial film crews, still photographers, artists and sound recorders need to apply for a permit to carry out commercial work. However if the respective park manager deems a story to be ‘news of the day’ then the requirement for news media to have a permit may be waived.

“As the oldest, continuous civilizations on earth, our cultures are rich and complex. In most instances, Aboriginal and Torres Strait Islander peoples are happy to share our cultures and knowledge with others, but we ask this to be received respectfully and empathically, and that boundaries are not transgressed.”

Dr Jackie Huggins, Co-Chair, National Congress of Australia’s First Peoples.

Other Cultural Sensitivities



Image credit: Emilia Terzon, ABC Darwin

Some journalists assume that because an Indigenous community does not live in what they consider to be a “traditional lifestyle”, they do not have to consult with local organisations, elders, and community members. This is not the case. You must still follow the same respectful lines of making contact with the community.

There are other cultural practices which, while they should not necessarily inhibit reporting, should be handled with appropriate care.

“Women’s business” and “men’s business” relates to gender-specific knowledge and practices (specifically health, initiation practices, well-being and cultural) that cannot be known or observed by the opposite sex. It is a mark of respect not to discuss traditional female issues (“women’s business”) in the presence of men and vice versa.

You should also be mindful of a community going through “Sorry Business” which entails cultural practices after the death of a member. Part of the process may involve shutting off communication with people outside of the community, focusing on grieving practices, often for weeks at a time.

Be aware that in some instances community members may prefer to deal with people of the same sex in certain contexts.

Honour the importance of Elders; recognised Elders are highly respected people within Aboriginal and Torres Strait Islander communities and it is best to ask who is the best person to interview in relation to the topic you’re covering.

For example, when reporting on events such as initiations, Sorry Business and ceremonies, it is essential to consult with relevant communities. It is important to be aware that many ceremonial events, including initiations, will have custodians who are responsible for the knowledge and traditions bound up in those events. When reporting on such ceremonies, it is imperative to identify and approach the relevant custodians, as others may not be permitted to comment on the matter.

Checklist for Journalists

Twenty quick questions to challenge yourself

1. Have you **researched** the community you're going into—the country, the people and appropriate protocols?
2. Can you do your **research in person**, rather than over the phone?
3. Are you visiting any **sacred sites**? Have you sought **permission** to do so?
4. Have you **approached community leaders** and all others with respect? Put time aside to get to know people and let them know you?
5. Is the speaker the **most appropriate person** to speak on the behalf of the community in relation to the issue?
6. Are you **respecting the lands and cultural property** of **Aboriginal and Torres Strait Islander people**?
7. Have you **requested permission** to film or photograph a ceremony or event?
8. If reproducing **deceased people's images**, has permission been sought from the family or clan representatives for the proposed use?
9. Has a **deceased warning** been placed in a prominent position at the beginning of the story, after discussing the proper wording with relevant family and community members?
10. Have you **spoken to Elders** or other relevant Indigenous people from the relevant area to identify any sensitivities that may prevent depiction of the image, story or event?
11. Does your report depict or expose confidential **personal or sensitive material**?
12. Have you explained to Indigenous people you are interviewing the nature of the story and where it will be published or aired?
13. Have you addressed the “Aboriginal-Torres Strait Islander-First Nations-Indigenous person” question, by asking the **Aboriginal and Torres Strait Islander** people you are reporting on their **preferred terminology**?
14. Is the use of **language appropriate**?
15. Did you confirm **spelling or pronunciation** of any words in an Aboriginal language?
16. Is your story canvassing a range of Aboriginal and Torres Strait Islander **opinions and perspectives**?
17. Have you considered how Indigenous people are portrayed including through **language, character and cultural symbols**?
18. Is there a way to include **Indigenous people in your “non-Indigenous” stories**?
19. Is your newsroom telling a full range of stories about Aboriginal people, and striking a balance between **“bad news” and “good news”**?
20. Before and after your story is disseminated, have you taken **time to reflect on how it may impact** the community you are reporting on?

Useful Contacts

Here is an introductory list of contacts that can be useful to journalists covering Indigenous issues. This is by no means a definitive list and is there to help you start your connections with groups and individuals.

Local Aboriginal Land Councils

National

Indigenous Land Corporation

ilc.gov.au/

NSW

alc.org.au/land-councils/lalc-boundaries-contact-details.aspx

QLD

<https://www.qld.gov.au/atsi/environment-land-use-native-title/native-title-representative-body>

Torres Strait Islands

Torres Strait Regional Authority

www.tsra.gov.au

Torres Strait Island Regional Council

tsirc.qld.gov.au/

NT

nt.gov.au/property/land/aboriginal-land-and-permits/land-council-roles-and-contacts

WA

dpc.wa.gov.au/lantu/RepresentativeBodies/Pages/Default.aspx

ACT

United Ngunnawal Elders Council

communityservices.act.gov.au/atsia/committees/ngunnawal_issues

SA

Aboriginal Lands Trust

alt.sa.gov.au/wp/index.php/about-us/

TAS

Tasmanian Aboriginal Centre

tacinc.com.au/about-us/

Tasmanian Regional Aboriginal Communities Alliance

<http://www.traca.com.au/>

Health

National Aboriginal Community Controlled Health Organisation (NACCHO)

www.naccho.org.au/contact-us/

Healing Foundation (particularly trauma and the Stolen Generations)

healingfoundation.org.au/about-us/contact-us/

Australian Indigenous HealthInfoNet (particularly research and specific health topic areas)

healthinfonet.ecu.edu.au/contact-us/

Lowitja Institute (particularly research and specific health topic areas)

<https://www.lowitja.org.au/contact-us>

Australian Indigenous Doctors' Association (AIDA) (cultural wellbeing, health outcomes)

aida.org.au/contact-us/

Australian Indigenous Psychologists Association (AIPA) (mental health, cultural wellbeing)

indigenouspsychology.com.au/page/3025/contact-us

Congress of Aboriginal and Torres Strait Islander Nurses and Midwives (CATSINaM)

catsinam.org.au/contact-us

Politics

National Congress of Australia's First Peoples

nationalcongress.com.au/contact-us/

IndigenousX

indigenousx.com.au/contact/#.WzMLWMh9jOR

Reconciliation Australia

reconciliation.org.au/contact-us/

Australian Human Rights Commission
humanrights.gov.au/news/media-contacts

National Aboriginal and Torres Strait Islander Women's Alliance
natsiwa.org.au/?page_id=51

Education

Stronger Smarter Institute (particularly around outcomes, culture and learning)
strongersmarter.com.au/about/connect/

National Aboriginal and Torres Strait Islander Higher Education Consortium (NATSHEC)
<http://natsihed.edu.au/contact/>

Aboriginal Education Council
aec.org.au/wordpress/contact/

Narragunnawali (particularly early learning, school participation)
narragunnawali.org.au/contact-us

Aboriginal Education Consultative Group
aecg.nsw.edu.au

Victorian Aboriginal Education Association Inc
vaeai.org.au

GO Foundation
gofoundation.org.au

Art and History

Australian Institute of Aboriginal and Torres Strait Islander Studies (AIATSIS)
aiatsis.gov.au/get-involved/contact-us

Screen Australia Indigenous Department
screenaustralia.gov.au/about-us/doing-business-with-us/indigenous-content

National Museum of Australia Aboriginal and Torres Strait Islander Program Team
nma.gov.au/history/aboriginal-torres-strait-islander-cultures-histories/people

Children and Families

Secretariat of National Aboriginal and Islander Child Care (SNAICC)
snaicc.org.au/about/contact/

National Aboriginal Sporting Chance Academy (NASCA) (particularly around youth participation, sport and community engagement)
nasca.org.au/contact-us/

Aboriginal Child, Family and Community Care State Secretariat (AbSec)
absec.org.au/about-absec.html

Legal and Justice System

Change the Record (incarceration rates and juvenile justice system)
changetherecord.org.au/contact

Indigenous Law Centre
ilc.unsw.edu.au/contact-us

National Aboriginal and Torres Strait Islander Legal Services
natsils.org.au/ContactUs.aspx

Employment

Aboriginal Employment Strategy
aes.org.au/contact/

Business

Supply Nation
supplynation.org.au/contactus

Indigenous Business Australia
iba.gov.au

Native Title

National Native Title Tribunal
nntt.gov.au/aboutus/Pages/Our-offices.aspx

National Native Title Council
nntc.com.au/contact/

Sources and Further Reading

Mainstream media coverage of Aboriginal issues by Creative Spirits

creativespirits.info/aboriginalculture/media/media-coverage-of-aboriginal-issues#ixzz57hDJYMZc

ABC Indigenous Content Editorial Guidance Notes

edpols.abc.net.au/guidance/abc-indigenous-content

Reporting in Indigenous Communities Guide (Canada)

riic.ca/reporters-checklist

MEAA Code of Ethics

meaa.org/meaa-media/code-of-ethics

Listen, learn and respect: Indigenous cultural protocols and radio (for AFTRS)

apo.org.au/system/files/15307/apo-nid15307-62751.pdf

Oxfam Aboriginal and Torres Strait Islander Cultural Protocols

oxfam.org.au/wp-content/uploads/2015/11/2015-74-atsi-cultural-protocols-update_web.pdf

AIHW “Engaging with Indigenous Australia— exploring the conditions for effective relationships with Aboriginal and Torres Strait Islander communities”

aihw.gov.au/getmedia/7d54eac8-4c95-4de1-91bb-0d6b1cf348e2/ctgc-ip05.pdf.aspx?inline=true

Pathways & Protocols - Screen Australia

screenaustralia.gov.au/getmedia/16e5ade3-bbca-4db2-a433-94bcd4c45434/Pathways-and-Protocols

Reporting on Aboriginal peoples experience of family violence (by Kalinya)

kalinya.com.au/wp-content/uploads/2018/01/Reporting-on-Aboriginal-peoples-experiences-of-family-violence-media-toolkit-1.pdf

Getting it Right: A Journalist’s Guide to Working with Indigenous Communities during the Sydney 2000 Olympics

wipo.int/export/sites/www/tk/en/databases/creative_heritage/docs/nsw_daa_guide.pdf

Australia Council Aboriginal and Torres Strait Islander Artform protocols

australiacouncil.gov.au/about/protocols-for-working-with-indigenous-artists/