

USING CULTURAL LAND MANAGEMENT PRINCIPLES AND PROTOCOLS

A guide for collaborative principles, processes
and protocols for governance and research

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Principles and Protocols for Cultural Land Management: Review of recommendations regarding collaborative principles, processes and protocols for governance and research

Background

This document was developed as a reference guide for Natural Hazards Research Australia partners and researchers to learn about collaborative principles, processes and protocols relevant to cultural land management governance and research. It is a work in progress and will remain so even after publication for several reasons. First, collaboration is always open-ended and evolving and attempting to produce definitive guidelines would disguise this fact. Second, the practices of good collaboration look different in different contexts. This document is not intended to act as an authoritative guide and was purposefully created to act as one set of guidelines for use in local conversations. Third, collaborative governance and research are continuously developing fields of inquiry, with new work relevant to these guidelines continuing to emerge. This document represents an account of relevant literature at a point in time, and necessarily contains gaps.

This document was developed throughout 2022-23 by the *Cultural land management research and governance in south-east Australia* project team and project steering group. Members of the project team: Timothy Neale, Oliver Costello, Bhiemie Eckford-Williamson, Andrea Rawluk, Michael-Shawn Fletcher, Shaun Hooper and Tasmin-Lara Dilworth. Members of the project steering group: Matthew Shanks, Vikki Parsley, Daniel and Gabrielle Miller, Jack Pascoe and Teagan Goolmeer. The development of this document drew upon the raft of literature collected by the project team and project steering group, synthesising it into six overarching principles, each with three sub-principles and a range of supporting processes and implementable protocols.

To help ensure this guide is useful and usable, the wording and examples are brief to minimise overlap between different sections. While many example protocols could sit alongside multiple processes and principles, they are listed next to the most relevant. Footnotes are included for several principles, process or protocols to provide additional explanation or detail.

1. Self-determination to practice culture on Country

Principle	Processes to support principle	Example protocol from literature
<p>1.1 Cultural land management must be self-determined and rights-based</p> <p>Self-determination requires recognition of the intrinsic value of Indigenous peoples' cultural practices and their right to fulfil their cultural obligations to care for Country (Costello et al., 2021, DELWP, 2019). Although self-determination has many different meanings (DPC, 2019), Indigenous peoples' self-determination is commonly understood as the ability to freely determine their political status and promote, develop, and maintain their cultural institutions, traditions, procedures and practices in keeping with their needs and aspirations (UN General Assembly, 2007, Williams, 1999, Robinson et al., 2016).</p>	Develop collaborative structures and partnerships that respect Indigenous self-determination ¹ (the opt-in principle) (Hemming et al., 2010)	Establish free, prior and informed consent mechanisms for collaborations
	Resource and support agreement-making between Indigenous peoples and government agencies, including with reference to Treaty commitments (DSDSATSIP, 2021)	Provide funds and resources to complete land-use agreements (MRSC, 2020) Establish mechanisms for negotiating self-determination funding with government (DPC, 2021, FPAV, 2020) ²
	Recognise Indigenous peoples as the Traditional Owners of Country, irrespective of determination of native title or land rights	Formally acknowledge Country and Traditional Owners at all events
<p>1.2 Indigenous peoples have the right to speak authoritatively about Country</p> <p>This includes speaking as a) "rights-holders in relation to Country," and b) critical stakeholders in relation to creating resilience (Costello et al., 2021). Fundamentally, cultural land management necessitates that Indigenous peoples have "access and authority to practice on Country in ways that are respectful of what is right for that place" (VTOCFKG, 2019). Culturally appropriate land management collaborations and partnerships must empower Indigenous representatives to make decisions on behalf of Country (FVTOC, 2021).</p>	Resource and support Indigenous representative bodies to act as partners	Establish guidelines and requirements for co-design and co-delivery with Indigenous representative bodies ³ Require consultation and negotiation with relevant Indigenous representatives during policy and project planning phase ⁴
	Resource and support Indigenous peoples' voice and representation within agencies governance structures (Costello et al., 2021)	Establish mechanisms (e.g., advisory group) for Indigenous representatives to advise agency executive. Establish Indigenous-focused procurement and hiring policies with mandated targets ⁵
<p>1.3 Cultural leadership and resurgence through caring for Country 'our way'</p> <p>Agencies should enable and support Indigenous peoples to have ongoing access to Country to engage in cultural stewardship practices <i>on their own terms</i> (DES, 2020, Costello et al., 2021, Weir et al., 2021a, James et al., 2021, FVTOC, 2021). This requires non-Indigenous people and institutions to make structural changes to forfeit some of their power and resources to Indigenous peoples, without seeking to absorb Indigenous partners, appropriate their knowledge, or create dependencies (Hemming et al., 2019, Neale et al., 2021).</p>	Resource and support capacity-building according to self-determined pathways	Establish agreements that provide long-term and secure access to Country ⁶ Support development of Country Plans (DJPP, 2020) Engage Indigenous representatives in identifying projects for agency resourcing and support (e.g., establish an Indigenous leadership group)
	Support the development of collaborative relationships and structures that reflect local contexts	Establish Self-Determination Local Action Plans ⁷ Establish locally specific guidelines for community engagement, consultation and negotiation
	Provide guidance and support to Indigenous peoples regarding tenure arrangements and legal rights	Create community guidelines using plain language (Costello et al., 2021, AIATSIS, 2012)

- The *Victorian Traditional Owner Cultural Fire Strategy* utilised multiple governance groups including a Project Control Group made up of representatives from Traditional Owner groups and land management agencies, as well as a Victorian Traditional Owner Cultural Fire Knowledge Group comprising only Traditional Owners.
- Victoria's Treaty Framework where a representative body (First Peoples' Assembly of Victoria) and the State agree and develop clear steps to lead to Treaty negotiations, including a self-determination fund, Treaty authority, and Treaty negotiation framework (DPC, 2021).
- The Victorian Traditional Owner Cultural Fire Knowledge Group were "empowered to operate as the institutional custodian of cultural fire knowledge and practice, and as such, were at the centre of [VTOCF] Strategy development" (VTOCFKG, 2019). See also the First Peoples' Assembly of Victoria and Victoria's Treaty Framework (First Peoples' Assembly of Victoria, 2020, DPC, 2021).
- Appendix 9 is a specific management protocol from the QPWS Fire Management System (DES, 2015). Similarly, the Local Government Engagement Strategy within the *Dja Dja Wurrung Recognition and Settlement Agreement* requires ongoing local government engagement and partnership with the Dja Dja Wurrung (and Taungurung) (MRSC 2020).
- DELWP's *Pupangarli Marrmarnepu 'Owning the Future': Aboriginal Self-Determination Reform Strategy 2020-2025* establishes a target of 3% Aboriginal employment by 2025 (see DELWP, 2022).
- The development of Country Plans and other means have been used to create exemptions for obtaining "permits to burn" when performing duties within Native Title Determination areas and elsewhere (DJPP, 2020, DES, 2015).
- These are localised plans developed between local government, Traditional Owners, Aboriginal Organisations, and the Aboriginal community and are based on agreed actions and priorities to demonstrate progress on the path to Aboriginal self-determination. See *Victorian Aboriginal and Local Government Strategy* (DJPR, 2020).

2. Reconciliation, equity and social justice

Principle	Processes to support principle	Example protocol from literature
<p>2.1 (Re)centre women and their unique role within Country</p> <p>Agencies have been and continue to be male-dominated (Weir et al., 2011). Indigenous women's leadership and participation in cultural land management practice, research, and planning should be empowered in ways they deem appropriate (Jones, 2005, Cavanagh, 2022, O'Leary and Walter, 2021, Weir et al., 2021b).</p>	Recognise, resource and support women to practice their unique skills and knowledge in relation to Country	Recognise women first (see Weir et al., 2021a) Support women-only practitioner knowledge-sharing networks Develop and mandate guidelines for identifying and protecting significant women's cultural sites and places ⁸
	Create pathways for women to access meaningful employment in cultural land management	Provide funds and resources for women's representation and participation (e.g., women-only ranger groups) ⁹
<p>2.2 Reconciliation through truth-telling and healing</p> <p>Agencies must acknowledge and address Indigenous peoples' trauma of historic and ongoing experiences of colonisation, dispossession and exploitation, which includes being sensitive to history of mistrust of government (ASB, 2009, CFA, 2018, Costello et al., 2021, Robinson et al., 2016). Agencies must support healing through structural changes that address power and resource inequalities and promote stronger relationships with Indigenous peoples and communities (VTOCFKG, 2019, DPC, 2019, FVTOC, 2021, Neale et al., 2021, Weir et al., 2021b).</p>	Develop plans to address inequality and deliver stronger outcomes for and with Indigenous peoples (DPC, 2018) ¹⁰	Establish organisational policies for Indigenous reconciliation, inclusion and engagement (e.g., Reconciliation Action Plans) (RFS, 2023) Formally acknowledge the historic and systemic marginalisation of Indigenous peoples (e.g., NAIDOC and Reconciliation Week events)
	Develop awareness of historical and contemporary issues facing Indigenous peoples	Make place-based cultural sensitivity training compulsory for agency staff
	Support structural changes to transfer power and resources to Indigenous organisations and businesses	Establish procurement policies and targets that mandate agencies increase access and spend with Indigenous providers ¹¹
<p>2.3 Address racism, promote cultural safety and celebrate diversity through education and awareness</p> <p>Cultural safety and the celebration of diversity are essential for reconciliation and social justice (DPC, 2019, DES, 2020, Neale et al., 2021, DEW, 2021, Williams, 1999). This involves commitments to education and developing understandings and skills that are necessary for culturally safe workplaces (Eriksen and Hankins, 2014, Weir et al., 2021a, Williams, 1999).</p>	Establish and maintain broad and reflective understanding and embedding of Indigenous peoples' culture and norms	Establish formal acknowledgement of Indigenous peoples in everyday practice (e.g., promote the Aboriginal Flag, support NAIDOC Week, fund Welcome to Country) (CFA, 2014)
	Develop training and policies to promote recognition of cultural norms and foster cultural safety and cross-cultural acceptance (Eriksen and Hankins, 2014)	Develop a cultural safety framework and embed cultural safety in all induction processes ¹²
	Develop competency of agency staff to build and sustain strong relationships with Indigenous peoples and communities (Gower, 2012)	Mandate cultural capability training (i.e., cultural awareness and cultural safety) across organisation (DELWP, 2019)

8 Parks Victoria's *Aboriginal Heritage Identification Guide* (PV, 2019a)

9 Warddeken Daluk Rangers and Warddeken Indigenous Protected Area management in O'Leary & Walter (2021).

10 The *Victorian Aboriginal Affairs Framework 2018-2023* sets a "clear direction for how government will 'Plan', 'Act', 'Measure' and 'Evaluate' to progress change across government" (DPC, 2018).

11 DELWP's *Aboriginal Procurement Strategy* (2018) was initially launched to support a whole-of-Victorian-Government target that 1% of all contracts and purchase orders will be sourced from Aboriginal businesses by 2019-2020 (DEDJTR, 2016).

12 DELWP developed a *Cultural Safety Framework* (or CSF) (DELWP, 2019) and the NSW DPIE *Aboriginal Outcomes Strategy 2020-2023* includes a CSF as a key objective (DPIE, 2020).

3. Healthy Country, healthy spirit, healthy people

Principle	Processes to support principle	Example protocol from literature
<p>3.1 Healing Country and healthy people are interrelated</p> <p>The health and resilience of Indigenous people and their Country is interdependent and mutually reinforcing (Burgess et al., 2009, Costello et al., 2021, Eckermann et al., 1994, Hemming et al., 2019, Schultz et al., 2018, Steffensen, 2020, Weir et al., 2011, Weir et al., 2021a). Improving Indigenous peoples' access to Country is a critical priority given the ongoing impacts of dispossession and colonisation (James et al., 2021, Putnis et al., 2021).</p>	<p>Embed whole-of-government approach¹³ through collaborative partnerships and co-governance arrangements</p> <hr/> <p>Resource and support Indigenous peoples' connection to Country and culture (MDBA, 2021, Putnis et al., 2021)</p>	<p>Establish a cross-agency framework for collaboration and negotiation in cultural land management</p> <hr/> <p>Establish formal partnership arrangements to support on-Country practice</p> <p>Establish a joint taskforce with Indigenous representatives to co-develop and co-manage programs affecting their Country and kin</p> <p>Establish long-term funding and operational support for Indigenous Ranger and Indigenous Protected Area initiatives</p> <p>Support back-to-Country camps for Indigenous youth to learn and practice their culture on-Country (Yiriman 2011 in Weir et al., 2011)</p>
<p>3.2 Centre Country, culture and kin in contemporary land management</p> <p>Country is managed holistically by Indigenous peoples through practice of Caring for Country (Weir et al., 2021a, Williamson, 2022). Restoring cultural landscapes through cultural land management addresses multiple values and objectives (Maclean et al., 2018, FVTOC, 2021). This includes improvements for Indigenous peoples' health and wellbeing, cultural connectivity and broader benefits for ecosystem health and resilience (Costello et al., 2021, Freeman, Williamson & Weir, 2021, Weir et al., 2021).</p>	<p>Develop policies that consider, measure and monitor cultural and natural values¹⁴ (PV, 2019b, Williamson, 2015)</p> <hr/> <p>Invest in research and education to further develop knowledge of the ecological impact of cultural burning practices (firesticks.org.au)</p> <hr/> <p>Champion the benefits of cultural land management practices for healthy and resilient people, communities, and ecosystems (Maclean et al., 2018)</p>	<p>Establish bio-cultural monitoring including tangible and non-tangible Indigenous values (DES 2020)</p> <hr/> <p>Fund Indigenous-led scientific monitoring research projects</p> <hr/> <p>Support public education regarding cultural land management outcomes</p> <p>Establish long-term resourcing and funding agreements to develop natural capital enterprise</p>
<p>3.3 Cultural land management is living knowledge and culture</p> <p>It requires ongoing practice and renewal on Country, meaning research and engagement strategies should recognise and support leadership and participation in cultural land management by supporting practice on Country (Cavanagh, 2022, Costello et al., 2021, O'Leary and Walter, 2021, Putnis et al., 2021, Weir et al., 2021b, Williamson and Weir, 2021a, Woodward et al., 2020).</p>	<p>Regulatory changes to dismantle barriers to full participation in cultural practices on Country</p> <hr/> <p>Empower women's leadership and participation in cultural land management research and practice (Cavanagh, 2022)</p>	<p>Establish exemptions for Elders, children, and others in cultural fire activities¹⁵</p> <hr/> <p>Support career pathways for women as practitioners and researchers (Costello et al., 2021)</p> <p>Support and resource coordinators, mentoring, training, operational and capital needs for women's ranger teams</p>

13 The "whole-of-government *Kungun Ngarrindjeri Yunnan Agreement* (2009) most importantly established a framework for formal collaboration and negotiation bringing together water, natural resource, and cultural heritage management" (Hemming, Rigney, and Berg, 2010).

14 The *Managing Country Together Framework* (PV, 2019) stipulates that "Parks Victoria will consider Aboriginal cultural and natural values at least of equal importance in the management of the parks estate".

15 The Fire Management Plan created by the Kuku-Thaypan people from Cape York Peninsula "captures both the importance of respecting customary law in burning practices and the holistic approach to fire management" (Standley and Felderhof, 2011 in Robinson, 2016: 9).

4. Empowerment of Indigenous knowledge-holders

Principle	Processes to support principle	Example protocol from literature
4.1 Empower Indigenous knowledge and knowledge-holders Embed pathways and opportunities to empower knowledge-holders to participate and lead decision-making, policy, and practice in areas of land and emergency management (Costello et al., 2021, VTOCFKG, 2019, Hemming et al., 2019, Williamson and Weir, 2021a). Building knowledge partnerships based on mutual respect and two-way learning is critical for managing Country (VTOCFKG, 2019, Putnis et al., 2021, Steffensen, 2020, MDBA, 2021).	Recognise and support Indigenous knowledge and knowledge-holders ¹⁶ (Putnis et al., 2021)	Formally recognise the equal value of Indigenous and Western knowledges, science and research (Costello et al., 2021) Establish formal recognition for Indigenous achievement through awards, training and certificates Establish and support identified positions specific to Indigenous fire and land management knowledge and capabilities ¹⁷
	Encourage and embed two-way learning between Indigenous and non-Indigenous staff and between agencies and Indigenous communities	Facilitate opportunities for Indigenous and non-Indigenous people to walk on Country together (MDBA, 2021)
	Address misunderstandings of Indigenous peoples' cultural land management	Resource community education and awareness campaigns, utilising evidence-based communications approaches ¹⁸
4.2 Manage, protect, and share knowledge All research and engagement with Indigenous peoples must be done with respect, consent and with benefit sharing (Janke, 2009, Kearney and Janke, 2018, NHMRC, 2018). Indigenous peoples have authority to maintain, control and protect what and how their Intellectual and Cultural Property (ICIP) is used or shared (Gower, 2012, Janke, 2019, Woodward et al., 2020). Agencies should work with Indigenous peoples and communities to develop research and ICIP guidelines in alignment with national guidance (AIATSIS, 2012, AIATSIS, 2020, VTOCFKG, 2019).	Develop policies to protect Indigenous Cultural and Intellectual Property (ICIP)	Develop local agreements that protect ICIP Require co-design of research and engagement protocols for all internally and externally funded projects
	Respect and recognise Indigenous labour in knowledge-sharing and collaboration (Costello et al., 2021)	Renumerate all Indigenous participants in research activities and knowledge-sharing
	Develop policies that recognise the authority of Indigenous peoples to freely decide how to use their knowledge and research (Janke, 2019)	Support identified custodians to develop protocols for management, distribution and commercialisation of their knowledge and research; Require organisations and agencies follow these protocols (Woodward et al., 2020)
4.3 Transfer and maintain the rekindling of knowledge Indigenous peoples should be supported to rekindle their cultural knowledge and practices (Costello et al., 2021). Cultural land management initiatives create opportunities for knowledge-sharing, mentoring and strengthening learning pathways and networks (Costello et al., 2021, Neale et al., 2021, Robinson et al., 2016, Woodward et al., 2020).	Recognise and support community learning pathways, processes and priorities	Develop project timeframes to reflect community processes and priorities Establish long-term funding contracts and clear commitments to ensuring access and resources for learning on Country (Empowered Communities, 2015)
	Support forums and networks for knowledge-sharing amongst and between Indigenous peoples and groups	Provide funds and resources to cultural land management workshops and networks on Country
	Support Indigenous peoples to develop their local resources using local knowledge, practices and language (Lingard, 2015)	Support initiatives that develop and promote local cultural heritage (including language), knowledge and practices ¹⁹
	Support development of Indigenous cultural land management research and researchers (Costello et al., 2021, Neale et al., 2021)	Resource and support Indigenous-led research and Indigenous researcher development, including through support for higher degree research (HDR) projects for Indigenous students (Davidson et al., 2008)

16 In particular, see the case study of Dhimurru Aboriginal Corporation (Putnis et al. 2021: 72-73).

17 QFES committed to specific employment opportunities for seven Indigenous Bushfire Safety Officers to "assist with our partnering and support" (Burton et al., 2021).

18 Deadly and Proud (<https://deadlyandproud.vic.gov.au/>) and Deadly Questions (<https://deadlyquestions.vic.gov.au/>) campaigns.

19 For example, the Deniliquin Indigenous Language Project and the Wurrekangurr ("we all speak") Wamba Wamba/Wemba Wemba online language database (culture.yarkuwa.org.au).

5. Benefits with and for Indigenous communities

Principle	Processes to support principle	Example protocol from literature
<p>5.1 Impact and value come through engagement and inclusion</p> <p>Cultural land management programs, research and partnerships must deliver meaningful and tangible benefits to Indigenous peoples (AIATSIS, 2020, Robinson et al., 2016, DES 2020). These benefits can include health and wellbeing, environmental conservation, strengthened identity, empowerment, community resilience, cultural connection and continuity and youth engagement (Cavanagh, 2022, Maclean et al., 2018, O’Leary and Walter, 2021, Weir et al., 2011). Place-based and community/ Indigenous-led approaches can ensure partnership or program outcomes reflect Indigenous peoples’ aspirations and values (CFA, 2018, DPC, 2018, Neale et al., 2021, DES, 2020, DEW, 2019).</p>	Resource and support Indigenous peoples to define measures of success for policies and programs that affect them	Establish self-determined advisory groups to lead the definition of measures of success
	Ensure culturally appropriate engagement and respectful collaborative relationships (CCYP)	Recruit and train staff with skills and capacity to work with Indigenous communities (Putnis et al., 2021) Support Indigenous peoples to develop engagement protocols and require parties to comply with these engagement protocols (Lingard, 2015)
	Acknowledge and respect community decision-making processes	Design appropriate and place-based time frames for decision-making, funding and resourcing agreements (Hunt, 2013)
<p>5.2 Strong partnerships are based on shared understanding and mutual respect and trust</p> <p>Collaborative, equal partnerships between agencies and Indigenous peoples can deliver mutual benefits when they demonstrate cultural awareness and adopt a ‘two-toolbox approach’ (Hill, 2003, Robinson et al., 2016, Putnis et al., 2021). Agencies should work to structurally enable co-governance and co-stewardship in land and fire management (Neale et al., 2019).</p>	Resource and support development of meaningful and trusting connections with community	Support role continuity and prioritise retention of staff working with Indigenous peoples (Hunt, 2013)
	Develop co-capacity for sharing knowledge and working together (Taylor and Parkinson, 2017)	Resource and support awareness training for non-Indigenous staff of Indigenous cultural fire management practices ²⁰
	Acknowledge and promote diverse environmental, economic and health benefits of cultural land management (Maclean et al., 2018)	Resource and support Indigenous-led research to record the benefits of cultural land management
<p>5.3 Accountability through outcome monitoring and reporting</p> <p>The relationships that underpin cultural land management are dynamic and require responsive assessment and governance (Neale et al., 2019). Embed processes to ensure strategies, objectives and measures of success remain relevant and sustainable (Maclean et al., 2018, Neale et al., 2021, James et al., 2021, Sithole and James, 2019).</p>	Resource and support transparency in monitoring and reporting	Establish procedures for public reporting on partnership outcomes and benefits ²¹ Develop frameworks for ongoing monitoring, evaluation, implementation and adaptation of partnerships and collaborations (WNPCCB, 2018)
	Support joint monitoring and evaluation of partnerships and collaborations (Putnis et al., 2021, Robinson et al., 2016)	Develop partnership agreements that clearly define roles and responsibilities

²⁰ See the Jigjia Fire Training Program (<http://www.jigjia.com.au/>, Taylor & Parkinson, 2017).

²¹ Part 8 of the *Advancing the Treaty Process with Aboriginal Victorians Act 2018* requires the First Peoples’ Assembly of Victoria (Assembly) to report annually on its work in advancing the treaty process (DPC, 2021).

6. Recognise and respect diversity of Indigenous people and cultures

Principle	Processes to support principle	Example protocol from literature
6.1 Indigenous peoples and cultures are diverse Acknowledge and celebrate diversity through place-based approaches that are based in local history, culture and customs (DATSIPD, 1998, CCYP). Differential experiences of colonisation, access to Country and legal recognition mean Indigenous peoples and communities have different capacities and interest for negotiation and cooperation with agencies.	Resource and support strengths-based approaches to reflect local capacities (Williamson, 2022)	Develop localised agreements with Indigenous peoples
	Acknowledge and celebrate the diversity of Indigenous ways of being and caring for Country (Costello et al., 2021)	Develop locally relevant initiatives (Williams, 1999, Steffensen, 2020) ²² Develop consultation and advisory arrangements that reflect the diversity of Indigenous peoples
	Develop knowledge of the diversity of Indigenous histories, cultures and customs, and their relationship with government	Employ local Indigenous peoples to deliver locally-specific cultural awareness training Seek advice and consent from relevant Indigenous representatives, organisations or networks prior to engagement
6.2 Embed flexible and purpose-built policy and processes Indigenous peoples' priorities and requirements change between time and contexts. Embedding flexibility and agility in policy and process helps empower Indigenous peoples, acknowledging community priorities and requirements necessarily develop and change between times and contexts (Costello et al., 2021).	Resource and support local processes for decision-making	Maintain awareness of Indigenous peoples' cultural calendar and significant periods (CFA, 2014) Establish and maintain flexible timeframes and funding arrangements for projects, including time for Indigenous peoples to discuss projects and proposals independently
	Support purpose-built policy and processes that respond to local community priorities and requirements	Establish forums for ongoing community consultation and involvement in projects
	Embed an adaptive learning approach and developmental evaluation from the start of implementation (Empowered Communities, 2015)	Create opportunities for ongoing feedback to further improve performance of initiatives
6.3 Understand Indigenous cultural protocols and cultural authority Agencies must become literate in cultural authority, including local cultural protocols, permissions, and who can speak for Country (Weir et al., 2021b, Williamson and Weir, 2021b, Costello et al., 2021). Researchers and agencies must show diligence when identifying potential partners (DATSIPD, 1998, Neale et al., 2021).	Develop staff understanding of local cultural authority	Identify full range of Indigenous representatives, including men and women Maintain databases with reference to Indigenous communities, representative bodies and Country boundaries
	Develop staff understanding of local cultural protocols and solutions	Establish opportunities for ongoing consultation and two-way learning with Elders and community representatives Employ local Indigenous researchers

²² For example, Principle 1 in the *VTOCFIS* stipulates that "Cultural Burning is Right Fire, Right Time, Right Way and for the right [cultural] reasons according to Lore" (DELWP, 2021).

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