



City of  
**Ipswich**

## **AGENDA**

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### **COMMUNITY AND SPORT COMMITTEE**

Tuesday, 3 December 2024

10 minutes after the conclusion of the Finance and Governance Committee or such later time as determined by the preceding committee

Council Chambers, Level 8  
1 Nicholas Street, Ipswich

**MEMBERS OF THE COMMUNITY AND SPORT COMMITTEE**

Councillor Jacob Madsen (**Chairperson**)  
Councillor Pye Augustine (**Deputy Chairperson**)

Mayor Teresa Harding  
Deputy Mayor Nicole Jonic  
Councillor Jim Madden  
Councillor Andrew Antonioli  
Councillor David Martin

## COMMUNITY AND SPORT COMMITTEE AGENDA

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\*\* Item includes confidential papers

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**COMMUNITY AND SPORT COMMITTEE NO. 2024(07)**

**3 DECEMBER 2024**

AGENDA

**WELCOME TO COUNTRY OR ACKNOWLEDGEMENT OF COUNTRY**

**DECLARATIONS OF INTEREST IN MATTERS ON THE AGENDA**

**BUSINESS OUTSTANDING**

**CONFIRMATION OF MINUTES**

1. **CONFIRMATION OF MINUTES OF THE COMMUNITY AND SPORT COMMITTEE NO. 2024(06) OF 14 NOVEMBER 2024**

**RECOMMENDATION**

That the minutes of the Community and Sport Committee held on 14 November 2024 be confirmed.

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**OFFICERS' REPORTS**

2. **IPSWICH CITY COUNCIL ABORIGINAL AND TORRES STRAIT ISLANDER COMMUNITY ENGAGEMENT GUIDE ENDORSEMENT**

This is a report concerning endorsement of the first version of Ipswich City Council's Aboriginal and Torres Strait Islander Community Engagement Guide. The Aboriginal and Torres Strait Islander Community Engagement Guide has been developed to assist with initiating and improving engagement between Council, Traditional Owners, and Aboriginal and Torres Strait Island communities in Ipswich.

**RECOMMENDATION**

That Council endorses the new Aboriginal and Torres Strait Islander Community Engagement Guide.

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**NOTICES OF MOTION**

**MATTERS ARISING**

**QUESTIONS / GENERAL BUSINESS**



**COMMUNITY AND SPORT COMMITTEE NO. 2024(06)**

**14 NOVEMBER 2024**

MINUTES

**COUNCILLORS' ATTENDANCE:**

Councillor Jacob Madsen (Chairperson); Councillors Pye Augustine (Deputy Chairperson), Mayor Teresa Harding, Deputy Mayor Nicole Jonic, Jim Madden, Andrew Antonioli and David Martin (Observer)

**COUNCILLOR'S APOLOGIES:**

Nil

**OFFICERS' ATTENDANCE:**

Chief Executive Officer (Sonia Cooper), General Manager Corporate Services (Matt Smith), Acting General Manager Infrastructure Strategy, Capital Delivery (Tony Dileo), Chief Financial Officer (Jeff Keech), Chief of Staff – Office of the Mayor (Melissa Fitzgerald), Acting Manager Community and Cultural Services (Melissa Dower), Manager Libraries and Customer Services (Samantha Chandler), Customer Services Coordinator (Lauren Woodrow), Senior Communications and Policy Officer (Jodie Richter), Media and Communications Officer (Warren Barnsley), Coordinator Communications (Lucy Stone) and Theatre Technician (Trent Gray)

**WELCOME TO COUNTRY OR ACKNOWLEDGEMENT OF COUNTRY**

Councillor Jacob Madsen (Chairperson) delivered the Acknowledgement of Country

**DECLARATIONS OF INTEREST IN MATTERS ON THE AGENDA**

Nil

**BUSINESS OUTSTANDING**

Nil

**CONFIRMATION OF MINUTES**

1. **CONFIRMATION OF MINUTES OF THE COMMUNITY AND SPORT COMMITTEE NO. 2024(05) OF 15 OCTOBER 2024**

**RECOMMENDATION**

Moved by Councillor Pye Augustine:  
Seconded by Deputy Mayor Nicole Jonic:

**That the minutes of the Community and Sport Committee held on 15 October 2024 be confirmed.**

AFFIRMATIVE

Councillors:

Madsen

Augustine

Harding

Jonic

Madden

Antoniolli

NEGATIVE

Councillors:

Nil

The motion was put and carried.

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**OFFICERS' REPORTS**

2. **CUSTOMER SERVICES REPORT CARD - 1 AUGUST 2023 TO 31 JULY 2024**

This is a report concerning the Customer Services Report Card 1 August 2023 to 31 July 2024.

**RECOMMENDATION**

Moved by Councillor Jim Madden:

Seconded by Councillor Pye Augustine:

**That the Customer Services Report Card 1 August 2023 to 31 July 2024 be received and the contents be noted.**

AFFIRMATIVE

Councillors:

Madsen

Augustine

Harding

Jonic

Madden

Antoniolli

NEGATIVE

Councillors:

Nil

The motion was put and carried.

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3. 2024 ACTIVE KIDS PROGRAM

This is a report highlighting the 2024 Active Kids Program.

The Active Kids Program provides free and low-cost physical and outdoor recreation activities and nutrition workshops during the April, July, and September school holidays, and selected periods during the school term.

In 2024 the Active Kids program has seen participation grow to 5,085 over a total of 262 activities/events/workshops delivered. Of significance is the growth compared to the 2023 year – 218% increase in participation (1,598 participants in 2023) and 34% growth in the number of activities delivered to the community (79 additional activities) achieved. This increase is a direct result of the collaboration with the City Events Section and in particular the leveraging of access to Tulumur Place.

RECOMMENDATION

Moved by Councillor Pye Augustine:

Seconded by Councillor Andrew Antonioli:

**That the report concerning the Ipswich City Council 2024 Active Kids Program be received and the contents noted.**

AFFIRMATIVE

Councillors:

Madsen

Augustine

Harding

Jonic

Madden

Antonioli

NEGATIVE

Councillors:

Nil

The motion was put and carried.

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NOTICES OF MOTION

Nil

**MATTERS ARISING**

4. **MEMBERSHIP OF COMMUNITY AND SPORTS COMMITTEE**

**RECOMMENDATION**

Moved by Councillor Jacob Madsen:  
Seconded by Deputy Mayor Nicole Jonic:

**That pursuant to section 7 of the Ipswich City Council Terms of Reference, Councillor David Martin be appointed as a member of the Community and Sports Committee.**

AFFIRMATIVE	NEGATIVE
Councillors:	Councillors:
Madsen	Nil
Augustine	
Harding	
Jonic	
Madden	
Antoniolli	

The motion was put and carried.

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**QUESTIONS / GENERAL BUSINESS**

Nil

5. **COMMENCEMENT OF NEXT MEETING**

**RECOMMENDATION**

Moved by Councillor Jacob Madsen:  
Seconded by Councillor Pye Augustine:

**That the Economic and Cultural Development Committee commence at 1.10 pm.**

AFFIRMATIVE	NEGATIVE
Councillors:	Councillors:
Madsen	Nil
Augustine	
Harding	
Jonic	
Madden	
Antoniolli	

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The motion was put and carried.

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**PROCEDURAL MOTIONS AND FORMAL MATTERS**

The meeting commenced at 11.50 am.

The meeting closed at 12.10 pm.

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Doc ID No: A10930184

ITEM: 2

SUBJECT: IPSWICH CITY COUNCIL ABORIGINAL AND TORRES STRAIT ISLANDER  
COMMUNITY ENGAGEMENT GUIDE ENDORSEMENT

AUTHOR: TEAM LEADER (STRATEGIC CATCHMENT AND CONSERVATION PLANNING)

DATE: 13 NOVEMBER 2024

### **EXECUTIVE SUMMARY**

This is a report concerning endorsement of the first version of Ipswich City Council's Aboriginal and Torres Strait Islander Community Engagement Guide. The Aboriginal and Torres Strait Islander Community Engagement Guide has been developed to assist with initiating and improving engagement between Council, Traditional Owners, and Aboriginal and Torres Strait Island communities in Ipswich.

### **RECOMMENDATION/S**

**That Council endorses the new Aboriginal and Torres Strait Islander Community Engagement Guide.**

### **RELATED PARTIES**

There were no declarations of conflicts of interest associated with this report or attachment.

### **IFUTURE THEME**

Safe, Inclusive and Creative

### **PURPOSE OF REPORT/BACKGROUND**

Council identified a gap and a lack of organisational procedure and guidance for engagement with Traditional Owners and Aboriginal and Torres Strait Islander communities, and in turn this was identified as a barrier to proactive communication. In response, an Aboriginal and Torres Strait Island Community Engagement Guide (Engagement Guide) (Attachment 1) has been developed by the Natural Environment Branch of the Environment and Sustainability Department as a tool to assist with initiating and improving engagement between Council, Traditional Owners, and Aboriginal and Torres Strait Island communities in Ipswich.

The Engagement Guide has three objectives:

1. Improve awareness and understanding of First Nations culture and protocols across Ipswich.
2. Undertake culturally responsive engagement which achieves meaningful outcomes.
3. Establish the endorsed Representative Engagement Groups identified in the Indigenous Accord 2020-2025.

The Indigenous Accord 2020-2025 (the Accord) is Ipswich City Council's strategic framework for reconciliation and community governance with Traditional Owners and Aboriginal and Torres Strait Islander communities. It contains targeted and specific actions and sets the agenda for cooperation, collaboration, engagement and partnership between Ipswich City Council, Traditional Owners, and Aboriginal and Torres Strait Islander communities.

The outcomes and actions within the Accord include provisions for engagement covering the range of different demographics within the Aboriginal and Torres Strait Islander Communities, including establishment of five Representative Engagement Groups:

1. Indigenous Accord Working Group
2. Native Title and Cultural Heritage Advisory Group
3. Traditional Owner Representative Steering Committee
4. Indigenous Elders Group
5. Aboriginal and Torres Strait Islander Employee Working Group

The Engagement Guide supports the finalisation and/or further progression of the Representative Engagement Groups and sets out the process and governance around the meaningful and culturally responsive engagement between Council and these Representative Engagement Groups.

The Engagement Guide covers the following:

- Cultural protocols, ceremonies, cultural awareness, recommended terminologies and other cultural considerations.
- Council's responsibilities in legislation and compliance, and an overview of relevant Council policies, directives, strategies and plans.
- Guidance on when and how Council is to engage with the Traditional Owners and the Aboriginal and Torres Strait Islander communities in Ipswich, by utilising the endorsed Representative Engagement Groups and using culturally responsive engagement for specific activities, events, projects and programs; as well as non-planned engagement.
- Information on appropriate membership, roles and responsibilities for the endorsed Representative Engagement Groups.
- Contacts, useful links, and Council's proposed methods for updating the Engagement Guide.

It is intended that the Engagement Guide will be a living document, to be updated regularly with improved information and processes based on learnings from engagement and input from the Representative Engagement Groups, once formed.

Being a guidance document, rather than a Policy or Strategy, the Engagement Guide does not require formal adoption by Council, however it is considered appropriate to seek endorsement of the Engagement Guide from the elected representatives of the City of Ipswich, to confirm Council's commitment to meaningful and appropriate engagement with Traditional Owners and Aboriginal and Torres Strait Islander communities in Ipswich.

## **LEGAL IMPLICATIONS**

This report and its recommendations are consistent with the following legislative provisions:

*Native Title Act 1993*

*Cultural Heritage Act 2003*

*Human Rights Act 2019*

## **POLICY IMPLICATIONS**

The Engagement Guide supports, and is supported by, the following policies, strategies, plans and directives:

- iFuture Corporate Plan 2021 – 2026
- Indigenous Accord Policy 2022 and Indigenous Accord 2020-2025 (original Accord – 1995)
- Native Title (future acts) and Cultural Heritage Administrative Directive
- Arts and Cultural Strategy 2018-2023
- Natural Environment Policy 2022 and Natural Environment Strategy 2023
- Ipswich Plan 2024
- Community Engagement Policy 2022

## **RISK MANAGEMENT IMPLICATIONS**

The Engagement Guide supports the finalisation and/or further progression of the Representative Engagement Groups identified in Council's Indigenous Accord 2020-2025. These Representative Engagement Groups are key to achievement of numerous outcomes and actions contained within the Accord.

Effective and appropriate engagement of Traditional Owners and the Aboriginal and Torres Strait Islander communities builds trust, reciprocal relationships and partnerships, and is also an important step in reconciliation and in the spirit of the Accord.

Without the Engagement Guide, there are outcomes and actions from the Accord which may not be realised. This would have detrimental impacts on reconciliation, relationships and trust between Council, and Traditional Owners and Aboriginal and Torres Strait Islander communities.

## **FINANCIAL/RESOURCE IMPLICATIONS**

Development of the Engagement Guide:

- Development of the Engagement Guide is an unfunded project. It has been developed internally by Council officers in the Natural Environment Branch, with input from relevant stakeholders across Council, therefore the main cost has been staff time.
- There were minor expenses associated with venue hire and catering for community workshops. These were covered by existing Natural Environment budget codes.
- Should hardcopies of the final Engagement Guide be required, printing costs will need to be covered.

#### Implementation of the Engagement Guide:

- Awareness and training programs will need to be developed and implemented across Council, to ensure that the Engagement Guide is understood and implemented by relevant Council Officers. These will be predominantly prepared by Council Officers, however budget may be required for more sophisticated material such as videos for internal and external promotion and awareness.
- Council Officer resources will be required for formation of the Representative Engagement Groups, and their ongoing management and coordination. The Executive Leadership Team has committed to identifying resources for implementation of the Engagement Guide as part of the budget build.
- Undertaking culturally responsive engagement to achieve meaningful outcomes may result in additional costs to projects, events and other activities. These costs may include: venue hire, catering, additional time on projects due to engagement fatigue or sorry business, payment for attendance at meetings, cultural heritage surveys, legal fees etc. Moving forwards, these costs will need to be factored into Council projects, events and activities.

### **COMMUNITY AND OTHER CONSULTATION**

During the initial drafting of the Engagement Guide, internal stakeholders from across Council were asked to review and provide input to the Draft Engagement Guide.

Community engagement was undertaken in two stages, using a mix of measures to maximise opportunities for people to access information about the Draft Engagement Guide and provide feedback for Council's consideration:

1. Online via Shape Your Ipswich
2. In-person workshops

A Councillor briefing session was also held to provide a progress update on the Engagement Guide and an overview of the feedback from the community.

On the whole, feedback was supportive and constructive. Feedback was collated and used to update and improve the Engagement Guide.


### **CONCLUSION**

The new Aboriginal and Torres Strait Islander Community Engagement Guide will improve awareness and understanding of First Nations culture and protocols across Ipswich, will provide a framework for undertaking culturally responsive engagement that achieves meaningful outcomes, and will establish the endorsed Representative Engagement Groups identified in the Indigenous Accord 2020-2025.

**HUMAN RIGHTS IMPLICATIONS**

<b>HUMAN RIGHTS IMPACTS</b>	
<b>OTHER DECISION</b>	
(a) What is the Act/Decision being made?	The Recommendation states that Council endorse the new Aboriginal and Torres Strait Islander Community Engagement Guide.
(b) What human rights are affected?	No human rights are affected by this decision.
(c) How are the human rights limited?	Not applicable
(d) Is there a good reason for limiting the relevant rights? Is the limitation fair and reasonable?	Not applicable
(e) Conclusion	The decision is consistent with human rights.

**ATTACHMENTS AND CONFIDENTIAL BACKGROUND PAPERS**

1.	Final Aboriginal and Torres Strait Islander Community Engagement Guide <a href="#">↓</a> 
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Belinda Whelband

**TEAM LEADER (STRATEGIC CATCHMENT AND CONSERVATION PLANNING)**

I concur with the recommendations contained in this report.

Phil A. Smith

**MANAGER, NATURAL ENVIRONMENT**

I concur with the recommendations contained in this report.

Kaye Cavanagh

**GENERAL MANAGER (ENVIRONMENT AND SUSTAINABILITY)**

*“Together, we proudly enhance the quality of life for our community”*



City of Ipswich

# Aboriginal and Torres Strait Islander Community Engagement Guide

November 2024



Version 1:  
For endorsement  
NOT COUNCIL  
POLICY





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## ACKNOWLEDGEMENT OF COUNTRY

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Ipswich City Council respectfully acknowledges the Traditional Owners, the Jagera, Yuggera and Ugarapul people of the Yugara/Yagara Language Group, as custodians of the land and waters we share. We pay our respects to their Elders past, present and emerging, as the keepers of the traditions, customs, cultures and stories of proud peoples.





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## MESSAGE FROM MAYOR TERESA HARDING

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Ipswich City Council acknowledges the ongoing challenges faced by Aboriginal and Torres Strait Islander peoples and recognises the importance of community and government coming together to achieve the best outcomes for the Ipswich community.

We, Ipswich City Council, acknowledge and recognise the sovereign and human rights of the Aboriginal and Torres Strait Islander peoples and communities of Ipswich to self-determination, meaningful engagement with Local Government and shared governance and decision-making. We commit, through this Aboriginal and Torres Strait Islander Community Engagement Guide, to the strengthening of bonds between Council, the Traditional Owners and the Aboriginal and Torres Strait Islander communities of Ipswich.

We acknowledge and apologise for past mistreatment which has been visited upon the Traditional Owners and the Aboriginal and Torres Strait Islander communities of Ipswich. We commit, through this Engagement Guide, meaningful and culturally responsive engagement which meets the needs of our Traditional Owners and the Aboriginal and Torres Strait Islander communities.

The Indigenous Accord 2020 -2025 (the Accord) is Council's strategic framework for reconciliation and community governance with the Traditional Owners and the Aboriginal and Torres Strait Islander communities. There have been a number of achievements since the Accord was adopted.

This includes the establishment of an Aboriginal and Torres Strait Islander Employee Working Group at Council in March 2022, with responsibilities such as providing advice to Council regarding ongoing improvements to ensure the workplace is a culturally safe and supportive environment. The Employee Working Group has worked collaboratively to achieve several successful initiatives, such as the Accord artwork appearing on resource recovery trucks and staff polo shirts, and cultural awareness training across Council.

The Accord artwork is designed to promote reconciliation. The artwork by Brad Elliot represents Jagera, Yuggera and Ugarapul people, while the Accord symbol is by Riki Salam, representing both Indigenous and non-Indigenous people coming together, living and working towards a brighter future for the City of Ipswich and the greater Ipswich region.

The first stage of the Cultural Awareness Training program launched with the roll out of the SBS First Nations modules in July 2023. These modules provide the foundation knowledge and understanding of Aboriginal and Torres Strait Islander cultures as it applies to the workplace. These recent actions are part of a broader conversation and collaboration seeking to create greater understanding and partnership between Council and Aboriginal and Torres Strait Islander communities of Ipswich. This Community Engagement Guide provides an important framework for continuing successful collaboration into the future.



# Introduction

Ipswich, which is known traditionally in the Yugara / Yagara language as Tulumur, has been home to Aboriginal people since before the beginnings of recorded European arrival. Aboriginal peoples owned, had sovereignty over and cultivated the lands, waters, flora and fauna of Ipswich. Aboriginal peoples mapped the terrain and the stars, made laws and held Government and maintained their connection to their Country through song, dance, language and stories. For countless generations, leaders and Elders made decisions for the present and future of their communities, the natural environment and the generations to come.

Ipswich City Council is committed to increasing opportunities for engagement and participation, appropriately acknowledging Aboriginal custodianship of Country, and recognising the significance of Aboriginal culture in Ipswich, and Aboriginal and Torres Strait Islander cultures throughout Australia.

It is acknowledged that Australia's Aboriginal and Torres Strait Islander peoples' experience ongoing challenges associated with the loss of people, lands, identity, language and culture. This loss continues to be experienced by individuals in our community, and in turn impacts on participation and engagement.

In 2007, the United Nations General Assembly resolved the United Nations Declaration on the Rights of Indigenous peoples. Ipswich City Council is committed to the realisation of all the articles contained in that Declaration, in particular Articles 3, 18 and 19 which state:

**Article 3**

*Indigenous Peoples have the right of self-determination. By virtue of that right they freely determine their political status and freely pursue their economic, social and cultural development.*

**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.*

**Article 19**

*States shall consult and cooperate in good faith with the Indigenous Peoples concerned through their own representative institutions in order to obtain their free, prior and informed consent before adopting and implementing legislative or administrative measures that may affect them.*

Council is also committed to compliance and realisation of the *Human Rights Act 2019*, particularly Part 2 Division 2 sections 27 and 28, which provides for the cultural rights of Aboriginal peoples and Torres Strait Islander peoples.

In 2020, Ipswich City Council, in collaboration with the Indigenous Accord Working Group, developed and adopted the Indigenous Accord 2020-2025 (the Accord), which is the strategic framework for reconciliation and community governance with the Traditional Owners and the Aboriginal and Torres Strait Islander communities.

To facilitate cooperation, collaboration, engagement and partnership between Ipswich City Council, the Traditional Owners, and the Aboriginal and Torres Strait Islander communities, the Accord includes provisions for engagement with a range of demographics, including the establishment of endorsed *Representative Engagement Groups*.



**Overview of the Engagement Guide**

The first section of the Engagement Guide covers cultural protocols, ceremonies, cultural awareness, recommended terminologies and other cultural considerations.

The second section covers Council’s responsibilities in legislation and compliance, and provides an overview of relevant Council policies, directives, strategies and plans.

This is followed by a section on when and how Council is to engage with the Traditional Owners and the Aboriginal and Torres Strait Islander communities in Ipswich, by using culturally responsive engagement for specific activities, events, projects and programs; as well as non-planned engagement, as described in Section 3, and utilising the endorsed Representative Engagement Groups described in Section 4. Section 4 also includes information on appropriate membership, roles and responsibilities for the endorsed Representative Engagement Groups.

The final section provides contacts, useful links, and Council’s proposed methods for updating the Engagement Guide.

The following figure provides an overview of the structure of the Engagement Guide.

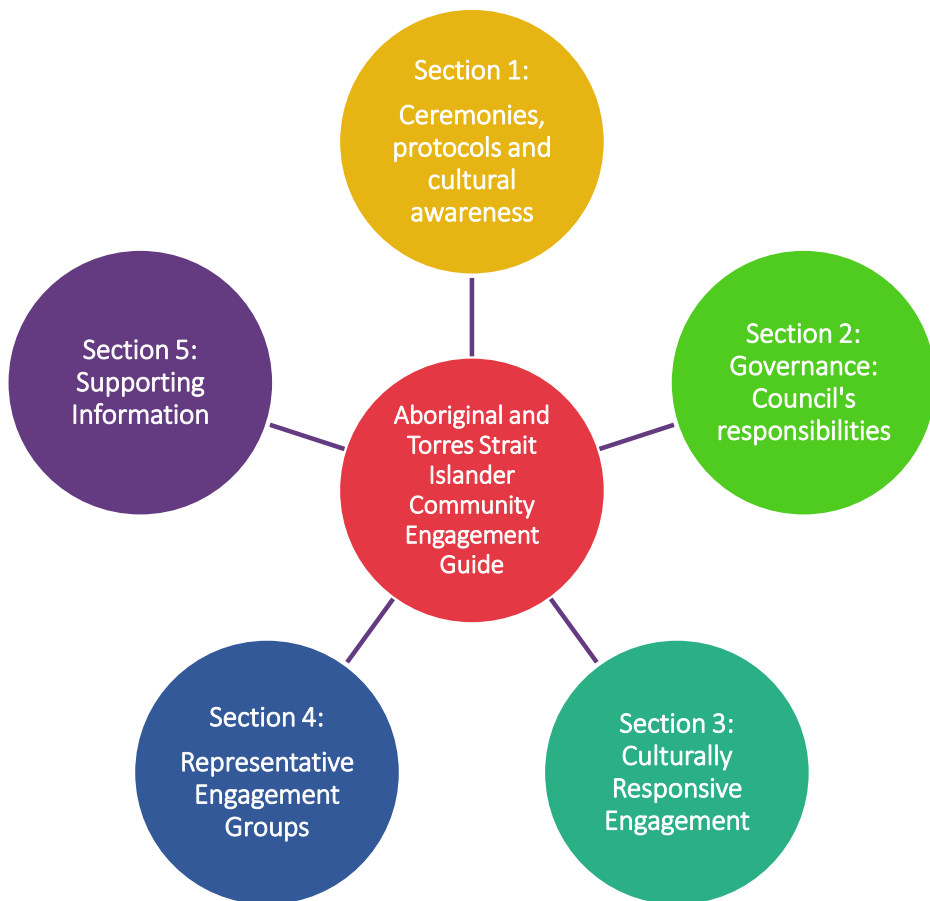


Figure 1: Structure of the Engagement Guide



Through development and implementation of this Engagement Guide, Ipswich City Council is committed to meaningful, respectful, and culturally appropriate engagement with the Traditional Owners and the Aboriginal and Torres Strait Islander communities in Ipswich.

This is an important step in Council’s reconciliation process.

**Purpose of this Engagement Guide**

Effective and appropriate engagement of Traditional Owners and the Aboriginal and Torres Strait Islander communities builds trust, reciprocal relationships and partnerships, and is also an important step in reconciliation and in the spirit of the Accord.

Ipswich City Council’s adopted Community Engagement Policy provides Council with a framework to guide a consistent, transparent, and effective approach to community engagement.

The Accord provides a strategic framework for mutual collaboration and co-operation between Ipswich City Council, the Traditional Owners and the Aboriginal and Torres Strait Islander communities of Ipswich.

This Engagement Guide provides the direction for specific circumstances when engaging with Traditional Owners, respected Community Elders, and the wider Aboriginal and Torres Strait Islander communities in accordance with the Accord.

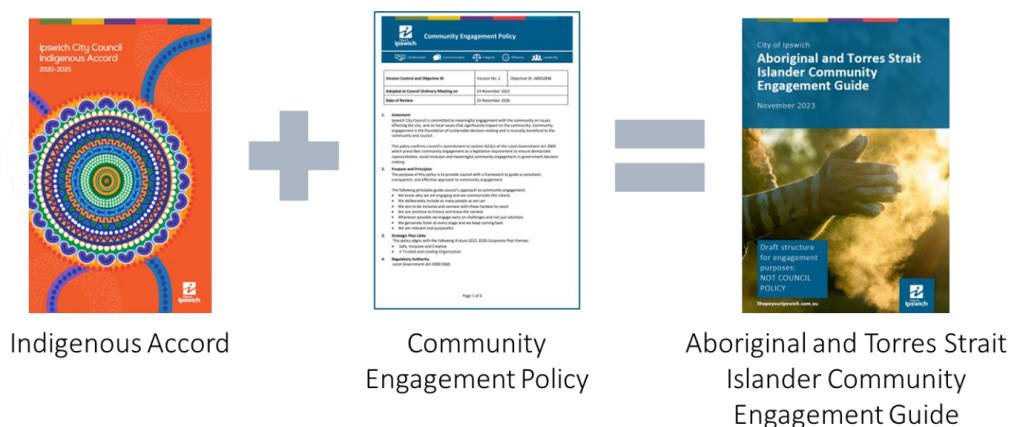


Figure 2: Linking the Indigenous Accord and the Community Engagement Policy

The Accord acknowledges there are different purposes for engaging with the Traditional Owners and the wider Aboriginal and Torres Strait Islander Community. This is evident by the endorsement of the different Representative Engagement Groups to cover the different roles and responsibilities for each of these differing purposes. These include, but are not limited to:

- legislative responsibilities (Native Title Act 1993, Cultural Heritage Act 2003, Human Rights Act 2019 and United Nations Declaration on the Rights of Indigenous Peoples)
- deliverables under Council’s Corporate Plan and Strategies
- informing about a project, problem, opportunity, actions or decisions
- understanding views of stakeholders and communities
- generating alternatives, new ideas, insights or solutions



- improving and/or developing policies or strategies
- developing relationships
- building community capacity and capability
- generating support for action
- working towards changing behaviour
- creating community resilience
- cultural and intellectual property
- respecting culture and heritage
- establishing cultural and communication protocols
- economic development
- cultural tourism development and opportunities
- improving understanding, awareness or response to community matters
- community needs, interests, education, behaviours, health and wellbeing
- when diversity of participation is desired to reflect the whole of community
- reflecting community identity
- land management opportunities
- Deebing Creek Mission (former) and Purga Creek Mission.

Section 1

**Ceremonies,  
protocols and  
cultural  
awareness**



Protocols for welcoming visitors to Country have been a part of Aboriginal and Torres Strait Islander cultures for thousands of years. Crossing into another group's Country required a request for permission to enter - like gaining a visa - and when that permission was granted the hosting group would welcome the visitors, offering them safe passage. Today, the cultural practices of a Welcome to Country and Acknowledgement of Country enables the wider community to share in these cultures and leads to better community relationships and understanding. It also promotes awareness of the past and ongoing connection to place of Aboriginal and Torres Strait Islander Australians, and contributes to the process of reconciliation.

A Welcome to Country or Traditional Welcome is a ceremony performed by the Traditional Owners or Custodians of the land in which the event or meeting is being held. It can take many forms and may include an opening speech (sometimes in traditional language and in English), traditional dance, song, music, educational information, or smoking ceremony.

## 1.1. CEREMONIES AND PROTOCOLS

### 1.1.1. Welcome to Country

Welcome to Country rituals go back to when visitors had to wait to be welcomed into a camp or ceremony. Today, a Welcome to Country is performed by the Traditional Custodians of the land at the commencement of a meeting, event, or occasion.

It is recommended that a Welcome to Country be considered for significant or large community, government or public events, conferences, or gatherings particularly where official guests and dignitaries are in attendance, and especially when the event involves Aboriginal or Torres Strait Islander people.


A 'Welcome to Country' or 'Traditional Welcome' is the responsibility of the Traditional Custodians of the area in which a Welcome is proposed to take place. Where a Welcome is being considered at a major community, government, or public event the Traditional Custodians are the first to be consulted.

A Welcome is an opportunity for the Traditional Custodians to apply the "Speaking for Country" principle. Historically, this was not recognised, and the Ancestors of the Traditional Custodians of Ipswich did not have the opportunity to welcome the newcomers to Ipswich, to their homelands.

A Welcome to Country protocol, under the guidance from the Traditional Owner Representative Steering Committee, is an Action Item of the Accord 2020 -2025.

Until established, the following 'draft/proposed' procedure is provided to guide Council on Welcome to Country protocols.

1. A Welcome to Country or Traditional Welcome undertaken within the Ipswich Local Government area must be delivered by an Elder of the Yugara/Yagara Nation, consisting of the Jagera, Yuggera and Ugarapul peoples.
2. The individual requested to undertake the Welcome to Country or Traditional Welcome must be supported by the Traditional Owner Representative Steering Committee (*once established*). Prior to formation of the Traditional Owner Representative Steering Committee, Council will continue to include Welcome to Country as part of a cultural performance only, to be delivered by the two recognised dance troupes in Ipswich.
3. It is Council's expectation that all Welcome to Country and/or Traditional Welcomes delivered, must acknowledge all the Traditional Owner Clan Groups of the Yugara/Yagara Nation – the Jagera, Yuggera and Ugarapul peoples.
4. The Traditional Owner Representative Steering Committee (TORSC) once formed, will provide Council with a list of Elders from the Jagera, Yuggera and Ugarapul Elder community who are willing and interested in performing a Welcome to Country at Council events.

- 
5. The TORSC once formed, will provide Council with an agreed set rate - 'fee for service' for Elders to perform a Welcome of Country at Council Events.
  6. The Native Title and Cultural Heritage Officer will collate and maintain a database of the list of Elders.
  7. The Native Title and Cultural Heritage Officer will assist Council Officers (event coordinators) with engaging an Elder for their events from the 'list of Elders' provided by the TORSC. Engagements will be rotated between the Elders on the list for fairness, noting that some exceptions will apply (for example, gender matches for men's and women's business / events, or the location is significant for only one of the family groups).
  8. It is unacceptable that a member of the organisation or company coordinating the event/activity undertake the Welcome to Country, or that a person of Aboriginal descent undertakes the Welcome to Country other than a Jagera, Yuggera and Ugarapul person endorsed by the Traditional Owner Representative Steering Committee.
  9. Council Officers coordinating an event/activity understands that a Welcome to Country is a service and fees are attached. This will need to be accounted for when budgeting for an event/activity.
  10. It is important Elders are engaged well in advance, with ample time and notice. For a major event requiring a large-scale welcome (ie a traditional dance group) a minimum of one month is required.
  11. After the Welcome to Country has concluded, the first following speaker or master of ceremony should respond with an Acknowledgement of Country. It is not necessary for each additional speaker to repeat this gesture, however they are welcome to show their respect with an Acknowledgment of Country if they wish. An example is provided below:  
  
*'Let me begin by acknowledging the Traditional Custodians of this land and extending a warm and sincere thank you to them for welcoming us all to their Country today.'*
  12. If on the day of an event the Elder is unavailable to perform the Welcome to Country, then it might be appropriate to engage a Community Elder to undertake an Acknowledgement of Country, if present.
  13. Alternatively, if no Community Elder is available, the MC will undertake the Acknowledgement of Country.
  14. If under these circumstances an Acknowledgement of Country is to be undertaken in lieu of the Welcome to Country, the wording of the Accord Acknowledgement of Country can be used (wording provided in next section) or if preferred to identify the Traditional Owners in the delivery, then all three Traditional Owner Clan Groups of the Yugara/Yagara Language Group are to be Acknowledged – the Jagera, Yuggera and Ugarapul. It is unacceptable and culturally inappropriate to acknowledge only one clan group and/or to leave one of the clan groups out.

#### **1.1.2. Acknowledgement of Country**

An Acknowledgement of Country is a way for people to show awareness of, and respect for, the Traditional Custodians of the Country on which a meeting or event is being held. It also recognises the continuing relationship between Aboriginal and Torres Strait Islander peoples and their Country.

It is recommended that an Acknowledgement of Country be made at the commencement of any public meeting, event, or formal occasion. It is also recommended to consider making an Acknowledgement to Country at the beginning of large internal meetings.

As a sign of respect, it is recommended an Acknowledgment of Country is made in reciprocity to a Welcome to Country.

An example is provided below:

*'Let me begin by acknowledging the Traditional Custodians of this land and extending a warm and sincere thank you to them for welcoming us all to their Country today.'*

An Acknowledgment of Country can be undertaken by any non-Indigenous person as well as by Aboriginal or Torres Strait Islander people who are not Traditional Owners of the Country you are meeting on.

An acknowledgement can be undertaken in place of a Welcome to Country at smaller community events, internal organisational workshops or meetings.

You will note that an Acknowledgement will often:

- acknowledge the Traditional Owners of the land
- pay respect to Elders past, present and emerging.

There is no set wording for an Acknowledgement of Country, however in Ipswich many people, including Traditional Owners, prefer the full version which refers to all three Traditional Owner Clan Groups.

***Acknowledgement of Country (full version)***

*Ipswich City Council respectfully acknowledges the Traditional Owners, the Jagera, Yuggera and Ugarapul people of the Yugara/Yagara Language Group, as custodians of the land and waters we share. We pay our respects to their Elders past, present and emerging, as the keepers of the traditions, customs, cultures and stories of proud peoples.*

***Accord 2020 -2025 Acknowledgment of Country (generic version)***

*Ipswich City Council respectfully acknowledges the Traditional Owners as custodians of the land and waters we share. We pay our respects to their Elders past, present and emerging, as the keepers of the traditions, customs, cultures and stories of proud peoples.*

**1.1.3. Traditional Dancing and Cultural Performances**

The cultural knowledge passed down to the descendants of the Jagera, Yuggera and Ugarapul people is still very rich and active. They consider their culture to be a living culture and will continue to pass down to generations to come.

Traditional Welcome to Country performances through song, dance, didgeridoo playing, smoking ceremonies and welcome songs can only be conducted by Traditional Owner Dance Groups. Currently, there are two Traditional Owner Dance Groups for the Ipswich LGA. These being:

1. Nunukul Yuggera Aboriginal Dance Group, and
2. Yugara Aboriginal Dance Group

Council Officers coordinating an event/activity understands that Traditional Dancing and Cultural Performances have fees and costs attached. This will need to be accounted for when budgeting for an event/activity.

The Native Title and Cultural Heritage Officer will continue to coordinate all internal Traditional Dancing and Cultural Performance requests.

**1.2. CULTURAL AWARENESS**

There are many cultural and historical considerations to be aware of when working with the Traditional Owners, and the Aboriginal and Torres Strait Islander peoples. A brief overview of some identified customs is covered here to increase knowledge and understanding by Council Officers. Important to note that some of these practices may

or may not be observed by all Traditional Owners and/or the different Aboriginal or Torres Strait Islander communities.

Council’s Native Title and Cultural Heritage Officer and/or Indigenous Australian Community Development Officer can provide guidance with each of the customs and protocols covered below.

**1.2.1. Culturally sensitive, secret, or sacred information**

It is important to recognise when working with Traditional Owners and the Aboriginal and Torres Strait Islander communities that the right to ‘keep secret and sacred their cultural knowledge’ should be upheld by Council Officers and respected at all times. Even when information has been recorded in past historical documents it may have been done so without permission. The Traditional Owners and the Aboriginal and Torres Strait Islander communities have the right to protect their own cultural practice, knowledge, and affairs (including secret or sacred objects, ceremonial items or places). The appropriation or distribution of such knowledge should only be undertaken with proper permissions. Development of appropriate protocols and processes, including permissions, will be undertaken once the relevant Representative Engagement Groups are formed.

**1.2.2. Family and kinship**

Understanding family relationships and kinship ties are important concepts for Aboriginal and Torres Strait Islander communities. Kinship establishes where a person fits in their community. The family structure is linked with the community and establishes roles and obligations within the community and towards other people and Country.

A key principle of kinship is that a child will have many mothers and fathers. People of the same gender and the same sibling line are often seen as almost the same person. Therefore, if a woman was to have a child, her sisters are often considered to be the child’s mother as well, and the same goes for a man and his brothers. This means that a person’s ‘cousins’ would be considered their brothers and sisters. This changes when you look at opposite gendered siblings. A woman’s brother would generally be referred to as an Uncle and a man’s sister would be seen as Aunty.

Kinship is explained further in the diagram below. This diagram will be updated to include traditional language/dialect words for kinship with advice from the Traditional Owner Steering Committee, once formed.

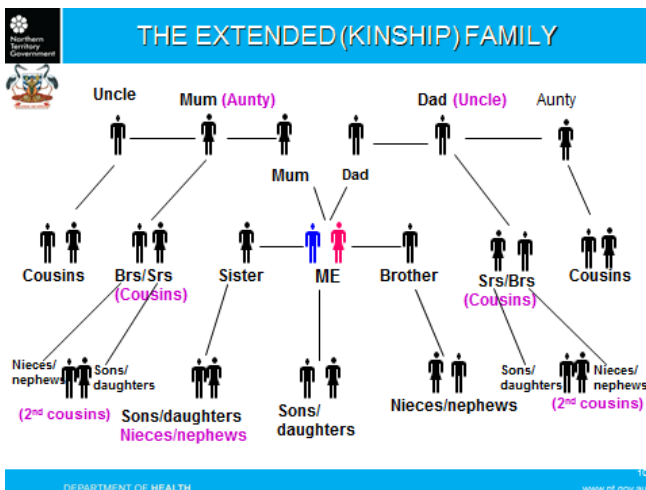


Figure 3: Kinship

### 1.2.3. Elders

Aboriginal and Torres Strait Islander Elders are highly respected by their communities for their wisdom, cultural knowledge and community service. It is important to note that age alone does not establish whether someone is recognised as an Elder in their community.

Elders are respectfully referred to as 'Aunty' or 'Uncle' in their communities. However, it is recommended that non-Indigenous people check with the Elder or Leader first before referring to them as 'Aunty' or 'Uncle'.

### 1.2.4. Men's and Women's business

The Traditional Owners and Aboriginal and Torres Strait Islander communities observe gender specific cultural practices to protect customary laws. It is important that this is respected by Council Officers. Should this circumstance arise, you may be asked to leave the room for discussion of sensitive matters.

### 1.2.5. Smoking ceremonies

Smoking ceremonies are a traditional method used to cleanse an area and get rid of bad spirits using smoke. Traditionally, these are private ceremonies undertaken in some Aboriginal or Torres Strait Islander communities (ie sorry business or anniversary of sorry business).

Council may include a smoking ceremony as part of Cultural Performance request (ie at the launch or official opening of an event or space).

The Native Title and Cultural Heritage Officer will continue to coordinate all internal Cultural Performance requests (refer 1.1.3 Traditional Dance and Cultural Performance Requests).

### 1.2.6. Sorry business (time of mourning)

A time of mourning (referred to by Traditional Owners and in some Aboriginal or Torres Strait Islander communities as "sorry business") may be observed when there has been a death within the community. This is a private time of mourning where cultural practices are observed. During this time, it is inappropriate to:

- expect people to attend meetings, workshops or functions, including those previously arranged
- to mention the name of a deceased person or show pictures of them (this may be for a long period of time after they have passed away)
- talk about the deceased person, including well-intentioned enquiries into how family members are feeling about it or circumstances surrounding the passing.

Traditions around names are ancient in culture, which state that a deceased person's name cannot be said because by doing so you would recall and disturb their spirit. This now may also extend to any images of the deceased.

### 1.2.7. Cultural funeral and burial practices

Aboriginal and Torres Strait Islander communities have specific rituals and practices that vary across different regions and groups.

Funeral ceremonies are deeply rooted in tradition and symbolism. They serve to guide the spirit of the deceased into the afterlife and provide closure for the community. Traditional body paintings, intricate carvings, and ceremonial objects are used to honour the deceased and convey important cultural and spiritual messages. Elders' involvement in funeral rituals is important, as they guide the grieving process, provide wisdom, and ensure the adherence to cultural protocols.



Burial methods differ among different communities. Some practice earth burial, where the deceased is laid to rest in the ground. Others use tree burial, placing the body in a tree hollow. These methods reflect the spiritual connection between the deceased and the natural environment, in particular connection to Country.

Many of the traditional practices were suppressed or discouraged following European arrival, leading to a loss of cultural knowledge and practices. However, efforts are being made to revive and preserve these traditions, recognising their importance in maintaining cultural identity.

Traditions have evolved and adapted to changing circumstances. While traditional practices are still valued and upheld, new elements may be incorporated, such as Christian rituals or modern funeral practices. Regardless, it is essential to approach them with cultural sensitivity and respect.

#### **1.2.8. Representation of deceased people**

For some Aboriginal and Torres Strait Islander communities, seeing images of deceased persons in photographs, film and books, hearing them in recordings or using their name may cause sadness or distress and, in some cases, offend against strongly held cultural prohibitions and beliefs. Many Aboriginal and Torres Strait Islander communities refrain from using or writing a deceased person's name. This may last for months or even years, and a different name may be used to refer to the person who has passed away.

Prior to taking photos or videos consent must be granted, and permission should also be granted from a deceased person's family to ensure cultural protocols are observed. Reference to a deceased person should be removed from public materials including but not limited to websites, photographs, publications, reports or videos immediately on their passing, unless permission has previously been granted for post-humorous appearances.

Permission must be granted in writing from family members or appropriate community representatives for use of a deceased person's name, image, or voice. This permission should be publicly acknowledged and include appropriate disclaimers to alert others that such images of a deceased person have been included.

There may be periods of avoidance that need to be observed, for example during times of mourning. In some circumstances observed periods of avoidance may be longer than others.

#### **1.2.9. Photography, filming, and obtaining consent**

Consent must be obtained before photographing, filming, or recording any Council Officer or community member. However, particular care and consideration should be exercised prior to photographing, filming, or recording Aboriginal and Torres Strait Islander people.

Individuals or groups should be asked if there are any cultural protocols or customs that should be considered, and written consent must be obtained from all individuals and parents/carers of any children.

This should include the option of consent being automatically withdrawn if the subject passes away. It may be useful to take examples of how any images may be displayed (such as in documents or reports) to demonstrate what consent is being given for.

At events you may need to consider how people who do not wish to be filmed or photographed can be recognised by photographers and recorders, so that they can easily respect their wishes and avoid these individuals. You could consider using brightly coloured lanyards, nametags, or different coloured seats in larger venues to ensure photographers and recorders can easily recognise and avoid these individuals.

### **1.3. TERMINOLOGY, ACRONYMS AND DEFINITIONS**

Inclusive language is accurate, fair, respectful and necessary. The following sections provide guidance on terminology but should be implemented with sensitivity. They may be subject to change over time or viewed

differently by different people, so consider this section a guide rather than absolute rules. If in doubt, always ask the person or people you are engaging with.

### 1.3.1. Terminology in common use

These terms and definitions are included for educational purposes only, as the terms are often used by governments, media and other institutions. Terms generally preferred or accepted by the community have been identified, however these terms and their definitions do not necessarily represent the preferred terminology of all members of the community and may be viewed differently by different people.

Table 1: Naming terminology in common use

Term	Explanation	General preference for use
<b>Aboriginal person / people / peoples</b>	<p>A person or people who are descendants of the original inhabitants of mainland Australia. Refers to Aboriginal people of Australia's mainland and does not include Torres Strait Islander people.</p> <p>The word '<i>Aboriginal</i>' is derived from the Latin word <i>aborigines</i> meaning 'original inhabitants'.</p> <p>Note capitalisation:</p> <ul style="list-style-type: none"> <li>✓ Aboriginal person / people / peoples</li> <li>✗ aboriginal person / people / peoples</li> </ul>	Acceptable / preferred
<b>Elder (Aunty or Uncle)</b>	<p>An Aboriginal or Torres Strait Islander Elder is someone who has gained recognition as a custodian of knowledge and lore, and who has permission to disclose cultural knowledge and beliefs. Eldership is about understanding and culture and not necessarily age. Recognised Elders are highly respected people within Aboriginal and Torres Strait Islander communities.</p> <p>It is customary to refer to Elders as 'Aunty' or 'Uncle', which is seen as a title of respect. While it is generally acceptable for a non-Indigenous person to refer to Elders in this way, each person is different so it is best to check if an individual would like to be referred to in this way.</p> <p>Note capitalisation:</p> <ul style="list-style-type: none"> <li>✓ Elder / Aunty / Uncle</li> <li>✗ elder / aunty / uncle</li> </ul>	Generally acceptable but recommend non-Indigenous people confirm with individual Elders



Term	Explanation	General preference for use
<b>First Australians</b>	<p>A term used to emphasise that Aboriginal and Torres Strait Islander peoples lived on this continent prior to European arrival.</p> <p>Use of the word ‘Australia/n’ within naming terminology for Aboriginal and Torres Strait Islander peoples is offensive to some, and its use should be avoided. ‘First Australians’ can be seen to be discounting the sovereignty of the nations that existed in Australia before colonisation.</p> <p>Also ensure that use of the term ‘Australian’ does not infer exclusion of Aboriginal and Torres Strait Islander people.</p> <p>✓ The membership of the group includes twenty (20) Aboriginal and Torres Strait Islander people and five (5) Australians <u>of other descent</u>.</p> <p>✗ The membership of the group includes twenty (20) Aboriginal and Torres Strait Islander people and five (5) Australians.</p>	Not preferred
<b>First Nations person / people / peoples</b>	<p>In general usage, ‘First Nations people’ usually refers to Indigenous peoples who are the earliest known inhabitants of an area.</p> <p>In Australia, it is a term for the original people of Australia – Aboriginal people OR Torres Strait Islander people, and their respective descendants. The term should not be used collectively for Aboriginal AND Torres Strait Islander peoples, as there is significant cultural diversity within these groups.</p> <p>Note capitalisation:</p> <p>✓ First Nations person / people / peoples</p> <p>✗ first nations person / people / peoples</p>	Acceptable when referring to Aboriginal people and their descendants OR Torres Strait Islander people and their descendants, but not both together

Term	Explanation	General preference for use
<p><b>Indigenous person / people / peoples</b></p>	<p>In general usage, ‘Indigenous people’ usually refers to the peoples who are the earliest known inhabitants of an area.</p> <p>In Australia, it is a collective term for the original people of Australia – the Aboriginal people on mainland Australia and Torres Strait Islander people on the Torres Strait Islands in the northern part of Queensland, and their descendants.</p> <p>As ‘Indigenous’ is not specific, some Aboriginal and Torres Strait Islander people feel the term diminishes their identity and should be avoided, so it is best to check if an individual would like to be referred to in this way.</p> <p>The lowercase word ‘indigenous’ is only used when referring to people originating in more than one region or Country, therefore, when referring to Aboriginal and Torres Strait Islander people, lowercase ‘indigenous’ is not acceptable.</p> <p>Note capitalisation:</p> <ul style="list-style-type: none"> <li>✓ Indigenous person / people / peoples</li> <li>✗ indigenous person / people / peoples</li> </ul>	<p>Generally acceptable but recommend non-Indigenous people confirm with individuals</p>
<p><b>Torres Strait Islander person / people / peoples</b></p>	<p>A person who is a descendent of the original inhabitants of the Torres Strait Islands. The Torres Strait Islands is a group of Islands in the northern part of Queensland. The Torres Strait is divided into five major island clusters:</p> <ul style="list-style-type: none"> <li>• Top Western Group (Boigu, Dauan and Saibai)</li> <li>• Near Western Group (Badu, Mabuig and Moa)</li> <li>• Central Group (Yam, Warraber, Coconut and Masig)</li> <li>• Eastern Group (Murray, Darnley and Stephen)</li> <li>• TI Group (Thursday, Horn, Hammond, Prince of Wales, and Friday)</li> </ul> <p>People from the Torres Strait are of Melanesian origin and are distinct from the Aboriginal people of the rest of Australia.</p> <p>Note capitalisation:</p> <ul style="list-style-type: none"> <li>✓ Torres Strait Islander person / people / peoples</li> <li>✗ torres strait islander person / people / peoples</li> </ul>	<p>Acceptable / preferred</p>

Item 2 / Attachment 1.



Term	Explanation	General preference for use
<b>Traditional Custodian</b>	<p>Indigenous people or Nations who have obligations and responsibilities in caring for their Country using traditional methods.</p> <p>Note capitalisation:</p> <ul style="list-style-type: none"> <li>✓ Traditional Custodian</li> <li>✗ traditional custodian</li> </ul>	Acceptable in the context of custodianship
<b>Traditional Owner</b>	<p>An Indigenous owner of their traditional Country. A person who is a descendent of the original inhabitants who lived on and had a connection to a particular area of land.</p> <p>From a legal perspective, this is usually confirmed by the Native Title process.</p> <p>Note capitalisation:</p> <ul style="list-style-type: none"> <li>✓ Traditional Owner</li> <li>✗ traditional owner</li> </ul>	Acceptable / preferred when referring to the Jagera, Yuggera and Ugarapul people of the Yugara / Yagara Language Group

Table 2: Other terminology in common use

Term	Explanation	General preference for use
<b>Apical/s</b>	In the context of Native Title, an apical ancestor is a common ancestor from whom a lineage or group can trace its descent.	Acceptable
<b>Applicant/s (or Native Title Applicant/s)</b>	Are those who have been authorised by the Native Title Claim Group to make the Native Title Claim application on behalf of the group. Also, referred to as Native Title Party.	Acceptable
<b>Community</b>	<p>There are a range of perspectives on what is a 'community'.</p> <p>Generally, it is acceptable to use the term 'community' to refer to Aboriginal and Torres Strait Islander people living within a particular geographical region. However, the diversity of the Aboriginal and Torres Strait Islander people within that community should be considered.</p> <p>In defining a particular 'community', consideration should be given to Stolen Generations, where a community may comprise of Aboriginal and Torres Strait Islander people from many areas of Australia, whereas Traditional Owners of the land are a particular group of people who are descendants of the original inhabitants who lived on and had a connection to a particular area of land.</p>	Acceptable



Term	Explanation	General preference for use
<b>Country</b>	Aboriginal and Torres Strait Islander people often use the word 'Country' to describe their traditional / cultural homelands, including the lands, waterways and seas to which they are connected. The term contains complex ideas about law, place, custom, language, spiritual belief, cultural practice, material sustenance, family and identity.	Acceptable
<b>Historical Connections</b>	Born, raised, and connected to an area after being displaced from traditional / cultural homelands (eg people born in Aboriginal Missions).	Acceptable
<b>Kinship</b>	Is at the heart of Aboriginal and Torres Strait Islander culture and community. Kinship establishes where a person fits in their community (relationships, obligations, and behaviours towards each other).	Acceptable
<b>Nation</b>	Aboriginal and Torres Strait Islander Australia is made up of many different and distinct groups called Nations, each with their own culture, customs, language and laws.	Acceptable
<b>Native Title</b>	The recognition in Australian Law that Aboriginal and Torres Strait Islander peoples have rights and interests to land and waters according to their traditional customs and laws.	Acceptable
<b>Native Title Party</b>	Are those who have been authorised by the Native Title Claim Group to make the Native Title Claim application on behalf of the group. Also, referred to as Applicant/s.	Acceptable
<b>Native Title Claim Group</b>	All persons who are a part of a registered Native Title Claim – all descendants of the Apical/s listed on the Form 1: Native Title Application.	Acceptable
<b>Sorry Business</b>	The mourning period when a family member (including kinship) dies and all responsibilities that follow in accordance with traditional lore and custom.	Acceptable

### 1.3.2. Inappropriate terminology

These terms are offensive and must not be used verbally or in written form.

Table 3: Inappropriate terminology

Inappropriate terms	More appropriate
<ul style="list-style-type: none"> <li>* aboriginal, torres strait islander (not capitalised)</li> <li>* Aborigines</li> <li>* The Aborigines</li> <li>* The Torres Strait Islanders</li> <li>* any abbreviation of 'Aboriginal'</li> </ul>	<ul style="list-style-type: none"> <li>✓ Aboriginal person / people / peoples (capitalised)</li> <li>✓ Torres Strait Islander person / people / peoples (capitalised)</li> </ul> <p>The lowercase word 'aboriginal' refers to an Indigenous person from any part of the world, and does not necessarily refer to an Aboriginal person from mainland Australia.</p> <p>Example in a sentence:</p> <ul style="list-style-type: none"> <li>✓ There were many Aboriginal and Torres Strait Islander people at the meeting.</li> <li>* There were many Aborigines and Torres Strait Islanders at the meeting.</li> </ul>
<ul style="list-style-type: none"> <li>* ATSI</li> </ul>	<ul style="list-style-type: none"> <li>✓ Aboriginal and Torres Strait Islander (written in full)</li> </ul> <p>Where an acronym is absolutely unavoidable (for example it may form part of an acronym to describe an organisation), it should be written as A&amp;TSI.</p> <p>It is not appropriate to speak the acronym "ATSI".</p>
<ul style="list-style-type: none"> <li>* Indigenous</li> </ul>	<ul style="list-style-type: none"> <li>✓ Indigenous person / people / peoples (capitalised)</li> <li>✓ First Nations person / people / peoples (capitalised)</li> </ul>
<ul style="list-style-type: none"> <li>* Bands</li> <li>* Hordes</li> <li>* Nomads</li> <li>? Clans or Tribes (to a lesser extent)</li> <li>* Them</li> <li>* Them people</li> <li>* Those people</li> <li>* Those folk</li> <li>* You people</li> </ul>	<ul style="list-style-type: none"> <li>✓ Groups</li> <li>✓ Language groups</li> <li>✓ Family groups</li> <li>✓ Peoples</li> <li>✓ Nations</li> <li>✓ Communities</li> </ul> <p>Example: 'them'</p> <ul style="list-style-type: none"> <li>* involving them in policy making decisions...</li> <li>✓ involving members of the Aboriginal community in policy making decisions...</li> </ul>
<ul style="list-style-type: none"> <li>* European settlement</li> </ul>	<ul style="list-style-type: none"> <li>✓ European arrival</li> </ul>



Inappropriate terms	More appropriate
<ul style="list-style-type: none"> <li>* Coloured</li> <li>* Native</li> <li>* Caste or any reference to how 'Aboriginal' someone is, for example:</li> <li>* Half-caste</li> <li>* Quarter-caste</li> <li>* Full-blood</li> <li>* Part-Aboriginal</li> <li>* 25%, 50% Aboriginal</li> <li>* Mixed blood</li> </ul>	Do not use
* Blacks / Whites	<p>This term is sometimes used by Aboriginal and Torres Strait Islander peoples, however it is generally not appropriate for non-Indigenous people to use these terms.</p> <p>Refer to Table 1 for preferred and appropriate terminology.</p>
? Mob	<p>This term is sometimes used by Aboriginal and Torres Strait Islander peoples to refer to their language or family groups. Non-Indigenous people should check with individuals regarding their preference for use by non-Indigenous people.</p>

#### 1.4. LANGUAGE

##### 1.4.1. Self-identifying terms

Aboriginal people have terms of reference by which they may identify themselves. These are directly derived from the languages and names used by Traditional Owners in specific areas when referring to themselves. Always check people's preferences for their local terms derived from their own languages, including spelling and pronunciation.

*Table 4: Self-identifying terms*

Local term:	Usually used by Aboriginal people in and from:
Murri / Murrdii / Murrdie	Queensland and north-west New South Wales
Goori / Goorie / Guri	Northern New South Wales coastal regions
Koori	Parts of New South Wales and Victoria
Palawa	Tasmania
Nunga	South Australia





Local term:	Usually used by Aboriginal people in and from:
Yolngu	Northern Territory (north-east Arnhem Land)
Anangu	Central Australia
Noongar	South-west Western Australia

#### 1.4.2. Yugara / Yagara Language

Yugara / Yagara is a language traditionally spoken in what is now Southeast Queensland. Yugara / Yagara dialects differ across the region, and these are associated with particular groups and Countries.

Some key terms and phrases are provided here to promote and encourage inclusion, but note that spelling and pronunciation may differ between groups. As always, check with the person you are engaging with as to their preferred spelling and/or pronunciation. This list will continue to be expanded and improved with ongoing engagement with the Traditional Owners.

Table 5: Yugara / Yagara language terms

English	Yugara / Yagara *	Pronunciation *
<b>Greetings:</b>		
Good day / g'day	<i>Gurumba bigi</i>	<i>Goo-roo-mba big-i</i>
<b>Numbers:</b>		
One	<i>Kunnar</i>	
Two	<i>Budela</i>	
Three	<i>Mudden</i>	
Four	<i>Budela-budela</i>	
Five / hand	<i>Mudden-budela</i>	
Many	<i>Millen</i>	
<b>People:</b>		
Baby / child	<i>Jajam</i>	
My people / mob	<i>Jimbalung / Djimbulung</i>	
<b>Places:</b>		
Ipswich	<i>Tulmur</i>	



English	Yugara / Yagara *	Pronunciation *
<b>Plants and animals:</b>		
Tree (generic)	<i>Baguuru</i>	
Bird (generic any bird)	<i>Juwanbin</i>	
Carpet Snake	<i>Kabul</i>	
Crow	<i>Wawal</i>	
Dingo/Wild Dog	<i>Mirri</i>	
Eagle	<i>Juwehrr</i>	
Emu	<i>Nguyi</i>	
Fish (generic any fish)	<i>Jawan</i>	
Kangaroo	<i>Barrar</i>	
Koala	<i>Dumbirrbibi</i>	
Possum	<i>Kubbi</i>	
Snake (Black)	<i>Bui</i>	
Sugar Glider	<i>Chibur</i>	
Wallaby	<i>Garril</i>	
Totem	<i>Yuri</i>	

\* To be confirmed and developed with the Traditional Owner Steering Committee

### 1.5. ANNUAL EVENTS

Table 6: Annual events

Date	Event
<b>26 January</b>	Australia Day *
<b>13 February</b>	National Apology Day
<b>21 March</b>	Harmony Day
<b>Mid-late March</b>	National Close the Gap Day
<b>26 May</b>	National Sorry Day / National Day of Healing
<b>27 May - 3 June</b>	National Reconciliation Week
<b>3 June</b>	Mabo Day
<b>1 July</b>	Coming of the Light Festival (Torres Strait Islander celebration)



Date	Event
First week of July	NAIDOC Week (NAIDOC = National Aborigines' and Islanders' Day Observance Committee) (dates vary annually)
4 August	National Aboriginal and Torres Strait Islander Children's Day
9 August	International Day of the World's Indigenous People

\*Australia Day is seen by many Aboriginal and Torres Strait Islander people as a *Day of Mourning*, as it does not represent a time of happy celebration. Many people see Australia Day as an opportunity to build awareness and have a conversation about what the day actually means to both Aboriginal and Torres Strait Islander people and the broader population. It is important to acknowledge there are many legitimate responses to the date and the concept, from pride to anger and contempt. Each person's individual feelings are for their own reasons and should be acknowledged and respected.

**1.6. ABORIGINAL AND TORRES STRAIT ISLANDER FLAGS**

**1.6.1. Australian Aboriginal Flag**

The Aboriginal flag is an official flag of Australia and was recognised under Federal legislation in July 1995. It was designed by artist Harold Thomas and first flown at Victoria Square in Adelaide, South Australia, on National Aborigines Day, 12 July 1971. It has become a widely recognised symbol of the unity and identity of Aboriginal people.

The meanings of the three colours in the flag are:

- Black (top) – represents the Aboriginal people of Australia
- Yellow circle – represents the Sun, the giver of life and protector
- Red (bottom) – represents the red earth, the red ochre used in ceremonies and Aboriginal peoples' spiritual relation to the land.

**1.6.2. Torres Strait Islander Flag**

The Torres Strait Islander flag is an official flag of Australia and was recognised under Federal legislation in July 1995. It was designed by the late Bernard Namok as a symbol of unity and identity for Torres Strait Islander people.

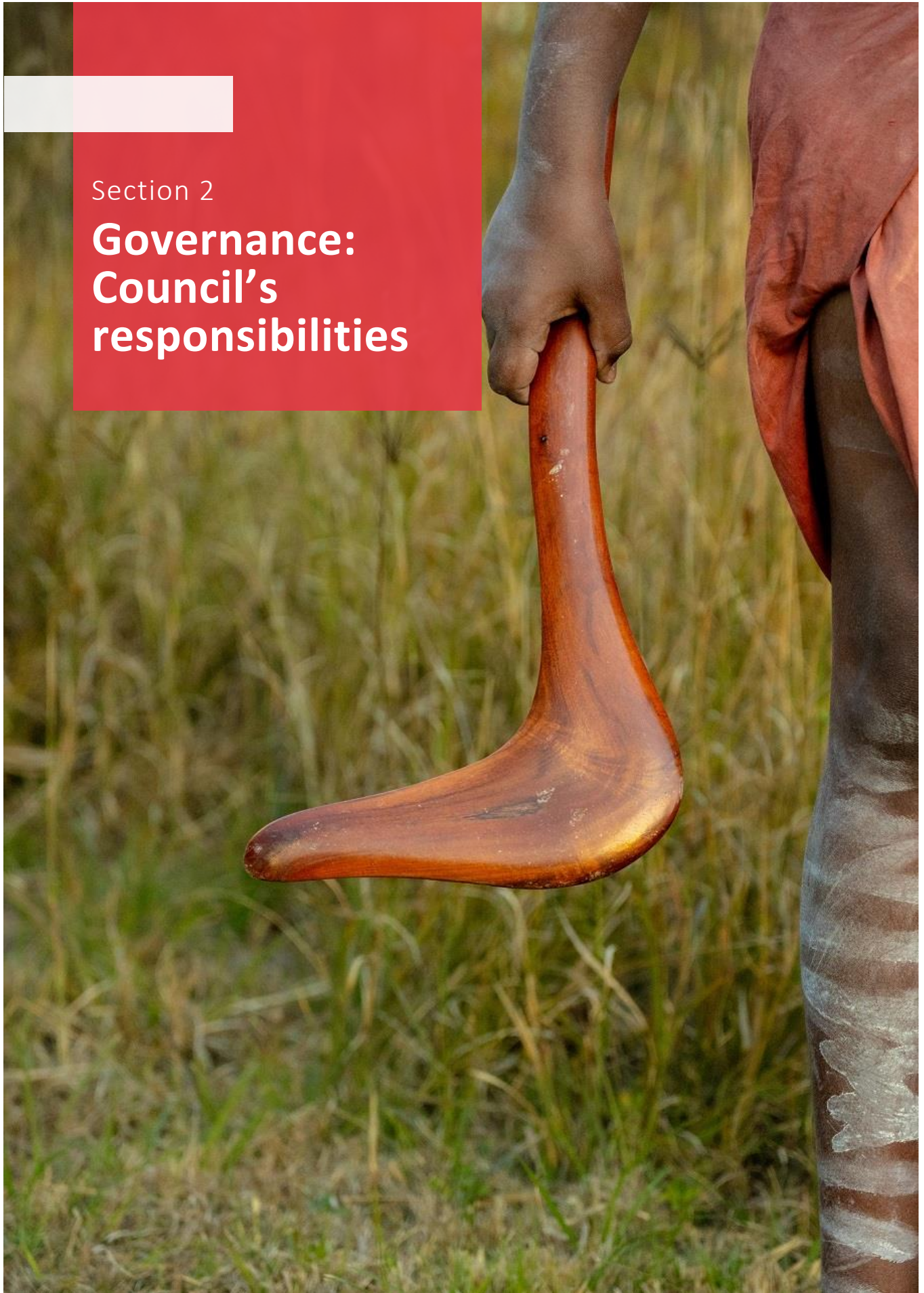
The meanings of the colours in the flag are:

- Green – represents the land
- Black – represents the Indigenous peoples
- Blue – represents the sea
- White – represents peace

The white Dhari (traditional headdress) represents Torres Strait Islander people, and the five-pointed star represents the five island groups within the Torres Strait. The star is also a symbol for seafaring people as it is used in navigation.

Section 2

# Governance: Council's responsibilities



Governance encompasses the system by which an organisation is controlled and operates, and the mechanisms by which it, and its people, are held to account. Ethics, risk management, compliance, administration, trust and reputation are all elements of governance.

This section has been included to provide an overview of the key responsibilities, rules and obligations of Council which relate to Council's relationship with the Aboriginal and Torres Strait Islander communities of Ipswich. These have been established both by Council and by other entities (such as different levels of Government).

## **2.1. LEGISLATION AND COMPLIANCE – NATIVE TITLE (FUTURE ACTS) AND CULTURAL HERITAGE**

### **2.1.1. Native Title Act 1993**

The *Native Title Act 1993* is a law passed by the Australian Parliament that recognises the rights and interests of Aboriginal and Torres Strait Islander people in land and waters according to their traditional laws and customs. It establishes a process for claiming and recognising native title lands and waters in Australia.

<https://www.legislation.gov.au/Details/C2019C00054>

### **2.1.2. Cultural Heritage Act 2003**

The Queensland *Aboriginal Cultural Heritage Act 2003* requires anyone who carries out a land-use activity to exercise a duty of care. This 'duty of care' means land users must take all reasonable and practicable measures to ensure their activity does not harm Aboriginal or Torres Strait Islander cultural heritage.

<https://www.legislation.qld.gov.au/view/html/inforce/current/act-2003-079>

## **2.2. LEGISLATION AND COMPLIANCE – HUMAN AND CULTURAL RIGHTS**

### **2.2.1. Burra Charter: The Australia ICOMOS Charter for Places of Cultural Significance, 1999**

The Burra Charter provides guidance for the conservation and management of places of cultural significance (cultural heritage places). First adopted in 1979, the Burra Charter is periodically updated to reflect developing understanding of the theory and practice of cultural heritage management. The current version of the Burra Charter was adopted in 2013.

<https://australia.icomos.org/publications/burra-charter-practice-notes/#bc>

### **2.2.2. Signing of the United Nations Declaration on the Rights of Indigenous Peoples (3 April 2009)**

The United Nations Declaration on the Rights of Indigenous Peoples (UNDRIP) was adopted by the General Assembly on Thursday, 13 September 2007. The Australian Government announced its support for the Declaration on 3 April 2009.

It establishes a universal framework of minimum standards for the survival, dignity and well-being of the Indigenous peoples of the world and it elaborates on existing human rights standards and fundamental freedoms as they apply to Indigenous peoples.

<https://www.un.org/development/desa/indigenouspeoples/declaration-on-the-rights-of-indigenous-peoples.html>

### **2.2.3. International Covenant on Economic, Social and Cultural Rights (10 December 1975)**

The International Covenant on Economic, Social and Cultural Rights is a multilateral treaty adopted by the United Nations General Assembly on 16 December 1966 through GA Resolution 2200A (XXI) and came in force from 3 January 1976. Australia ratified the covenant on 10 December 1975.

It commits its parties to work toward the granting of economic, social, and cultural rights (ESCR) to the Non-Self-Governing and Trust Territories and individuals, including labour rights and the right to health, the right to education, and the right to an adequate standard of living.

<https://www.ohchr.org/en/instruments-mechanisms/instruments/international-covenant-economic-social-and-cultural-rights>

#### 2.2.4. Human Rights Act 2019 – Sections 27 and 28

The *Human Rights Act 2019* forms part of the administrative law obligations and oversight mechanisms that hold government to account. The main objects of the Act are to:

- protect and promote human rights
- help build a culture in the Queensland public sector that respects and promotes human rights
- help promote a dialogue about the nature, meaning and scope of human rights.

##### ***Part 2 Division 2 Civil and political rights***

##### ***27 Cultural rights—generally***

*All persons with a particular cultural, religious, racial or linguistic background must not be denied the right, in community with other persons of that background, to enjoy their culture, to declare and practise their religion and to use their language.*

##### ***28 Cultural rights—Aboriginal peoples and Torres Strait Islander peoples***

*(1) Aboriginal peoples and Torres Strait Islander peoples hold distinct cultural rights.*

*(2) Aboriginal peoples and Torres Strait Islander peoples must not be denied the right, with other members of their community—*

*(a) to enjoy, maintain, control, protect and develop their identity and cultural heritage, including their traditional knowledge, distinctive spiritual practices, observances, beliefs and teachings; and*

*(b) to enjoy, maintain, control, protect, develop and use their language, including traditional cultural expressions; and*

*(c) to enjoy, maintain, control, protect and develop their kinship ties; and*

*(d) to maintain and strengthen their distinctive spiritual, material and economic relationship with the land, territories, waters, coastal seas and other resources with which they have a connection under Aboriginal tradition or Island custom; and*

*(e) to conserve and protect the environment and productive capacity of their land, territories, waters, coastal seas and other resources.*

*(3) Aboriginal peoples and Torres Strait Islander peoples have the right not to be subjected to forced assimilation or destruction of their culture.*

#### 2.2.5. Biosecurity Act 2014

The Queensland *Biosecurity Act 2014* provides measures to safeguard our economy, agricultural and tourism industries, environment and way of life, from pests, diseases and contaminants. Section 12 of the Act states:

##### ***s12 Community involvement in administration of Act***

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*This Act is to be administered, as far as practicable, in consultation with, and having regard to the views and interests of, public sector entities, local governments, industry, Aborigines and Torres Strait Islanders under Aboriginal tradition and Island custom, interested groups and persons and the community generally.*

<https://www.legislation.qld.gov.au/view/html/inforce/current/act-2014-007>

## **2.3. POLICY AND STRATEGY**

### **2.3.1. iFuture Corporate Plan 2021 – 2026**

iFuture is Council's Corporate Plan and key strategic document that guides our annual operations. It is divided into four themes:

1. Vibrant and Growing
2. Safe, Inclusive and Creative
3. Natural and Sustainable
4. A Trusted and Leading Organisation.

Each theme includes a 2041 vision statement, and the outcomes Council will achieve over the next five years. Catalyst projects and key service areas that contribute to the achievement of the outcomes are also included, as well as a section for how the community can contribute toward our journey.

#### ***Theme 2 – Safe, Inclusive and Creative***

- Outcomes for 2026 include:
  - Our community feels safe
  - Knowledge and learnings from our past are used to guide and be shared with future generations
  - Our community lives together in harmony regardless of our backgrounds, cultures, abilities and religions
  - Cultural landscapes landmarks and practices are acknowledged, protected and respected
  - The Ipswich brand is positive and inclusive
  - The community feels heard and engaged and we close the loop with our consultation
  - We have a strong diverse arts scene for local and visiting artists that has created a strong creative economy.
- Our catalyst projects for 2021-2026 include:
  - Implementation of the Ipswich City Council Indigenous Accord 2020–2025 to acknowledge the commitment between Council and our Aboriginal and Torres Strait Islander community.


#### ***Theme 3 – Natural and Sustainable***

- Outcomes for 2026 include:
  - Our natural environment is managed to support the continuation of traditional cultural practices
- Our catalyst projects for 2021-2026 include:
  - Natural Environment Policy and Strategy to provide Council with a corporate position and strategic approach on how it will protect, enhance and restore the city's natural environment.

[https://www.ipswich.qld.gov.au/about\\_council/media/corporate\\_publications/corporate\\_plan](https://www.ipswich.qld.gov.au/about_council/media/corporate_publications/corporate_plan)

### **2.3.2. Indigenous Accord Policy 2022 and Indigenous Accord 2020-2025 (original Accord – 1995)**

The Policy and Accord are Council's strategic framework for Reconciliation and Community Governance with Aboriginal and Torres Strait Islander peoples and their communities.



The purpose of the Accord is to formalise and provide a framework for mutual collaboration and co-operation between Aboriginal and Torres Strait Islander peoples and Ipswich City Council. It contains targeted and specific actions and sets the agenda for cooperation, collaboration and partnership between Ipswich City Council and the Aboriginal and Torres Strait Islander communities.

<https://www.ipswich.qld.gov.au/live/our-community/indigenous>

### **2.3.3. Native Title (future acts) and Cultural Heritage Administrative Directive**

This directive outlines Council's requirements of employees and contractors to undertake Council business in accordance with the Australian *Native Title Act 1993* and the Queensland *Aboriginal Cultural Heritage Act 2003*.

This directive applies to all Council employees and contractors when they are making plans for projects that include 'ground disturbance' and/or changes to tenure in the course of Council operations.

All employees and contractors are to refer to the Aboriginal Cultural Heritage Clearance Procedure for any proposed works and/or activities that involve ground disturbance.

All employees are to refer to the Native Title Compliance Procedure for all proposed future acts pertaining to all lands that Council does not own but manages (ie Reserves held in trust).

### **2.3.4. Arts and Cultural Strategy 2018-2023**

Council recognises the importance of culture in building identity and fostering liveability. Recognition and pride in both indigenous and non-indigenous heritage plays a critical role in how we feel about the place where we live and what we have collectively achieved.

The Arts and Cultural Strategy guide Council's investment in building community cultural capacity. It responds to important messages we have heard from the community, builds upon our strengths and cements our commitment to arts and culture for the future.

[https://www.ipswich.qld.gov.au/about\\_council/media/corporate\\_publications/arts-and-culture-strategy](https://www.ipswich.qld.gov.au/about_council/media/corporate_publications/arts-and-culture-strategy)

### **2.3.5. Natural Environment Policy 2022 and Natural Environment Strategy 2023**

The Natural Environment Policy and Strategy provide the overarching commitment and strategic direction for the natural environment across Ipswich which considers waterways and wetlands, biodiversity and threatened species, Aboriginal cultural heritage and cultural landscape values, urban and rural biodiversity, and sustainable nature-based recreation.

Ipswich City Council is committed to working together with the Aboriginal and Torres Strait Islander peoples and communities in Ipswich and has identified that increased recognition of cultural values and involvement in programs for Traditional Owners to care for Country are important actions in the 2020–2025 Indigenous Accord. The recognition of Aboriginal cultural heritage and cultural landscape values within natural areas and the incorporation of Aboriginal ecological knowledge into the management of Ipswich natural areas are a key focus for this strategy.

#### ***Theme 3 – Aboriginal cultural heritage and cultural landscape values***

Priority objective 1: Improved recognition of Aboriginal cultural heritage and cultural landscape values across Ipswich's natural areas.

Council will improve the understanding of Ipswich's Aboriginal cultural heritage and cultural landscapes across Ipswich's natural areas to allow improved recognition, awareness and protection of Aboriginal cultural heritage and cultural landscapes including provision of cultural interpretive signage, community events and suitable embellishments, pathways and protection of significant cultural heritage and cultural landscape features.



Priority objective 2: Increased use of Aboriginal ecological knowledge in the management of Ipswich's natural environment.

Council will continue to work with the local First Nations businesses and/or persons to improve the delivery of traditional land management practices across Ipswich's cultural landscapes.

[https://www.ipswich.qld.gov.au/about\\_council/media/corporate\\_publications/natural-environment-strategy](https://www.ipswich.qld.gov.au/about_council/media/corporate_publications/natural-environment-strategy)

### 2.3.6. Ipswich Plan 2024 [under development\*]

The 2006 Consolidated Ipswich Planning Scheme covers the entire local government area. The Planning Scheme was prepared in accordance with the requirements of the repealed Integrated Planning Act 1997 (IPA) and the Department of Local Government and Planning guidelines and scheme template.

In response to the continuing unprecedented growth in Southeast Queensland and the Queensland Government's introduction of new planning legislation, State Planning Policy and South East Queensland Regional Plan, Council has decided to prepare a new planning scheme, the Draft Ipswich Plan 2024.

The draft planning scheme conserves valuable features such as significant natural areas, habitat and vegetation, waterways, agriculturally productive land places and areas of historic character and cultural heritage significance including to the Traditional Owners. The draft states in Part 3 Strategic Framework:

#### 2.2.3 Protecting Our Heritage

*(1) Ipswich has a diverse and significant range of historic buildings and features reflecting its history of European settlement that together with the places, areas and landscapes of cultural significance to Aboriginal and Torres Strait Islander people, make an important contribution to the overall cultural heritage and unique character and identity of the city. Supporting Aboriginal and Torres Strait Islander people, their histories and connections to Country and community makes a valuable and continuing contribution to Ipswich's character, culture and identity, and heritage tourism in turn supports the city's economy.*

*(2) Aboriginal people are inextricably linked to country both spiritually and physically. Cultural records of physical artefacts, cultural landscapes and sites of spiritual significance are well documented within the natural area estates of Ipswich. Natural areas are of cultural importance for the passing on of cultural practices and the continuation of connection to country through song, dance, language, stories and the use of the cultural and natural resources.*

*(3) Ipswich contains natural landscape features that are of cultural and spiritual significance to the Traditional Owners. There are also buildings, places, archaeological sites and other features of local and state cultural heritage significance associated with European settlement that are important. These cultural heritage values are to be conserved and respected for the important contribution they make to the cultural heritage and identity of the city and supporting social and economic progress.*

*(4) Features within Ipswich that are culturally significant to the Aboriginal community include:*

- *the places and landscapes identified in the ShapingSEQ, including pathways, a ceremonial place to the north-east of Springfield, a women's place to the south-west of Springfield, mission sites to the south-west of Ipswich, a habitation site in Ipswich and the landscape associated with the area between Purga south-eastwards to and including Flinders Peak;*
- *the cultural landscapes identified in Strategy Framework Map 3 - Cultural Landscapes;*
- *the local and state places and areas;*
- *the major and medium watercourses and the wetlands identified in Overlay Map OV2 - Waterway Corridors and Wetlands; and*

- other features, including those that have not been identified on maps to date.

<https://ipswich.isoplan.com.au/eplan>

\* The anticipated adoption and commencement date of Ipswich Plan 2024 cannot be confirmed at this stage. A further update will be provided when available.

**2.3.7. Community Engagement Policy 2022**

Ipswich City Council is committed to meaningful engagement with the community on issues affecting the city, and on local issues that significantly impact on the community. Community engagement is the foundation of sustainable decision-making and is mutually beneficial to the community and Council.

The policy, which was adopted by Council on 24 November 2022, confirms Council’s commitment to section 4(2)(c) of the Local Government Act 2009 which prescribes community engagement as a legislative requirement to ensure democratic representation, social inclusion and meaningful community engagement in government decision making.

The purpose of this policy is to provide Council with a framework to guide a consistent, transparent, and effective approach to community engagement (as shown below in the Figure 4).

Council has a clear process for designing and delivering community engagement. This process has five key stages: Understand, Plan, Deliver, Report and Evaluate (outlined in Section 3.5).

[https://www.ipswich.qld.gov.au/\\_data/assets/pdf\\_file/0003/85944/Community-Engagement-Policy.pdf](https://www.ipswich.qld.gov.au/_data/assets/pdf_file/0003/85944/Community-Engagement-Policy.pdf)

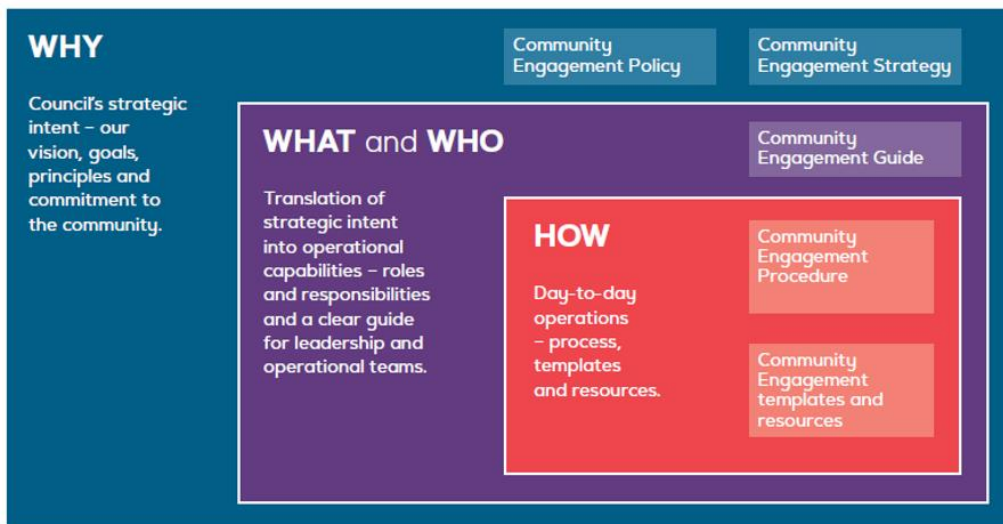


Figure 4: Council’s community engagement framework



Section 3

**Culturally  
responsive  
engagement**

### 3.1. COMMITMENT TO CULTURALLY RESPONSIVE ENGAGEMENT

*Engagement is a planned process with the specific purpose of working across organisations, stakeholders and communities to shape the decisions or actions of the members of the community, stakeholders or organisation in relation to a problem, opportunity or outcome.*

(Source: IAP2 Australasia Certificate of Engagement 2014)

When considering the need and approach to engagement on a topic or activity, it is critical to ensure that significant policy, program, or service decisions that affect Traditional Owners and the Aboriginal and Torres Strait Islander communities are not made without their full involvement. It is also important that engagement is culturally responsive to ensure equity and respect, ensuring that people feel they are able to have a voice in matters that affect them.

It is important to recognise that Indigenous communities are very diverse and an understanding of the relevant Indigenous communities' culture, worldview, language, communication preferences and cultural protocols is critical for effective engagement. What works well for engaging with one community may not be appropriate for another.


Council is committed to culturally responsive engagement, which means that Council will:

- Treat Traditional Owners and the Aboriginal and Torres Strait Islander communities with respect and dignity.
- Recognise Traditional Owners and Aboriginal and Torres Strait Islander peoples' unique relationship to the land, sea, and waterways.
- Recognise that Aboriginal and Torres Strait Islander Nations have unique customs, traditions, cultural practices and protocols.
- Ensure engagement practices and approaches are culturally sensitive, respectful, and flexible.
- Ensure the Traditional Owners and the Aboriginal and Torres Strait Islander communities are informed and receive timely responses about potential, existing and future engagement processes; and the right to be actively engaged in decision-making.
- Ensure engagement practices empower Aboriginal and Torres Strait Islander people to make informed decisions about all options available to them.
- Maintain respect for Aboriginal and Torres Strait Islander people, inclusive of the Traditional Owners with community privacy and confidentiality by all stakeholders involved in collecting and storing information.
- Provide appropriate timeframes for Engagement Representative Groups to take information back to their Family Groups for consideration, collaboration and decision making, and then to provide Council with a response.

### 3.2. OUTCOMES OF CULTURALLY RESPONSIVE ENGAGEMENT

Engaging with the Representative Engagement Groups (outlined in Section 4) using culturally responsive engagement methods will ensure that:

- Traditional Owners and Aboriginal and Torres Strait Islander communities are recognised as the primary guardians and interpreters of their cultures.
- Representation of Traditional Owners and Aboriginal and Torres Strait Islander communities reflects their cultural values and respects their customary laws.
- When writing about Traditional Owner, Aboriginal and Torres Strait Islander issues (or choosing images to accompany text), there is appropriate consideration on how the work affects the Aboriginal and Torres Strait Islander people, inclusive of the Traditional Owners who are subjects of the story.

- 
- Material published empowers Indigenous peoples and reflects their cultural identity, and does not depict or expose confidential, personal and/or sensitive information or reinforce negative stereotypes.
  - Permission is always sought from the person who owns the story, and any potential issues are discussed with them prior to publishing.
  - Privacy and confidentiality concerning Aboriginal and Torres Strait Islander peoples' personal affairs is respected.
  - Consultation is undertaken with Elders and/or other Aboriginal and Torres Strait Islander people in authority to identify any sensitive, sacred, or religious issues that might prevent use of the material. Some types of personal information may require special attention.
  - Processes are in place to ensure materials that are not approved for public release remain secure from public disclosure. Indigenous people have the right to keep secret their sacred and ritual knowledge in accordance with their customary laws. Secret and sacred material refers to information that is restricted under customary law and so is unsuitable for publication.
  - Relevant protections are in place for images and knowledge that may be gender-specific and may only be seen by initiated men and women. Gender-based works may require the publisher to follow special communication procedures which should be discussed with the community via the appropriate Representative Engagement Group prior to publication.
  - Aboriginal and Torres Strait Islander people are given proper credit or appropriate acknowledgement for their achievements, contributions, and roles in the development of media stories and/or use of cultural material.
  - Traditional Owner and Aboriginal and Torres Strait Islander perspectives are actively sought and encouraged, particularly with story-gathering and interviewing, as it is important to select Aboriginal and Torres Strait Islander people for comment on Indigenous issues rather than making assumptions or relying on self-appointed non-Indigenous spokespeople.
  - There are correct acknowledgements and attributions, including how people want to be described or identified — ie some may wish to be known by their family group or by their place of origin and/or occupation — as this will ensure accuracy for the purposes of establishing an interviewee's authority to speak and avoid stereotyping.

### 3.3. APPROACH TO CULTURALLY RESPONSIVE ENGAGEMENT

The following strategies can help you be prepared for culturally responsive engagement:

1. Know your stakeholders: get to know the people you are engaging with, check in with them and work to understand their perspectives.
2. Be aware of your own personal biases: unconscious bias can exist in many forms and can influence decisions or contribute to flawed thinking. Being aware of biases will not change them, but it may help make more informed decisions and value differences from various perspectives to avoid perpetuating inequality.
3. Transform your engagement materials: materials should be clear, meaningful, and available in multiple forms to reflect the diversity, culture and differing needs of stakeholders.
4. Respect: everyone has their own set of behaviours, beliefs and characteristics that make them unique and contribute to their self-identity. Valuing and respecting another person's culture reinforces and validates their culture.

There is one thing to always do, particularly if there is uncertainty about what to do or how to proceed, and that is:

**ASK FIRST!**

Council's Native Title and Cultural Heritage Officer and/or Indigenous Australian Community Development Officer can provide guidance around the principal of 'Ask First'. They may be able to provide the relevant information or provide direction to the most appropriate Representative Engagement Group for advice.

There are three key ways to engage with the Traditional Owners and the Aboriginal and Torres Strait Islander communities in Ipswich. These include:

1. **Scheduled regular engagement** through the Representative Engagement Groups for particular topics or activities as outlined in Table 10: Who and when to engage on specific topics or matters. Further advice on consulting through scheduled engagement activities is provided in Section 3.4 Scheduled engagement with the Representative Engagement Groups.
2. **Targeted engagement** for specific activities, events, projects, or programs, through the Representative Engagement Groups, using Council's engagement process. Further details of this are provided in Section 3.5 Engagement process for projects, activities, and events.
3. **Informal engagement:** from time to time Council Representatives (Mayor/Councillors) will receive enquiries directly from the Traditional Owner, Aboriginal and Torres Strait Islander communities, not dissimilar to any other direct enquiries received from members of the public. Further advice for informal engagement between Councillors and community is provided in Section 3.6 Engagement between Councillors and Community.

Making assumptions and taking action without consideration of the needs and interests and others will lead to poor outcomes, particularly for relationships between Representative Engagement Groups and Council. Every engagement activity will be different, but the following information is to be considered in the early planning and revisited regularly, to ensure engagement is culturally responsive. It is not a comprehensive how-to guide, but gives direction to how engagement should be considered and delivered to achieve the best outcomes.

### 3.4. SCHEDULED ENGAGEMENT WITH THE REPRESENTATIVE ENGAGEMENT GROUPS

The processes for the regular scheduled engagement with the Representative Engagement Groups will be established in each Representative Engagement Group's Terms of Reference (ToR) upon formation of each Representative Engagement Group. When the Representative Engagement Groups are developing the ToR, the Council Officers should be aware of the following.

- Cultural protocols
- Appropriate timeframes
- Relationships and communication
- Dealing with disputes
- Closing the loop

#### 3.4.1. Understanding and establishing cultural protocols

Cultural protocols are ethical principles which are an important part of all cultures and provide guidance on how to treat and work with people in a respectful and useful way.

Since European arrival, Aboriginal and Torres Strait Islander people have been subject to extreme discrimination, and their interests, rights and concerns have often been dismissed or ignored. Acknowledgement and implementation of cultural protocols demonstrates understanding, respect and representation of Aboriginal and Torres Strait Islander peoples and their views and rights.

The best approach is to seek advice on protocols directly with each Representative Engagement Groups and formalise these when establishing the Terms of Reference for each Group. This will show appropriate respect and set the foundation for building a good relationship.

Cultural protocols may cover the following:

- establish any issues that cannot be discussed in an open meeting of all stakeholders
- establish if there are any requirements in relation to the disclosure of sensitive information or particular traditional customs
- ensure that sensitive information disclosed in the course of engagement is protected from unnecessary further disclosure
- do not assume that one person speaks for all
- be mindful that it may not be appropriate for engagement to occur during Sorry Business
- ensure both men and women with rights and interests are identified because men and women may be responsible for different places and values
- determine whether separate reports should be produced for male and female Traditional Owners and another that is open access (has restricted information removed)
- apply the precautionary approach when there are differing opinions among people about the importance of a place; do not allow use of a place that is incompatible with one group's understanding of the heritage values of a place.

### 3.4.2. Appropriate timeframes

Understanding of time is subjective, and not everyone sees time in the same way. Recognising that there are other perspectives allows us to see that our view is not necessarily superior to others and enables us to reduce the conflict associated with these differences. In the context of culturally responsive engagement with the Representative Engagement Groups, it is important to acknowledge and incorporate the following considerations:

- allow time for the Representative Engagement Groups to decide whether they wish to be engaged on a particular topic or issue, and the level of participation which they prefer, such as levels identified by IAP2's Public Participation Spectrum:
  - inform
  - consult
  - involve
  - collaborate
  - empower
- allow sufficient time for the Representative Engagement Groups' members to take the information back to their families for consultation between meetings (ie representative engagement groups meet bi-monthly, members are to take the information back to their family groups for discussion and then return with outcomes – this process can take a few months, depending on the type of decision required and complexity of project)
- provide appropriate timeframes for consultation, as:
  - decision making can involve many people
  - Representative Engagement Groups may need time to reach a consensus on appropriate advice or input
  - people have different needs and commitments which may impact their availability and the support they may need to participate in engagement (for example, Aboriginal and Torres Strait Islander people with disability may need additional time and support in engagement, particularly if their support workers are not Aboriginal and Torres Strait Islander people themselves)
- understand that the Traditional Owners and the Aboriginal and Torres Strait Islander communities often have a broad range of issues and cultural responsibilities that they need to address, and Council's project or activity may not be an immediate priority

- allow the group members to set the pace of meetings.

To provide guidance on the points above and to ensure adequate and appropriate timeframes are developed into a project schedule, Council's Project Officer should notify the Native Title and Cultural Heritage Officer, the Indigenous Australian Community Development Officer and the Community Engagement Team as soon as a project is received (ie in the early planning a development phase of a project).

### 3.4.3. Relationships and communication

Establishing a good relationship through mutual respect, understanding, clear communication, transparency and provision of feedback is crucial to meaningful engagement for positive outcomes. From the outset:

- provide clarity on the purpose of the engagement
- mutually agree the manner, timing and level of consultation and involvement
- provide regular clear communication (including feedback post scheduled meetings)
- genuinely seek input and expertise from the groups
- agree on processes for consent from groups to display any information gathered, including publishing on the Internet, to avoid any culturally inappropriate disclosure
- outline any prior discussions and agreements with third parties (eg State agencies) and other stakeholders (Indigenous and non-Indigenous) that are being consulted
- understand and accept that people may not articulate the reasons for opposing a project or activity
- involve groups in developing Terms of Reference for any relevant consultancies, include groups in selection processes for consultants, and seek their agreement to the appointment of specialists employed
- look for opportunities for support to train and equip people to take on leadership roles and take part in decision making; for example, this could involve providing background training in the topic being discussed
- using the hand to point can sometimes be seen to be disrespectful
- some people may not make eye contact due to previous strict rules in culture; not making eye contact may be used to show respect
- non-verbal introductions, eg nod of the head may be the first contact until more familiar.

### 3.4.4. Dealing with disputes

Disputes may arise over time, and may involve disputes between groups, and/or disputes between Indigenous stakeholders, other stakeholders, and Council. It is important to realise that disputes between groups can be longstanding and may influence engagement processes and activities.

- Disputes between Indigenous groups:
  - Council will not become involved in disputes between groups
  - allow time for the dispute to be resolved
  - do not try and impose unrealistic timeframes for resolving community disputes
- Disputes between Indigenous groups, other stakeholders, and Council:
  - at the commencement of consultation, reach agreement on processes for mediating and resolving disputes
  - identify and consider using culturally appropriate forms of dispute resolution (for example, meeting on Country)
  - identify and agree formal and informal dispute resolution processes
  - encourage everyone to use informal processes
  - do not try and impose unrealistic timeframes for resolving disputes.





**3.4.5. Closing the loop**

In addition to seeking and using feedback and input from the Representative Engagement Groups, always provide a copy of the feedback to the groups, any analyses undertaken (eg to identify trends in responses), and demonstrate how it was taken into account in decision making by Council.

Also provide groups with the opportunity to assess and provide feedback on whether the engagements have been fair, transparent and open, and celebrate the achievements together!

**3.5. ENGAGEMENT PROCESS FOR PROJECTS, ACTIVITIES, AND EVENTS**

This section outlines the process for Council Officers to undertake community engagement with Ipswich’s Aboriginal and Torres Strait Islander community for projects, activities, and events. It builds upon Council’s Community Engagement Framework and five-step engagement process - Understand, Plan, Deliver, Report and Evaluate.



Figure 5: Council’s community engagement process

Table 7: Culturally Responsive Engagement process

	<p><b>Stage 1 Understand</b></p>
<p><b>ICC’s Existing Community Engagement Process</b></p>	<ul style="list-style-type: none"> <li>• Understand the project from Council’s perspective</li> <li>• Explore the community’s perspective</li> <li>• Decide if it is appropriate to proceed with community engagement</li> <li>• Define engagement purpose and objectives</li> <li>• Identify the potential risks involved and the resources available to engage.</li> </ul>
<p><b>Supplement for Culturally Responsive Engagement</b></p>	<ul style="list-style-type: none"> <li>• Community Engagement Team, Native Title and Cultural Heritage Officer and Indigenous Australian Community Development Officer to be notified and included when Project Officer receives project work to ensure sufficient engagement time is developed into the entire project schedule.</li> <li>• Project schedule will incorporate enough time for the representative engagement groups to speak to their family groups, taking into consideration the representative</li> </ul>



### Stage 1 Understand

engagement groups meet on a bi-monthly basis, this process could take a minimum of 2 - 4 months – noting timeframes may need to be adjusted throughout the project

- Identify responsible Council Officer for Representative Engagement Group (ie Native Title and Cultural Heritage Officer or Indigenous Australian Community Development Officer – refer to table 4)
- Native Title and Cultural Heritage Officer and the Indigenous Australian Community Development Officer will inform which Representative Engagement Groups is relevant for the project and seek confirmation whether the identified Representative Engagement Group is interested in being involved and their preferred level of involvement (ie. keep informed or more active involvement)
- Ensure that all Representative Engagement Group members receive the same information and that it is sufficient and appropriate for deciding their involvement
- Ensure communications are clear and provide sufficient information for the Representative Engagement Groups to understand the project, the purpose of the engagement and their potential role
- Allow time for Representative Engagement Groups to discuss and decide whether they wish to become involved in the activity or project, including sufficient time for the Representative Engagement Groups’ members to take the information back to their families for consultation
- Seek advice from the relevant Representative Engagement Groups on things to be mindful of before commencing engagement
- Do not assume that one person speaks for all
- Identify the resources required to maintain community involvement (for example arranging travel to venue, meals, engagement material and advertising)
- Native Title and Cultural Heritage Officer and/or Indigenous Australian Community Development Officer will advise whether there is a need to engage a facilitator with cultural awareness training and experience to guide the consultation process for complex projects / programs / events.


### Stage 2 Plan

<b>ICC's Existing Community Engagement Process</b>	<ul style="list-style-type: none"> <li>• Analyse stakeholders and decide who you should include in the process</li> <li>• Develop engagement questions</li> <li>• Choose and plan your engagement activities</li> <li>• Develop a clear engagement message and communications/media plan</li> </ul>
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	<p><b>Stage 2 Plan</b></p>
<p><b>Supplement for Culturally Responsive Engagement</b></p>	<ul style="list-style-type: none"> <li>• Establish reporting and evaluation methods.</li> </ul>
	<ul style="list-style-type: none"> <li>• Community Engagement Officer and Project Officer, in consultation with Native Title and Cultural Heritage Officer and/or Indigenous Community Development Officer, carry out relevant work to set up engagement delivery</li> <li>• Community Engagement Officer and Project Officer may be required to attend Representative Engagement Meetings to discuss the proposal, being mindful to provide information in a suitable language or format, and to obtain peoples' views after a sufficient time period for consideration has passed (ie in between the bi-monthly representative engagement meetings).</li> <li>• Seek advice from the Representative Engagement Groups on the appropriate protocols and things to be mindful of</li> <li>• Formalise any protocols and agreements</li> <li>• Establish any issues that cannot be discussed in an open meeting of all stakeholders</li> <li>• Establish if there are any requirements in relation to the disclosure of sensitive information or particular traditional customs</li> <li>• Seek direction from Native Title and Cultural Heritage Officer to ensure both men and women with rights and interests in the project / program / event are identified because men and women may be responsible for different places and values</li> <li>• Seek guidance from Native Title and Cultural Heritage Officer on protocols around taking Representative Engagement Members to project locations as certain areas and cultural sites are only for men or women, which must be respected</li> <li>• Seek guidance from Native Title and Cultural Heritage Officer as to whether separate reports should be produced for male and female Traditional Owners and another that is open access (has restricted information removed)</li> <li>• Agree on processes for consent from Representative Engagement Groups to display any information gathered, including publishing on the Internet, to avoid any culturally inappropriate disclosure</li> <li>• Engagement may require flexibility – some consultation processes may need to include sessions outside normal business hours, it may not be appropriate for engagement to occur during Sorry Business etc</li> <li>• Provide appropriate timeframes for consultation, as decision making can involve many people and Representative Engagement Groups may need time to reach a consensus on appropriate advice or input</li> <li>• It may be appropriate for consultation to occur in smaller groups rather than large meetings and to require multiple meetings</li> <li>• Depending on the community's and project's needs, a range of different engagement methods may be appropriate, for example interviews, meetings, drop-in sessions, workshops, conversation circles (Yarning) and/or written methods (online through Shape Your Ipswich or paper based)</li> <li>• Provide multiple ways in which people can participate, to increase the cross-section of those providing feedback and input; not all people are comfortable speaking in</li> </ul>






**Stage 2 Plan**


meetings and some people need time to process information before being able to respond

- Budget - Identify the resources required to maintain community involvement (for example arranging travel to meetings, meals, consultant, advertising)
- Plan for liaising and consulting with relevant Representative Engagement Groups throughout the ongoing development of projects / programs / events, not just at the beginning or end
- Establish agreed check points during the development of the project / program / event, to seek input and/or consensus
- Reach agreement on processes for mediating and resolving disputes between Representative Engagement Groups and other stakeholders / Council, including formal and informal dispute resolution processes



**Stage 3 Deliver**


<b>ICC's Existing Community Engagement Process</b>	<ul style="list-style-type: none"> <li>• Implement the engagement plan by taking a transparent, respectful, and authentic approach.</li> </ul>
<b>Supplement for Culturally Responsive Engagement</b>	<ul style="list-style-type: none"> <li>• Provide clarity on the purpose of the engagement activity from the outset</li> <li>• Provide regular clear communication</li> <li>• Genuinely seek input and expertise from the Representative Engagement Groups</li> <li>• Provide people with any relevant documentation, including maps of the area being discussed, in advance of meetings where possible, to enable participants to be aware of the topics, information and issues being discussed</li> <li>• Provide meeting agendas in advance, including a list of invitees and their affiliations (plus meeting chair and minute taker), topics for discussion, timings for the meeting, agenda papers, copies of presentation slides, any forms being used to seek input or feedback, a participant evaluation form, and copies of any protocols or agreements which have been already established</li> <li>• Ensure that all members from the Representative Engagement Groups receive the same information and that it is sufficient and appropriate for meaningful engagement</li> <li>• Ensure that sensitive information disclosed in the course of engagement is protected from unnecessary further disclosure</li> <li>• At meetings, ensure the role and authority of each Council representative is explained</li> </ul>




### Stage 3 Deliver

- The first speaker at a forum should recognise cultural or historical sites of significance when an organisational event is held on or near such a site; Elders should be consulted for advice on how best to make such an acknowledgement
- When addressing the group, ask the group how they would like to sit
- Always begin by thanking the group for allowing you to speak
- Allow the group members to set the pace of the meeting
- Apply the precautionary approach when there are differing opinions among people about the importance of a place; do not allow use of a place that is incompatible with one group's understanding of the heritage values of a place
- Outline any prior discussions and agreements with third parties (eg State agencies) and other stakeholders (Indigenous and non-Indigenous) that are being consulted
- Understand and accept that people may not articulate the reasons for opposing a project or activity
- Do not assume that one person speaks for all
- It is important to realise that disputes between groups can be longstanding and may influence the consultation process
- Disputes between Indigenous groups:
  - Council will not become involved in disputes between groups
  - allow time for the dispute to be resolved
  - do not try and impose unrealistic timeframes for resolving community disputes
- Disputes between Indigenous groups, other stakeholders and Council:
  - implement agreed processes for mediating and resolving disputes
  - identify and consider using culturally appropriate forms of dispute resolution (for example, meeting on Country)
  - encourage everyone to use informal processes
  - do not try and impose unrealistic timeframes for resolving disputes.
- Important not to segregate members of the Representative Engagement Group by speaking to them privately, as this could be misinterpreted and have negative connotations to the engagement process. Always address all Members in a group.



 <p><b>Stage 4 Report</b></p>	
<b>ICC's Existing Community Engagement process</b>	<ul style="list-style-type: none"> <li>Review all the data collected during the engagement process and document the findings</li> <li>Provide feedback on the engagement process and findings to decision-makers and participants.</li> </ul>
<b>Supplement for Culturally Responsive Engagement</b>	<ul style="list-style-type: none"> <li>Provide a copy of the feedback to all stakeholders (ie Council, Representative Engagement Group and any persons who participated and registered at workshops or on the Shape Your Ipswich community engagement page).</li> <li>Provide a copy of the feedback received on the Shape Your Ipswich community engagement page for participants to review (ie engagement report, statistics)</li> <li>Demonstrate how feedback was incorporated into the project / program / event or taken into account in decision making by Council</li> </ul>

 <p><b>Stage 5 Evaluate</b></p>	
<b>ICC's Existing Community Engagement process</b>	<ul style="list-style-type: none"> <li>Reflect on the engagement process and outcomes to learn and improve.</li> </ul>
<b>Supplement for Culturally Responsive Engagement</b>	<ul style="list-style-type: none"> <li>Provide Representative Engagement Groups with the opportunity to assess and provide feedback on whether the engagements have been fair, transparent and open</li> <li>Where projects / programs / events include future monitoring, evaluation, recommendations, and reporting, ensure the outputs of these are provided to the Representative Engagement Groups</li> <li>Celebrate the achievements together!</li> </ul>



### 3.6. ENGAGEMENT BETWEEN COUNCILLORS AND COMMUNITY

Free and open access to Councillors, and Council itself, is vital to efficient and effective local government.

Contact with Councillors is undertaken by many people in the community in relation to a broad range of matters.

All community members are welcome to yarn with our Mayor and Councillors on topics or issues relevant to Council's operations and within Council's jurisdiction.

When yarning with members of the community, councillors:

- Must make clear that they can provide general information but cannot give definitive advice about any likely decision
- Should suggest that the community member consider seeking independent professional advice where appropriate
- If applicable, must encourage community members to utilise established processes
- Must not in any way represent the Council's possible attitude to any potential decisions.

It is expected that contact which relates to projects, decisions, development, and other matters which have the potential to affect the broader community, is carried out ethically and transparently. In this instance, there are a number of mechanisms for engagement:

- For matters identified in Table 10: Who and when to engage on specific topics or matters, refer the matter to the next meeting of the relevant Representative Engagement Group.
- For matters outside the scope of Table 10: Who and when to engage on specific topics or matters:
  - Utilise existing customer service channels of Council or via administrative support resources.
  - Make a petition or deputation to Council in accordance with relevant procedures.





#### 4.1. BACKGROUND: INDIGENOUS ACCORD

The Indigenous Accord 2020-2025 (the Accord) is Ipswich City Council’s strategic framework for reconciliation and community governance with Traditional Owners and the Aboriginal and Torres Strait Islander communities. It contains targeted and specific actions and sets the agenda for cooperation, collaboration, engagement and partnership between Ipswich City Council, the Traditional Owners and the Aboriginal and Torres Strait Islander communities.

[https://www.ipswich.qld.gov.au/\\_data/assets/pdf\\_file/0011/132023/ICC-Indigenous-Accord\\_2020\\_Web.pdf](https://www.ipswich.qld.gov.au/_data/assets/pdf_file/0011/132023/ICC-Indigenous-Accord_2020_Web.pdf)

The Accord is structured into seven themes identified by the Ipswich City Council Indigenous Accord Working Group and endorsed by Council:

1. Cultural Recognition, Respect and Community Engagement
2. Traditional Owners
3. Employment, Education and Skills Development
4. Business Development
5. Housing
6. Health and Wellbeing
7. Community Safety

Each theme begins with a preamble statement and then details the outcomes, actions, timeframes, and responsibilities under each theme.

The outcomes and actions within the Accord include provisions for engagement with a range of different demographics, including establishment of five Representative Engagement Groups. These five Groups as identified in the Accord are detailed in SECTION 4.

This Engagement Guide supports the finalisation and/or further progression of the Representative Engagement Groups (as listed in SECTION 4) and sets out the process and governance around the meaningful and culturally responsive engagement between Council and these Representative Engagement Groups.

*Table 8: Representative engagement groups identified in the Accord*

Representative Engagement Group	Accord Reference	Status
<b>1. Indigenous Accord Working Group</b> Members: as per the Accord Terms of Reference	Outcome 1.10 Action 1.10.1	Formed
<b>2. Native Title and Cultural Heritage Advisory Group</b> Members: 1. Pre-Native Title Determination: Native Title Party (Applicants) to Registered Native Title Claim covering Ipswich LGA 2. Post-Native Title Determination: Prescribed Body Corporate (PBC)	Outcome 2.2 Action 2.2.1	Not formed



Representative Engagement Group	Accord Reference	Status
<p><b>3. Traditional Owner Representative Steering Committee</b></p> <p>Proposed Members:</p> <p>Those persons who are descendants of the Apical Ancestors listed on the Form 1 of a registered Native Title Claim over the Ipswich Local Government Area. and any registered Indigenous Respondents to the registered Native Title Claim.</p>	<p>Outcome 1.3</p> <p>Action 1.3.2</p> <p>Outcome 2.1</p> <p>Action 2.1.1</p> <p>Outcome 2.4</p> <p>Action 2.4.1 / 2.4.2</p> <p>Outcome 2.5</p> <p>Action 2.5.1</p> <p>Outcome 2.6</p> <p>Action 2.6.1</p>	Not formed
<p><b>4. Indigenous Elders Group</b></p> <p>Proposed Members:</p> <p>Respected Aboriginal and Torres Strait Elders in the community that have connections to Ipswich.</p> <ol style="list-style-type: none"> <li>1. Work in the Community</li> <li>2. Born in Ipswich and continued connections</li> <li>3. Historical Connections (eg Deebing Creek Mission and/or Purga Mission).</li> </ol>	<p>Outcome 1.3</p> <p>Action 1.3.1</p> <p>Outcome 1.5</p> <p>Action 1.5.2</p> <p>Outcome 1.7</p> <p>Action 1.7.2</p>	Not formed
<p><b>5. Aboriginal and Torres Strait Islander Employee Working Group</b></p> <p>Members: Aboriginal and Torres Strait Islander employees of Council</p>	<p>Outcome 3.2</p> <p>Action 3.2.3</p>	Formed

Table 9: Additional demographics identified in the Accord

Demographic	Accord Reference	Approach to engagement
<b>Indigenous Young People</b>	Outcome 1.5 Action 1.5.5	Through the Ipswich Youth Advisory Council
<b>Aboriginal and Torres Strait Islander community organisations</b>	Outcome 1.8 Action 1.8.1  Outcome 6.1 Action 6.1.1	<p>Through the existing Murri Interagency Group, with scheduled forums specifically for:</p> <ul style="list-style-type: none"> <li>• Collaboration between organisations</li> <li>• Engagement with elected representatives</li> </ul>

**4.2. REPRESENTATIVE ENGAGEMENT GROUPS**

**4.2.1. Our Aboriginal and Torres Strait Islander Communities**

The Accord includes provisions that cover the different demographics within the Traditional Owner, Aboriginal and Torres Strait Islander Communities, including the establishment of endorsed Representative Engagement Groups, each with their own unique role and responsibilities. The diagram below illustrates whether a Representative Engagement Group has a Policy and Strategic or Legislative responsibility. It also illustrates where Council and each of the Representative Engagement Groups roles are positioned.

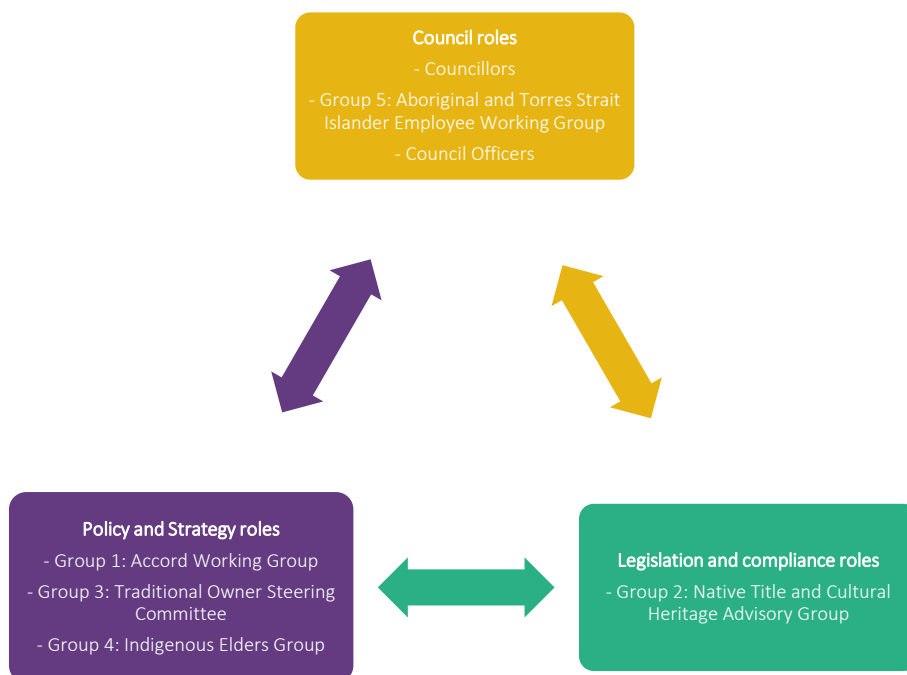


Figure 6: Relationships, roles and responsibilities

Further information on Council’s responsibilities is provided in SECTION 2.

The following sections describe the Representative Engagement Groups, their membership and their roles and responsibilities in engagement with Council.

**4.2.2. Group 1: Indigenous Accord Working Group**

Group 1: Indigenous Accord Working Group	
<b>Accord References</b>	<p><b>Outcome 1.10:</b> The Ipswich City Council Indigenous Accord Working Group continues to collaborate and work with Council throughout the implementation of the 2020–2025 Accord.</p> <p><b>Action 1.10.1:</b> The Ipswich City Council Indigenous Accord Working Group continues to regularly meet and collaborate on the delivery and implementation of outcomes and actions expressed in this Accord and a Terms of Reference document is co-designed and implemented to guide meeting practices.</p>
<b>Overview</b>	Ipswich City Council called for nominations from Aboriginal and Torres Strait Islander peoples, non-Indigenous Australians, community organisations representatives and Traditional Owners to be part of an Advisory Working Group to review the 2015–2018 Accord with the intent of



Group 1: Indigenous Accord Working Group	
	<p>developing an Accord that will be an active and shared working document from 2020–2025 financial years.</p> <p>Council received thirteen applications to undertake a review of the 2015–2018 Accord. Applications were assessed on the basis of ability to represent and advocate for Aboriginal and Torres Strait Islander peoples and communities as well as demonstration of leadership in the Indigenous communities of Ipswich including, cultural leadership, leadership in employment and leadership in education, health and business.</p> <p>The Ipswich City Council Indigenous Accord Working Group, convened by Ipswich City Council’s Community Development Team within the Community, Cultural and Economic Development Department, met regularly to review the 2015–2018 Accord and co-design the 2020–2025 Accord.</p> <p>The Group operated in accordance with the ‘Aboriginal and Torres Strait Islander Peoples Accord Advisory Group Terms of Reference (2015 - 2018)’. Information in the sub-sections below has been drawn from these Terms of Reference, which are provided in Appendix A.</p>
<b>Members</b>	<p><b>Community:</b> thirteen (13) community members</p> <p><b>Council:</b> four (4) Council representatives</p> <p>Biographical information about the members of the Ipswich City Council Indigenous Accord Working Group is contained in Appendix 1 of the Accord.</p>
<b>Objectives and Scope</b>	<p>Council established the Ipswich City Council Indigenous Australian Accord Advisory Working Group to:</p> <ul style="list-style-type: none"> <li>• provide input to Council on matters relating to the Aboriginal and Torres Strait Islander community</li> <li>• provide a mechanism for members of the Aboriginal and Torres Strait Islander community to communicate and raise issues and concerns with Council</li> <li>• advocate for change to improve the social and economic outcomes for Aboriginal and Torres Strait Islander peoples.</li> </ul> <p>The Group had a range of functions and broad objectives including:</p> <ul style="list-style-type: none"> <li>• to undertake a review of the current Accord;</li> <li>• development of positive links and networks between Council and the Aboriginal and Torres Strait Islander community;</li> <li>• provide a sounding board for Council on issues of importance to the Aboriginal and Torres Strait Islander community;</li> <li>• provide advice to Council on policy decisions which directly or indirectly impact on the Aboriginal and Torres Strait Islander community;</li> <li>• develop or review existing Council policies in particular those aimed to address Aboriginal and Torres Strait Islander development;</li> <li>• assist Council in developing and maintaining a clear picture of the needs of the Aboriginal and Torres Strait Islander community;</li> <li>• align outcomes to community data based on both census and anecdotal community knowledge; and</li> <li>• promote and enhance the profile of the Aboriginal and Torres Strait Islander community.</li> </ul>
<b>Roles and responsibilities</b>	<ul style="list-style-type: none"> <li>✓ Policy and Strategy</li> <li>✗ Legislation and Compliance</li> <li>✓ Council (Mayor, Councillors, Officers)</li> </ul>



Group 1: Indigenous Accord Working Group	
<b>Exclusions</b>	Exclusions were not specifically defined, but infer it would be anything outside the 'Aboriginal and Torres Strait Islander Peoples Accord Advisory Group Terms of Reference (2015 - 2018)'.
<b>Communication</b>	Notice of meetings, reports, agendas and minutes were provided in writing by Council.
<b>Engagement</b>	The Group met bi-monthly, on a day and time determined by the Group at its first meeting of each calendar year, and otherwise on an as needs basis as agreed to by the Group, to consider reports and business.

**4.2.3. Group 2: Native Title and Cultural Heritage Advisory Group**

Group 2: Native Title and Cultural Heritage Advisory Group	
<b>Accord References</b>	<p><b>Outcome 2.2:</b> Council has an ongoing, productive and meaningful working relationship with the registered Native Title Party.</p> <p><b>Action 2.2.1:</b> That Council work with the Native Title Party to ensure Native Title and cultural heritage is protected.</p>
<b>Overview – Native Title and Native Title (future acts)</b>	<p><b>Native Title</b></p> <p><b>Native title</b> is the recognition under Australian common law of pre-existing Aboriginal and Torres Strait Islander peoples' rights and interests in land and waters, according to Traditional laws and customs.</p> <p>Native Title is administered by the <i>Native Title Act 1993</i>. The <i>Native Title Act 1993</i> creates an Australia-wide native title scheme, the objectives of which include:</p> <ul style="list-style-type: none"> <li>• providing for the recognition and protection of Native Title;</li> <li>• establishing a mechanism for determining claims to Native Title; and</li> <li>• establishing ways in which future dealings affecting Native Title (<i>future acts</i>) may proceed.</li> </ul> <p>Under the <i>Native Title Act 1993</i>, Native Title Claimants can make an application to the Federal Court of Australia to have their native title rights and interests recognised by Australian law.</p> <p><b>Native Title Party</b></p> <p>The Native Title Party for an area is defined as:</p> <ul style="list-style-type: none"> <li>• Native Title holders – that is where native title has been recognised by the Federal Court of Australia.</li> <li>• Registered Native Title Claimants – Native Title claims currently before the Federal Court of Australia.</li> <li>• Previously registered native title claimants (the 'last claim standing') – native title claims that have been removed from the Register of Native Title Claims administered by the National Native Title Tribunal (NNTT). This is applicable where there is no other registered native title claimant for the area, and there is not, and never has been, a native title holder for the area. The native title party maintains this status within the external boundaries of the claim even if native title has been extinguished.</li> </ul> <p><b>Applicant</b></p> <p>The applicant is the person who is, or the persons who are, authorised by all the people in the native title claim group to make the native title application.</p> <p>The Act provides that the applicant is a negotiation party and must negotiate with a view to reaching an agreement to the doing of the act that affects native title. If the negotiating parties reach an agreement, it has the effect of a contract, and is binding on any other person included in the native title claim group.</p>



**Group 2: Native Title and Cultural Heritage Advisory Group**

The *Native Title Act* does not contain any explicit requirement for the approval of the claim group. However, the practice of the National Native Title Tribunal (NNTT) suggests that some level of claim group consent is required.

**Native Title (future acts)**

A Native Title (future act) is a proposal to deal with land in a way that affects native title rights and interests. Future acts can include the making, amendment or repeal of legislation, and the grant or renewal of licences and permits.

The Native Title Act 1993 sets out procedures that governments must follow before proceeding with the future act. These vary, depending on the nature of the proposed act.

Council has endorsed Native Title (*future act*) procedures that ensure any/all acts affecting native title are done validly. In doing so, acknowledging the Applicants 'right to negotiate' where the right to negotiate applies.

**Overview –  
Cultural  
Heritage**

**Cultural Heritage**

Cultural Heritage is controlled by both Commonwealth and Queensland legislation.

Cultural heritage should not be confused with Native Title (*future acts*). Cultural heritage can exist on an area regardless of the nature of its land tenure.

The Aboriginal Cultural Heritage Act 2003 stipulates that when cultural heritage may be impacted during construction processes, a program of mitigation and protection of surface and subsurface cultural heritage is to be undertaken through negotiation between the parties. This assists with meeting the requirements of the Duty of Care under the Aboriginal Cultural Heritage Act 2003.

Duty of care is the guiding principle in the administration of the Aboriginal Cultural Heritage Act 2003. Section 23 (1) states that a person who carries out an activity must take all reasonable and practicable measures to ensure the activity does not have Aboriginal cultural heritage.

Aboriginal **cultural heritage** is defined under Section 8 as anything that is:

- a significant Aboriginal area, or
- a significant Aboriginal object, or
- evidence of archaeological or historic significance, of Aboriginal occupation of an area.

Section 9 defines a **significant Aboriginal area** as “an area of particular significance to Aboriginal people” because of either or both of the following:

- Aboriginal tradition,
- The history, including contemporary history, of any Aboriginal party for the area

The Act recognises a range of features that have cultural heritage significance, such as ceremonial places, scarred or carved trees, burials, rock art, fish traps and weirs, occupation sites (including discarded stone tools, hearths, shell middens, etc), quarries, ochre sources and artefact scatters, grinding grooves, contact sites and wells. In addition, there are cultural landscape features that may involve significance including rock outcrops, caves, foreshores and dunes, sand hills, wetlands, waterholes and springs, some vegetation types, and hills and mounds

The Aboriginal Cultural Heritage Act 2003:

- provide blanket protection of areas and objects of traditional, customary, and archaeological significance
- recognise the key role of Traditional Owners in cultural heritage matters
- establish practical and flexible processes for dealing with cultural heritage in a timely manner.



**Group 2: Native Title and Cultural Heritage Advisory Group**

Essentially, the Aboriginal Cultural Heritage Act 2003 requires consultation as the foundation of Aboriginal Cultural heritage management.

The Aboriginal Cultural Heritage Act 2003 identifies the ‘Aboriginal Party’ as the representative Aboriginal group for an area, who should be involved in the assessment and management of cultural heritage. Where applicable, this is achieved by recognising native title claims registered in the Federal Court of Australia in accordance with the *Native Title Act 1993*.

**Members**

**Community:** Applicants to registered Native Title Claim covering Ipswich

At the time of writing, the currently registered native title claim (Yuggera Ugarapul People – YUP) that covers the Ipswich City Council Local Government Area (LGA) is yet to be determined. Details about native title applications inevitably change over time as claims progress through the courts and new applications are made. Therefore, the individual membership of this Representative Engagement Group may, as a result, be subject to change. However, the membership for the Native Title and Cultural Heritage Advisory Group will always comprise of the listed Applicants to a registered native title claim over Ipswich LGA. The current list of Applicants is listed in Appendix B.

In the event a Native Title application is successful, reaching either Consent Determination with the State or a Court Determination for recognised Native Title, the membership for the Native Title and Cultural Heritage Advisory Group would be the persons listed as directors to the Native Title Claim Groups Prescribed Body Corporate (the PBC).

Native Title Status	Native Title and Cultural Heritage Advisory Group Members
Native title has been recognised by the Federal Court of Australia	Registered Native Title Prescribed Bodies Corporate (PBC established by the native title holders)
Native title claim currently before the Federal Court of Australia	Registered native title claimants (Applicants/Native Title Party)
Native title claim has been removed from the Register of Native Title Claims administered by the National Native Title Tribunal (NNTT)	Previously registered native title claimants (the ‘last claim standing’)

**Council:** Council membership may include:

- Councillors from the Environment and Sustainability Committee
- Council Executives from the Executive Leadership Team
- Council Officers from the Environment and Sustainability Department

Invited guests may also attend for the purpose of project information sharing and engage as appropriate, for example Council Project Officers.

**Objectives**

The objectives of the Representative Engagement Group are to:

- Native Title (Future Acts):
  - Some proposed projects (activities) by Council may be identified as affecting Native Title (future acts) in the early designing and planning phase. This Representative Engagement Group will assist with workload planning for those projects identified in advance that will trigger Native Title (future acts) compliance.
  - Assist the Native Title Party with managing and protecting native title on behalf of native title holders, claimants, or previously registered claimants (as per the current status of the determination) in accordance with the Australian *Native Title Act 1993*.



Group 2: Native Title and Cultural Heritage Advisory Group	
	<ul style="list-style-type: none"> <li>• Cultural Heritage:                             <ul style="list-style-type: none"> <li>○ Manage and protect cultural heritage in accordance with the Queensland <i>Aboriginal Cultural Heritage Act 2003</i>.</li> </ul> </li> </ul>
<b>Scope</b>	<p>The scope of the Representative Engagement Group’s function:</p> <ul style="list-style-type: none"> <li>• A forum to assist forward planning and time management for Council projects that have been identified as triggering Council’s Native title (<i>future acts</i>) Compliance processes</li> <li>• A forum to assist forward planning and time management for Council projects that have been identified as triggering Council’s Cultural Heritage Clearance processes</li> <li>• A forum for information sharing, reporting and transparency</li> </ul> <p>This Representative Engagement Group will not replace the legislative responsibilities and/or procedures for Native Title (<i>future acts</i>) Compliance and Cultural Heritage Clearance processes (ie Formal Notifications, CHMPs or ILUAs etc).</p>
<b>Roles and responsibilities</b>	<ul style="list-style-type: none"> <li>✗ Policy and Strategy</li> <li>✓ Legislation and Compliance</li> <li>✓ Council (Mayor, Councillors, Officers)</li> </ul>
<b>Exclusions</b>	Exclusions include anything outside of communication and engagement on projects that potentially effect native title ( <i>future acts</i> ) and cultural heritage.
<b>Communication</b>	<p>To be determined during community consultation process.</p> <p><b>Comms for Representative Engagement Group – TBC</b></p> <p>Propose: email and/or written correspondence to all members via group email (ie agenda items and minutes).</p>
<b>Engagement</b>	<p>To be determined during community consultation process.</p> <p>Propose: bi-monthly (every two months) in 1 Nicholas Street Events space on level 1, pending availability.</p> <p><i>Example:</i></p> <p><b>Type:</b> Scheduled face to face meetings between the Representative Engagement Group members and Council representatives</p> <p><b>Location:</b> Level 1, 1 Nicholas Street, Ipswich (subject to availability)</p> <p><b>Room setup:</b> Yarning Circle in front of presentation screen</p> <p><b>Frequency:</b> Every two months (January, March, May, July, September, November each year)</p> <p><b>Date / time:</b> First Wednesday of the month, 9am – 12pm</p> <p><b>Catering:</b> Council to provide refreshments (drinks, food as appropriate to time of day)</p> <p><b>Call for agenda items:</b> Four weeks prior to each meeting</p> <p><b>Distribute agenda, meetings papers and copies of presentations:</b> Two weeks prior to each meeting</p> <p><b>Meeting minutes:</b> Issued no later than one week after each meeting</p> <p><b>Sitting Fee:</b> Members of the Native Title Party may request a sitting fee – amount to be determined</p>
<b>Termination</b>	<p>Post determination of a successful Native Title Claim, the directors of the Prescribed Bodies Corporate will replace the Native Title and Cultural Heritage Advisory Group Members.</p> <p>From <a href="https://aiatsis.gov.au/about-native-title">https://aiatsis.gov.au/about-native-title</a>:</p> <p><b>Prescribed Bodies Corporate (PBC)</b></p> <p>The <i>Native Title Act 1993</i> states that when a native title determination is made, native title holders must establish a corporation called a Prescribed Bodies Corporate (PBC) to manage</p>





**Group 2: Native Title and Cultural Heritage Advisory Group**

and protect their native title rights and interests. These corporations are called ‘prescribed bodies’ because they have certain prescribed obligations under the *Native Title Act*, including a requirement to incorporate under the *Corporations (Aboriginal and Torres Strait Islander Act) 2006*.

All PBCs must be registered with the National Native Title Tribunal (NNTT). When a PBC is officially registered, it becomes a Registered Native Title Bodies Corporate (RNTBC). This makes it clear to other people and organisations that it is a corporation that manages native title.

The main job of a PBC is to manage and protect native title on behalf of the native title holders. PBCs typically deal with a large number of matters, including:

- future acts (proposals for work that will affect native title)
- Indigenous land usage agreements (ILUAs - negotiations between governments, companies and the PBC about future developments on the land)
- exercising, negotiating, implementing and monitoring native title agreements
- consulting with native title holders
- consulting with and considering the views of relevant native title representative bodies (NTRB) and native title service providers (NTSP) for an area regarding native title decisions
- compensation
- bringing future native title application cases in the Federal Court.

**4.2.4. Group 3: Traditional Owner Representative Steering Committee**

**Group 3: Traditional Owner Representative Steering Committee**

**Accord  
References**

**Outcome 1.3:** The history of Aboriginal and Torres Strait Islander peoples in Ipswich is publicly documented.

**Action 1.3.2:** In partnership with Traditional Owners and the Purga Elders and Descendants Aboriginal Corporation, gather historical information of the Deebing Creek and Purga Mission sites and display this historical material on Council’s Picture Ipswich platform.

**Outcome 2.1:** Council has an ongoing, productive and meaningful working relationship with Traditional Owners via a representative steering committee.

**Action 2.1.1:** A governance and collaboration framework is implemented with Traditional Owners to support an ongoing working relationship and dialogue through the establishment of a Traditional Owner Representative Steering Committee.

**Outcome 2.4:** Elected representatives and Council staff undertake Cultural Awareness / Capability Training.

**Action 2.4.1:** Cultural Awareness / Capability Training is developed and implemented in partnership with the Traditional Owner Representative Steering Committee and provided to councillors and management staff once a term, and an additional online refresher course developed and implemented annually.

**Action 2.4.2:** Cultural Awareness / Capability Training is developed and implemented in partnership with the Traditional Owner Representative Steering Committee and provided to Council staff during their induction training program, and an additional online refresher course developed and implemented annually.



**Group 3: Traditional Owner Representative Steering Committee**

**Outcome 2.5:** Council implements policies and cultural protocols with guidance from the Traditional Owner Representative Steering Committee.

**Action 2.5.1:** Council and the Traditional Owner Representative Steering Committee collaboratively develops policies and cultural protocols including, but not limited to:

- Welcome to Country protocols
- A policy on signage, place naming
- Ongoing employment of a Native Title Cultural Heritage Officer (Identified Indigenous position)
- Employment of Aboriginal Rangers to Manage Country

**Outcome 2.6:** Council works collaboratively with the Traditional Owner Representative Steering Committee to develop a capacity building framework to assist Traditional Owners with their skill development.

**Action 2.6.1:** Council and the Traditional Owner Representative Steering Committee co-identifies, designs and implements capacity building initiatives on topics including, but not limited to: Leadership, Governance, Facilitation and Identity

**Overview**

Traditional Owners and Traditional Custodians are terms often used interchangeably to refer to the original Aboriginal inhabitants of a specified area, who have inherited the traditions and customs associated to that area and are imbued with the custodial responsibility of continuing those traditions and customs and well as the management of sites and the environment.

Traditional Owners are the descendants of the original Aboriginal inhabitants of the area and have ongoing spiritual and cultural ties to the land and waters where their apical ancestors lived. Ipswich City Council Local Government Area (Ipswich LGA) sits within the cultural landscape boundaries of the Yugara / Yagara Language Group.

Council respectfully acknowledges all persons who identify as being a part of the Yugara / Yagara Language Group and who asserts cultural and spiritual connection to the lands and waters within the Ipswich LGA. At this time of writing, there is currently a registered Native Title Claim with registered Indigenous Respondents attached to this Claim process. Aligning with the Human Rights Act 2019 and the UNDRIP 2007, Council is not in a position to pass judgement on the legitimacy of any one claim group over another in order to be culturally inclusive and ensure compliance with relevant legislative provisions, and is working in parallel to this process to afford a voice to Traditional Owners while the matter of the Claim remains in formal dispute.

Ipswich City Council acknowledges the Jagera, Yuggera and Ugarapul people are the descendants of the original Aboriginal inhabitants and are therefore the Traditional Custodians of the Ipswich Local Government area.

Ipswich City Council acknowledges and values the special cultural, spiritual and historical associations of the Jagera, Yuggera and Ugarapul people as the Traditional Custodian of Ipswich Local Government area.

Ipswich City Council acknowledges the Jagera, Yuggera and Ugarapul people continue to maintain their spiritual and cultural connections to the land and waterways, as well as maintaining the continuance of the stories of the ancestors within their homeland estate.

Irrespective of the outcome of the currently registered Native Title Claim, Ipswich City Council acknowledges that the Jagera, Yuggera and Ugarapul people have traditional laws and customs which are central to their cultural identity and of importance to the history and character of the local community.

Many issues and items in regard to consultation and input from Traditional Owners, especially in relation to land management and rights, would historically be dealt with as part of an ILUA.



<b>Group 3: Traditional Owner Representative Steering Committee</b>	
	<p>In this instance, and in the absence of an ILUA, a number of these specific matters have been covered in the adopted Ipswich City Council Indigenous Accord.</p> <p>As per Accord Action Item 2.1.1 – it is proposed that a governance and collaboration framework be implemented with Traditional Owners to support an ongoing working relationship and dialogue through the establishment of a Traditional Owner Representative Steering Committee.</p> <p>The formation of a Traditional Owner Representative Steering Committee is an action item of the Ipswich City Council Indigenous Accord 2020 – 2025 and a commitment endorsed by Ipswich City Council. It’s proposed this Representative Engagement Group would assist with meaningful and culturally responsive engagement between Council and the Traditional Owners during regular discussions and structured communications.</p>
<b>Members</b>	<p><b>Community:</b> As noted previously, details about native title applications will change over time as claims progress through the courts and new applications are made. Therefore, the individual membership of this Representative Engagement Group is subject to change, based on the status of the determination.</p> <p>Pre-court determination:</p> <ul style="list-style-type: none"> <li>• In the absence of a Native Title Court Determination, the Traditional Owner Representative Steering Committee will consist of two representatives (a male and a female representative) from: <ul style="list-style-type: none"> <li>○ Each descent line of the Apical Ancestors listed on the Form One of a registered Native Title Claim covering the Ipswich LGA.</li> <li>○ Each descent line of any Apical Ancestors listed as an Indigenous Respondent to a registered Native Title Claim, covering the Ipswich LGA.</li> </ul> </li> <li>• All members will be appointed through an Expression of Interest process and have a letter of recommendation from their respective Elders Committee.</li> </ul> <p>Post-court determination:</p> <ul style="list-style-type: none"> <li>• Once a Native Title court determination has been made over the Ipswich LGA, membership will consist of two representatives (a male and a female representative) from each line of apical ancestors stated in the claim group description.</li> <li>• Propose that within six months of the court determination, membership will be reviewed on the basis of the determination, and a new Expression of Interest process will be undertaken to appoint members.</li> </ul> <p><b>Council:</b> Council membership may include:</p> <ul style="list-style-type: none"> <li>• Councillors from the Environment and Sustainability Committee</li> <li>• Council Executives from the Executive Leadership Team</li> <li>• Council Officers from the Environment and Sustainability Department</li> </ul> <p>Invited guests may also attend and engage as appropriate, for example Council Project Officers.</p>
<b>Objectives</b>	<p>The objectives of the Traditional Owner Representative Steering Committee are:</p> <ul style="list-style-type: none"> <li>• To provide a deliberative forum for members to discuss issues of Traditional Owner community interest related to matters within the scope of the Traditional Owner Community Steering Committee</li> <li>• To draw on cultural knowledge and enhance the Traditional Owner community voice in decision making processes and outcomes related to matters within the scope of the Traditional Owner Community Steering Committee</li> </ul>



<b>Group 3: Traditional Owner Representative Steering Committee</b>	
	<ul style="list-style-type: none"> <li>To build the Traditional Owner community understanding of Council’s core business functions and specific projects or activities related to matters within the scope of the Traditional Owner Community Steering Committee</li> <li>To assist Council with having meaningful and culturally responsive engagement with the Traditional Owner community for Council related programs, events and policy development etc.</li> </ul>
<b>Scope</b>	<p>The scope of the Traditional Owner Community Representative Steering Committee is as follows:</p> <ul style="list-style-type: none"> <li>Operational matters, and platform for meaningful engagement when collating information for cultural interpretative signage</li> <li>Platform to forward requests received from community members, organisations and schools pertaining to Traditional Owners</li> <li>Shared platform to progress the Ipswich City Council Indigenous Accord 2020 – 2025 outcomes and action items</li> <li>Platform for Traditional Owners to table for discussion any concerns and/or aspirations</li> <li>Shared forum to discuss and propose ideas for future (new) policies, programs and strategies, as listed below, but not limited to:                             <ul style="list-style-type: none"> <li>Developing a Policy on Signage and Place Naming</li> <li>Cultural protocol and processes for Welcome to Country and Traditional Performances and ceremonies (such as dancing, smoking ceremony, didgeridoo)</li> <li>Cultural Landscape values and matters relating to land management and place</li> <li>Culture and language revival, preservation, and education</li> <li>Cultural Interpretative Walks and Talks</li> <li>Indigenous Rangers</li> <li>Cultural Education programs</li> <li>Cultural Education and Resource Centre/Safe Keeping Place</li> <li>Understanding the views of the Traditional Owner stakeholders and communities</li> <li>Generating support for action (Traditional Owner consultation)</li> <li>Revision of the section within Council’s website that relates to local Aboriginal history and information, especially in relation to the Traditional Owners of Ipswich.</li> <li>Developing ‘fees for service’ governance structure (ie for specialist knowledge, Welcome to Country etc)</li> <li>Reimbursement for ‘out of pocket’ expenses (ie travel allowance to attend meetings)</li> </ul> </li> <li>Develop a ‘code of conduct’ for all members to endorse.</li> </ul>
<b>Roles and responsibilities</b>	<ul style="list-style-type: none"> <li>✓ Policy and Strategy</li> <li>✗ Legislation and Compliance</li> <li>✓ Council (Mayor, Councillors, Officers)</li> </ul>
<b>Exclusions</b>	<p>Exclusions to the Traditional Owner Representative Steering Committee are:</p> <ul style="list-style-type: none"> <li>Will not be a statutory committee of Ipswich City Council, but will operate as a formal consultative committee between Council and the Traditional Owner Representatives.</li> <li>Native Title Compliance Processes</li> <li>Aboriginal Cultural Heritage Clearance Processes</li> </ul>



Group 3: Traditional Owner Representative Steering Committee	
	Note: these legislative responsibilities are between Council and the registered Native Title Party as per the provisions of each respective legislation (Native Title Act 1993 and Cultural Heritage Act 2003) and will be the core business of the Native Title and Cultural Heritage Advisory Group
<b>Communication</b>	To be determined during community consultation process.  <b>Comms for Representative Engagement Group – TBC</b> Propose: email and/or written correspondence to all members via group email (ie agenda items and minutes).
<b>Engagement</b>	To be determined during community consultation process.  <i>Example:</i> <b>Type:</b> Scheduled face to face meetings between the Representative Engagement Group members and Council representatives <b>Location:</b> Level 1, 1 Nicholas Street, Ipswich (subject to availability) <b>Room setup:</b> Yarning Circle in front of presentation screen <b>Frequency:</b> Every two months (January, March, May, July, September, November each year) <b>Date / time:</b> Third Wednesday of the month, 9am – 12pm <b>Catering:</b> Council to provide refreshments (drinks, food as appropriate to time of day) <b>Call for agenda items:</b> Four weeks prior to each meeting <b>Distribute agenda, meetings papers and copies of presentations:</b> Two weeks prior to each meeting <b>Meeting minutes:</b> Issued no later than one week after each meeting <b>Sitting Fee:</b> Members may request a sitting fee – amount yet to be determined

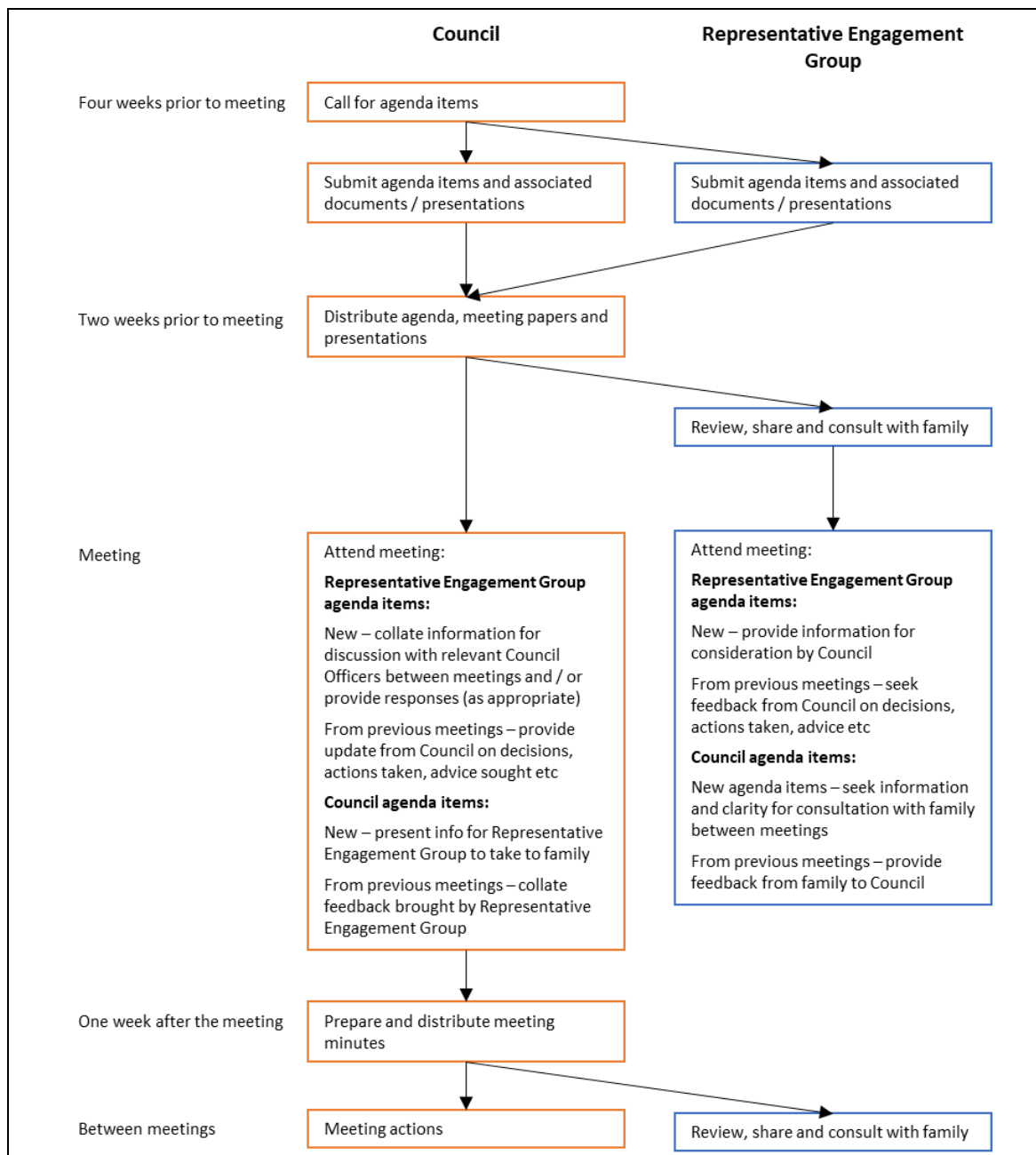


Figure 7: Proposed process and timings for regular engagement meetings between Group 3 Traditional Owner Representative Steering Committee and Council

**4.2.5. Group 4: Indigenous Elders Group**

Group 4: Indigenous Elders Group	
<b>Accord References</b>	<b>Outcome 1.3:</b> The history of Aboriginal and Torres Strait Islander peoples in Ipswich is publicly documented.



Group 4: Indigenous Elders Group	
	<p><b>Action 1.3.1:</b> In collaboration with Elders and community leaders, gather and encourage the supply of photographs and material relevant to Aboriginal and Torres Strait Islander history in Ipswich and display this historical material on Council’s Picture Ipswich platform.</p> <p><b>Action 1.3.2:</b> In partnership with Traditional Owners and the Purga Elders and Descendants Aboriginal Corporation, gather historical information of the Deebing Creek and Purga Mission sites and display this historical material on Council’s Picture Ipswich platform.</p> <p><b>Outcome 1.5:</b> Council-owned libraries and the Art Gallery are culturally safe and welcoming places for Aboriginal and Torres Strait Islander people, their families, children, young people and Elders.</p> <p><b>Action 1.5.2:</b> Council-owned libraries facilitate the participation of Aboriginal and Torres Strait Islander Elders in story-time activities and encourage community participation in these activities.</p> <p><b>Outcome 1.7:</b> Council continues to support and increase opportunities for Aboriginal and Torres Strait Islander people’s usage and engagement with the Briggs Road Sports Club.</p> <p><b>Action 1.7.2:</b> Council continues to use the existing recognised Indigenous Elder names in naming the infrastructure (ie the building, the grand stands, oval).</p>
<b>Overview</b>	<p>Ipswich’s Community Elders are people who live and/or work in the City of Ipswich and undertake an important role in the civic and social life of our community. Ipswich’s Community Elders include the Elders who were either born on the Missions (Deebing and Purga), those Elders who were born in the wider Ipswich area, and respected Torres Strait Islander Elders. They do not identify as Traditional Owners of the Ipswich area, as their ancestral lands (if known) are elsewhere in Australia.</p> <p>An Aboriginal and Torres Strait Islander Elder is a person with ‘recognition within their community as a custodian of knowledge and lore, and who has permission to disclose cultural knowledge and beliefs. Recognised Elders are highly respected people within Aboriginal and Torres Strait Islander communities.’ REF</p> <p>It is important to recognise that eldership is about understanding and culture, not necessarily age. It is customary to refer to Elders as 'Aunty' or 'Uncle'. It is seen as a title of respect, and it is acceptable for a non-Indigenous person to refer to them this way. However, it is recommended to ask first if this is how the individual would like you to refer to them.</p> <p>Examples of Community Elder responsibilities and matters, relevant to Ipswich City Council, include:</p> <ul style="list-style-type: none"> <li>• Providing advice about issues affecting the community, including issues pertaining to the former Missions (Deebing Creek and Purga)</li> <li>• Working to improve social outcomes (eg health, education, employment)</li> <li>• Leading and participating in community events</li> <li>• Education and advocacy regarding Aboriginal and Torres Strait Islander history, culture, rights and reconciliation</li> </ul>
<b>Members</b>	<p><b>Community:</b> Respected Elders from the Aboriginal and Torres Strait Islander community.</p> <p><b>Council:</b> Council membership may include:</p> <ul style="list-style-type: none"> <li>• Councillors from the Community, Culture, Arts and Sport Committee</li> <li>• Council Executives from the Executive Leadership Team</li> <li>• Council Officers from Community, Cultural and Economic Development Department</li> </ul>



Group 4: Indigenous Elders Group	
	Invited guests may also attend and engage as appropriate, for example Council program and event Officers.
<b>Objectives and Scope</b>	•
<b>Roles and responsibilities</b>	<ul style="list-style-type: none"> <li>✓ Policy and Strategy</li> <li>✗ Legislation and Compliance</li> <li>✓ Council (Mayor, Councillors, Officers)</li> </ul>
<b>Exclusions</b>	Issues and topics that are specific to the Traditional Owners of Ipswich and covered by the Traditional Owner Representative Steering Committee or the Native Title and Cultural Heritage Advisory Group
<b>Communication</b>	<p>To be determined during community consultation process.</p> <p><b>Comms for Representative Engagement Group – TBC</b></p> <p>Propose: email and/or written correspondence to all members via group email (ie agenda items and minutes).</p>
<b>Engagement</b>	<p>To be determined during community consultation process.</p> <p><i>Example:</i></p> <p><b>Type:</b> Scheduled face to face meetings between the Representative Engagement Group members and Council representatives</p> <p><b>Location:</b> Level 1, 1 Nicholas Street, Ipswich (subject to availability)</p> <p><b>Room setup:</b> Yarning Circle in front of presentation screen</p> <p><b>Frequency:</b> Every two months (January, March, May, July, September, November each year)</p> <p><b>Date / time:</b> Second Wednesday of the month, 9am – 12pm</p> <p><b>Catering:</b> Council to provide refreshments (drinks, food as appropriate to time of day)</p> <p><b>Call for agenda items:</b> Four weeks prior to each meeting</p> <p><b>Distribute agenda, meetings papers and copies of presentations:</b> Two weeks prior to each meeting</p> <p><b>Meeting minutes:</b> Issued no later than one week after each meeting</p> <p><b>Sitting Fee:</b> Members may request a sitting fee – amount to be determined</p>

**4.2.6. Group 5: Aboriginal and Torres Strait Islander Employee Working Group**

Group 5: Aboriginal and Torres Strait Islander Employee Working Group	
<b>Accord References</b>	<p><b>Outcome 3.2:</b> Aboriginal and Torres Strait Islander employees of Council are supported through culturally appropriate human resource processes.</p> <p><b>Action 3.2.3:</b> Council to consider the establishment of an Aboriginal and Torres Strait Islander Employee Working Group to provide advice to Council regarding ongoing improvements to ensure the workplace is a culturally safe and supportive environment.</p>
<b>Overview</b>	<p>The Aboriginal and Torres Strait Islander Employee Working Group was established by People and Culture Branch as an action item from the Indigenous Accord 2020-2025.</p> <p>The formation of this Group is also aligned to Objective 3 of our People and Culture Strategy which states that we will actively increase our efforts towards inclusion because we know that to best serve the community, we need to understand and embody its diversity.</p>





<b>Group 5: Aboriginal and Torres Strait Islander Employee Working Group</b>	
	The Group operates in accordance with the 'Aboriginal and Torres Strait Islander Employee Working Group (ATSIEWG) Terms of Reference', which is provided in Appendix A. Information in the sub-sections below has been drawn from these Terms of Reference.
<b>Members</b>	<p>Membership is open to Council employees who identify as Aboriginal and/or Torres Strait Islander.</p> <p>Members will nominate themselves by contacting the People and Culture Branch.</p> <p>Members must provide written approval from their supervisor showing support of their membership (members to liaise with the Manager, People and Culture and/or Organisational Development Manager if support is not provided from their leader).</p> <p>New members are welcome to join the Working Group at any time.</p> <p>Meeting coordination and support undertaken through Council Officers from People and Culture.</p>
<b>Objectives</b>	<p>Representatives of this Working Group are the voice of their community and Aboriginal and Torres Strait Islander employees within the organisation. They gather feedback from their colleagues, relay key information back to the Working Group and engage in meaningful discussion. They will be responsible for providing advice to Council regarding ongoing improvements to ensure our workplace is a culturally safe and supportive environment.</p> <p>This Working Group will be a form of networking for Aboriginal and Torres Strait Islander employees and a safe place to raise questions.</p>
<b>Scope</b>	<p>It is expected that members of the Aboriginal and Torres Strait Islander Employee Working Group will:</p> <ul style="list-style-type: none"> <li>• Attend all meetings and provide sufficient notice when unable to attend.</li> <li>• Provide input and feedback on initiatives including organisational development, workplace wellbeing, corporate communication, and employee benefits.</li> <li>• Share ideas and innovation to improve organisational cultural capability.</li> <li>• Communicate, engage, and take action to ensure your community feel informed, heard, and empowered.</li> <li>• Help others in the organisation to understand how People and Culture can support Indigenous employees.</li> </ul>
<b>Roles and responsibilities</b>	<ul style="list-style-type: none"> <li>✓ Policy and Strategy</li> <li>✗ Legislation and Compliance</li> <li>✓ Council (Mayor, Councillors, Officers)</li> </ul>
<b>Exclusions</b>	Not specifically identified, but exclusions would be anything outside the objectives and scope of the Working Group.
<b>Communication</b>	<p>Members are contacted individually via group email.</p> <p>Members also have a MS Teams channel called Aboriginal and Torres Strait Islander Working Group which is used to share information and hold group discussions outside formal meetings.</p>
<b>Engagement</b>	Meetings are held on the third Tuesday of every month.

**4.3. TOPICS FOR ENGAGEMENT**

This table is not exhaustive – it is a guide for common discussion areas, will be expanded and updated over time. It will also be updated to show the preferred IAP2 level of engagement once the Representative Engagement Groups have been formed and considered the topics below.

*Table 10: Who and when to engage on specific topics or matters*

Topics / matters	Group 1: Accord Working Group	Group 2: Native Title and Cultural Heritage Advisory Group	Group 3: Traditional Owners Steering Committee	Group 4: Indigenous Elders Group	Group 5: Aboriginal and Torres Strait Islander Employee Working Group
<b>Responsible Council Officer</b>	Indigenous Australian Community Development Officer	Native Title and Cultural Heritage Officer	Native Title and Cultural Heritage Officer	Indigenous Australian Community Development Officer	Organisational Development Manager
<b>Responsible Council Team / Branch</b>	Economic and Community Development Branch	Natural Environment Branch	Natural Environment Branch	Economic and Community Development Branch	People and Culture Branch
<b>Responsible Council Department</b>	Community, Cultural and Economic Development Department	Environment and Sustainability Department	Environment and Sustainability Department	Community, Cultural and Economic Development Department	Corporate Services Department
<b>Relevant Councillor Committee</b>	Community, Culture, Arts and Sport Committee	Environment and Sustainability	Environment and Sustainability	Community, Culture, Arts and Sport Committee	Community, Culture, Arts and Sport Committee
<b>Reconciliation</b>					
Review and update of Indigenous Accord	✓ Collaborate				
Ipswich City Council Indigenous Accord 2020-2025	✓		✓	✓	✓
Generating alternatives, new ideas, insights or solutions	✓	✓	✓	✓	✓
<b>Native Title (Future Acts)</b>					
Native Title (Future Acts) Compliance		✓	✓ Inform		
<b>Cultural Heritage</b>					

Item 2 / Attachment 1.



Topics / matters	Group 1: Accord Working Group	Group 2: Native Title and Cultural Heritage Advisory Group	Group 3: Traditional Owners Steering Committee	Group 4: Indigenous Elders Group	Group 5: Aboriginal and Torres Strait Islander Employee Working Group
Cultural Heritage Clearance		✓	✓ Inform		
<b>Community and social matters</b>					
Community matters such as needs, interests, education, behaviours, health and wellbeing		✓ Inform	✓	✓	✓
Contact point for broader community members			✓	✓	✓
Concerns and questions regarding former missions (Deebing Creek and Purga)			✓	✓	
Social cohesion community connectedness, unity or other sensitive matters			✓	✓	
Building community capacity and capability	✓	✓	✓	✓	✓
Creating community resilience	✓	✓	✓	✓	✓
Economic development			✓	✓	
Cultural Tourism development and opportunities			✓	✓	✓
Improving understanding, awareness or response to community matters			✓	✓	✓
<b>Cultural protocols, education and awareness</b>					



Topics / matters	Group 1: Accord Working Group	Group 2: Native Title and Cultural Heritage Advisory Group	Group 3: Traditional Owners Steering Committee	Group 4: Indigenous Elders Group	Group 5: Aboriginal and Torres Strait Islander Employee Working Group
Contact point for cultural protocols to understand, educate or preserve the local culture, language, history or identity for the future			✓		
Natural environment, including land management, traditional practices, <b>and cultural landscape values</b>		✓ Inform	✓	✓	
Policy / program / strategy / procedure development and review e.g. Welcome to Country			✓		
Cultural and intellectual property		✓	✓	✓	✓
Respecting culture and heritage	✓	✓	✓	✓	✓
Reflecting community identity			✓	✓	✓
<b>Governance</b>					
Deliverables under council's Corporate Plan and Strategies	✓	✓	✓	✓	✓
Improving and/or developing policies or strategies	✓	✓	✓	✓	✓
<b>Culturally responsive engagement</b>					

Item 2 / Attachment 1.



Topics / matters	Group 1: Accord Working Group	Group 2: Native Title and Cultural Heritage Advisory Group	Group 3: Traditional Owners Steering Committee	Group 4: Indigenous Elders Group	Group 5: Aboriginal and Torres Strait Islander Employee Working Group
Informing about a project, problem, opportunity, actions, or decisions		✓	✓	✓	✓ connected to Accord
Understanding the views of stakeholders and communities	✓	✓	✓	✓	✓
Developing relationships	✓	✓	✓	✓	✓
Generating support for action	✓	✓	✓	✓	✓
Working towards challenging behaviour	✓	✓	✓	✓	✓
Establishing cultural and communication protocols			✓	✓	✓
When diversity of participation is desired to reflect the whole of community	✓	✓	✓	✓	✓



Section 5

**Supporting  
information**

## 5.1. KEY COUNCIL CONTACTS FOR COMMUNITY ENGAGEMENT

Tina Longford (Native Title and Cultural Heritage Officer)

E: [tina.longford@ipswich.qld.gov.au](mailto:tina.longford@ipswich.qld.gov.au)

Derek Kinchela (Indigenous Australian Community Development Officer)

E: [derek.kinchela@ipswich.qld.gov.au](mailto:derek.kinchela@ipswich.qld.gov.au)

Community Engagement Team

E: [communityengagement@ipswich.qld.gov.au](mailto:communityengagement@ipswich.qld.gov.au)

## 5.2. RESOURCES AND LINKS

These are provided as additional resources for those wanting to learn more. People are encouraged to initially use additional resources, to minimise the cultural load on Aboriginal and Torres Strait Islander Council officers or community members. This section will continue to be updated, and should not be considered a comprehensive resource. Council welcomes suggestions on additional resources to include in this section.

Additional sources of information, whether listed here or found via further research, should be used with the following order of preference:

1. Traditional Owner (Jagera, Yuggera and Ugarapul people) sources for information specific to Tulumur, Yugara / Yagara language, and Jagera, Yuggera and Ugarapul people and culture
2. Aboriginal and Torres Strait Islander people sources for general information not specific to Tulumur, Yugara / Yagara language, and Jagera, Yuggera and Ugarapul people and culture
3. Non-Indigenous sources only where items 1 and 2 are not available and content has been deemed suitable by Traditional Owners.

### 5.2.1. Ceremonies, protocols and cultural awareness

Australian Institute of Aboriginal and Torres Strait Islander Studies <http://www.aiatsis.gov.au/>

Deadly Story – a cultural resource portal that aims to support Aboriginal and Torres Strait Islander children and young people who are in out-of-home care, to grow in their knowledge of who they are and where they come from as well as support their growing connection to Culture, Country and Community. Note that it may hold conflicting information with other Nations <https://deadlystory.com/>

Reconciliation Australia <https://www.reconciliation.org.au/>

Uluru statement from the heart <https://ulurustatement.org/the-statement>

Yagara Dictionary and Salvage Grammar (note that this is not a resource prepared by a Traditional Owner and alternative sources will be included in future versions of the Engagement Guide when possible) <https://press.anu.edu.au/publications/series/asia-pacific-linguistics/yagara-dictionary-salvage-grammar>



**5.2.2. Governance: legislation, policy and strategy**

Native Title:

National Native Title Tribunal <http://www.nntt.gov.au>

Attorney-General – Legal System – Native Title <https://www.ag.gov.au/legal-system/native-title>

Prescribed Body Corporate (PBC) website <https://nativetitle.org.au/>

Australian Law Reform Commission – Connection To Country: Review Of The Native Title Act 1993 (Cth) <https://www.alrc.gov.au/publication/connection-to-country-review-of-the-native-title-act-1993-cth-alrc-report-126/>

Queensland South Native Title Services <https://qsnts.com.au/>

Cultural Heritage:

<https://www.qld.gov.au/firstnations/environment-land-use-native-title/cultural-heritage>

**5.2.3. Community Engagement**

Source of definition for engagement:

[https://iap2.org.au/wp-content/uploads/2019/07/IAP2\\_Quality\\_Assurance\\_Standard\\_2015.pdf](https://iap2.org.au/wp-content/uploads/2019/07/IAP2_Quality_Assurance_Standard_2015.pdf)

IAP2 Public Participation Spectrum <https://iap2.org.au/resources/spectrum/>

Examples of culturally responsive engagement:

<https://www.closingthegap.gov.au/national-agreement>

[https://coalitionofpeaks.org.au/wp-content/uploads/2020/06/Engagement-report\\_FINAL.pdf](https://coalitionofpeaks.org.au/wp-content/uploads/2020/06/Engagement-report_FINAL.pdf)

<https://www.dcceew.gov.au/environment/epbc/consultation/engage-early-indigenous-engagement>

**5.3. REVIEW AND IMPROVEMENT**

It is important to ensure that the Engagement Guide is effective, remains relevant, and reflects the evolution of Council’s Polices, Strategies and Plans, such as the Indigenous Accord. The Engagement Guide will be reviewed and updated in accordance with the following schedule.

*Table 11: Review Schedule*

Type of review	Timing	Approach to review
Minor	Annually	<ul style="list-style-type: none"> <li>Seek feedback from each of the Representative Engagement Groups on the effectiveness of Engagement Guide</li> <li>Update content based on feedback</li> <li>Distribute draft update for final feedback</li> <li>Finalise, publish and share</li> </ul>





Type of review	Timing	Approach to review
<b>Major</b>	Review of Indigenous Accord or other key milestones	<ul style="list-style-type: none"> <li>• Indigenous Accord Working Group to identify updates required to maintain consistency between the new Indigenous Accord and the Engagement Guide</li> <li>• Seek feedback from each of the Representative Engagement Groups on the proposed updates to the Engagement Guide</li> <li>• Update content based on feedback</li> <li>• Distribute draft update for final feedback</li> <li>• Seek endorsement from Mayor and Councillors</li> <li>• Finalise, publish and share</li> </ul>



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## **APPENDIX A: REPRESENTATIVE ENGAGEMENT GROUPS – TERMS OF REFERENCE (ONCE ESTABLISHED)**

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Group 1: Indigenous Accord Working Group

Group 2: Native Title and Cultural Heritage Advisory Group

Group 3: Traditional Owner Representative Steering Committee

Group 4: Indigenous Elders Group

Group 5: Aboriginal and Torres Strait Islander Employee Working Group



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## **APPENDIX B: REPRESENTATIVE ENGAGEMENT GROUPS – MEMBERS (ONCE ESTABLISHED)**

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Group 1: Indigenous Accord Working Group

Group 2: Native Title and Cultural Heritage Advisory Group

Group 3: Traditional Owner Representative Steering Committee

Group 4: Indigenous Elders Group

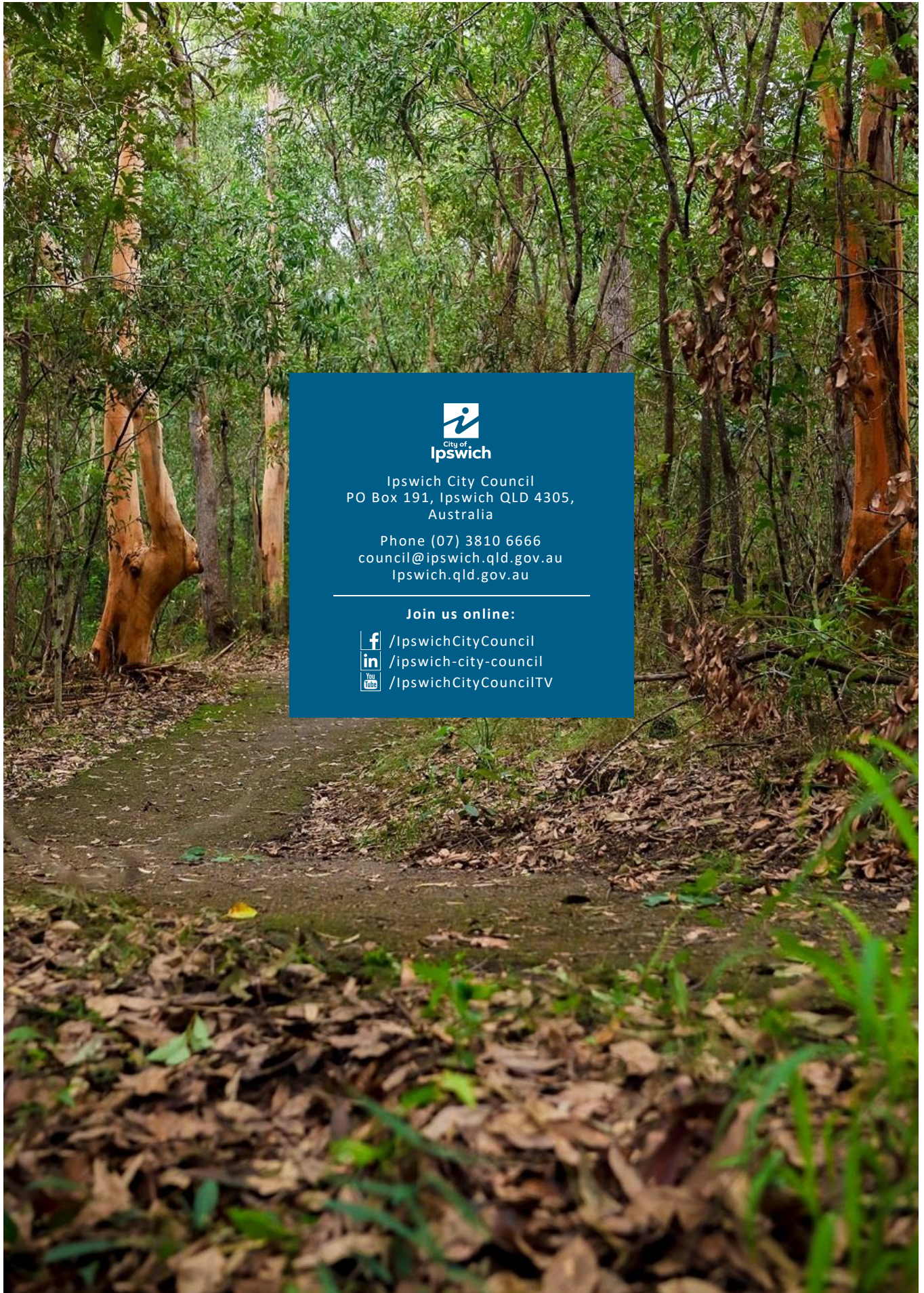
Group 5: Aboriginal and Torres Strait Islander Employee Working Group

### **Aboriginal and Torres Strait Islander community organisations Forum**

Indigenous Organisations:

- Kambu Health – NAIDOC in partnership with Council
- Kambu Progress Association - office adjoining Briggs Road
- We Care Aboriginal and Torres Strait Islander Service for the Aged and Disabled Assoc Inc.
- Liworaji Aboriginal Corporation
- Wesbro Services (Aboriginal NDIS service)
- Aboriginal and Torres Strait Islander Legal Service (Qld) Ltd
- Kummara (Ipswich and South West Family Wellbeing Service)
- Ipswich Murri Interagency Network
- Ipswich Black Coffee Network

Item 2 / Attachment 1.






City of  
**Ipswich**

Ipswich City Council  
PO Box 191, Ipswich QLD 4305,  
Australia

Phone (07) 3810 6666  
council@ipswich.qld.gov.au  
ipswich.qld.gov.au

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