

FATSIL Guide to
**Community Protocols
for Indigenous
Language Projects**
2004



The FATSIL protocols guide accompanies, and should be read in conjunction with, the model agreement prepared by the Arts Law Centre of Australia. Both documents are free of charge, and are available from the FATSIL office or can be downloaded from the FATSIL website.

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NSW Department of Aboriginal Affairs

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Abbreviations

AIATSI	Australian Institute of Aboriginal and Torres Strait Islander Studies
ASP	Aboriginal Studies Press
ASSPA	Aboriginal Student Support and Parent Awareness programme
©	Copyright
FATSIL	Federation of Aboriginal and Torres Strait Islander Languages
IAD	Institute for Aboriginal Development
ICT	Information and Communication Technologies
ICIP	Indigenous Cultural and Intellectual Property
IP	Intellectual Property
KLRC	Kimberley Language Resource Centre
NSW AECG Inc.	New South Wales Aboriginal Education Consultative Group Incorporated
NSW DAA	New South Wales Department of Aboriginal Affairs
QIECB	Queensland Indigenous Education Consultative Body
SA DECS	South Australian Department of Education and Children's Services
VAEAI	Victorian Aboriginal Education Association Incorporated

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The purpose of the FATSIL guide

This protocols guide is for Aboriginal and Torres Strait Islander communities and their consultants. Consultants are individuals and organisations working with communities to jointly produce language materials, eg linguists, schools and ICT (Information and Communication Technologies) specialists. The FATSIL guide covers protocols for producing language materials at a local level, rather than through one of the major publishing houses. People who may find the protocols guide useful include:

- community-based linguists and linguists based in academic institutions working on language revitalisation with Indigenous communities
- schools working with the local Indigenous community to develop a language program
- people with qualifications and/or experience in ICT working with Indigenous language communities to develop language materials, eg multimedia CD ROMs, websites
- members of Indigenous communities who want to know more about the factors that influence some of the decisions made by, and practices of, consultants to their language projects.

The aim of this protocols guide is to encourage positive working relationships between Aboriginal and Torres Strait Islander communities and their consultants. Any language materials produced should recognise the cultural and intellectual property rights of the language community. The FATSIL protocols guide accompanies, and should be read in conjunction with, the model agreement prepared by the Arts Law Centre of Australia.

Background to the Arts Law – FATSIL project

Our Culture: Our Future is a report researched and written by Terri Janke, an Indigenous lawyer, specialising in Indigenous Cultural and Intellectual Property (ICIP). The report (1998, p11) provides a holistic definition of Indigenous heritage, including: literary, performing and artistic works, languages, scientific, agricultural, technical and ecological knowledge, spiritual knowledge, all items of movable cultural property, including burial artefacts, Indigenous ancestral remains, Indigenous human genetic material, cultural environment resources. The report recommends:

Indigenous people should assert their rights to their cultural and intellectual property and have such rights recognised under contracts. (Recommendation 26.1.2, p271).

Similarly, the Australian Institute for Aboriginal and Torres Strait Islander Studies (AIATSIS, 2000, p4) *Guidelines for Ethical research in Indigenous Studies* recommend:

negotiation should result in a formal agreement for the conduct of a research project, based on good faith and free and informed consent. ... The aim of the negotiation process is to come to a clear understanding, which results in a formal agreement (preferably written), about research intentions, methods and potential results.

In line with these recommendations, and in response to community requests for support, the Arts Law Centre of Australia, in collaboration with FATSIL, has developed a model agreement. This agreement is available for use by Indigenous communities and individuals and organisations who are working with them to publish materials for language revitalisation. The model agreement is supported by the FATSIL protocols guide. Together, these two documents provide support for ICIP.

The FATSIL protocols guide aims to give a general guide to the types of issues involved in publishing language materials and to give examples of good practice and the valuable contributions which communities, schools, linguists, ICT specialists and others have made, and are currently making, to language revitalisation.

Protocols

Protocols are essentially guidelines. These protocols aim to foster positive and mutually-beneficial working relationships between Indigenous and non-Indigenous people. While there are many common issues and sensitivities which are similar across language situations, these can also differ between communities. Consultants need to find out about details of local protocols from a range of sources, including individuals and local and regional community organisations. Protocols, like languages and cultures, are dynamic. They change and develop over time in response to internal and external factors. It is important for consultants to be sensitive to, and accommodating of, such changes by building long term, ongoing relationships with the Aboriginal and Torres Strait Islander informants and collaborators in any language project.

The FATSIL protocols guide outlines broad principles for working with language communities. It does not necessarily apply to every Aboriginal and Torres Strait Islander community in Australia. Some communities have already developed protocols they wish consultants to follow. In these cases, the local document will be more relevant. For example:

- Kurna Warra Pintyandi (2003), a language group in South Australia, has developed a two-page document – *Kurna Information Requests* – which clearly asserts the rights of the language owners and includes advice on protocols for naming eg properties and businesses using Kurna words.
- The Ganai Yirruk-Tinnor Language Program, provides all consultants to its program with *Guidelines for the Teaching of the Ganai/Kurnai Language Program in Preschools and Schools* (1995). This is a document introduced from the Ganai Language Reference Group and it helps to ensure that all Language matters are referred back to this group of Elders and community.
- Members of Victorian Aboriginal communities have developed protocols and advice for teachers involved in implementing an Aboriginal languages program as part of the school curriculum. These protocols have been published in *Indigenous Languages of Victoria Revival and Reclamation. Victorian Certificate of Education Study* (Victorian Curriculum and Assessment Authority, 2004).
- The Aṛa Irititja Project, a digital archive database, developed by the Pitjantjatjara Council for Pitjantjatjara and Yankunytjatjara people (Aṅangu) in WA, NT and SA, is developing a set of procedures all non-Aṅangu researchers must follow to access materials. This will include protocols relating to confidentiality, publication rights, copyright and intellectual property rights. Essentially the principle purpose of the project is to make historical and contemporary multimedia materials, including photos, movies, sound recordings, documents and artworks accessible to community members and to protect those materials for posterity. In addition to requiring approval for their research approach and context, non-Aṅangu researchers will need to demonstrate how their work will be of direct benefit to Aṅangu.
- The introduction to the *NSW Aboriginal Languages K-10 Syllabus* and support documents (Board of Studies NSW 2003, 2004) clearly outline community consultation requirements in establishing and maintaining effective school language programs, as well as the importance of community control of those programs and cultural ownership of any teaching-learning materials which are produced in the course of implementing the programs.
- The South Australian Department of Education and Children’s Services (SA DECS) has developed a set of principles for departmental staff working with Aboriginal people to develop language materials.

The *Indigenous Intellectual & Cultural Property Rights Position Paper* (2003) includes advice about protocols, consultation and negotiation, copyright and contracts, student contributions to publications, considerations when publishing in various printed and electronic formats, use of published language materials. The SA DECS has also included one page of text, at the beginning of each of its Aboriginal Languages syllabus framework documents. This text uses the definition of Indigenous Heritage from *Our Culture: Our Future* (Janke 1998, p11) and it strongly affirms the rights of Indigenous people as the owners of their cultural and intellectual heritage.

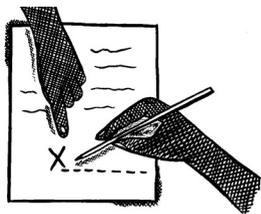


Formal written agreements

Protocols are reinforced by a formal written agreement. An agreement has important benefits for all parties, as it provides clarity on all aspects of the project. It can also provide communities with the confidence to continue to publish materials since, through an agreement, communities feel they can control the content and use of works published in their

languages. Indigenous communities are sometimes hesitant about working with consultants, but communities can also be empowered through a well-negotiated agreement. For consultants, an agreement defines the expectations of the community and makes clear the role of the consultant(s) in the project.

The Arts Law Centre of Australia has developed a model agreement which is easy to use and in plain English. The model agreement is free of charge, is available from the FATSIL office or can be downloaded from the website <http://www.fatsil.org>.



An agreement needs to be signed by a person or organisation that is recognised by the law. For example, companies, Aboriginal corporations, incorporated associations, co-operatives and individuals can sign agreements. An Indigenous community itself, unless it is incorporated, does not have legal status. If your community or organisation is not already incorporated, contact the Office of the Registrar of Aboriginal Corporations for details on how to do this.¹

Any formal agreement must be supported by good consultation and the following of protocols, together with trust and good faith in working relationships. Respect, honesty, rapport, and careful listening to what the community has to say are important bases of any formal written agreement.

Language revitalisation – an overview

For present and future generations, communities consider recording, documenting, and publishing of language materials to be vitally important. Communities have been involved in producing a wide range of resources, such as dictionaries, grammars, language learning and teaching materials for the classroom. Further, communities are developing a broad range of experience in publishing various electronic as well as printed formats, including books, audio and video recordings, CD-ROMs and websites.

Increasingly, members of communities are undertaking training and receiving qualifications in the fields of linguistics, applied linguistics, language policy and planning, education and ICT; more and more they are working as academics, teachers, teacher aids, linguists, teacher-linguists, language workers, language specialists, web designers, software developers. Also, communities continue to find willing partners

¹ Contact details of the Registrar of Aboriginal Corporations can be found at the end of this booklet.

among non-Indigenous staff in schools, linguists and ICT specialists and consider them to be important collaborators and supporters in language revitalisation. Many consultants respond to this need with commitment and in generous ways. There is much work to be done and many people are very involved in this important work.

The rights and role of communities

Communities are the owners and custodians of their languages and cultures. They have the right to the greatest possible access to the best available linguistic and educational supports and resources for the revitalisation of their languages. They have the right to develop as many skills as possible, in the course of any language project. They have the right to be consulted about all aspects of materials published in and about their languages.²

While many materials are available for many languages, it is also true that some of these materials have not been of immediate benefit to language communities. It is good for communities to deal with this, for example, if they are not already familiar with the linguists who have done work on their languages, communities could find out who the linguists are and approach them and talk with them. It is helpful to get to know the person behind the linguistic documents. If the linguists who have materials on their languages are still alive, communities can gain a lot from contacting them.

Increasingly, Indigenous people are emerging from within communities and are researching and teaching their languages and acting as a 'connector' between the linguist and the community. These people have a very important role to play on behalf of their communities. While communities consider non-Indigenous consultants to be important supporters and collaborators in language work, there is nothing more important and powerful than Aboriginal and Torres Strait Islander people working on their own languages.

The role of linguists

The role of linguists includes working both with communities and with other linguists. When working with communities, linguists provide expertise in documenting and describing languages. They have training in analysing the rich and complex structures of languages. They work creatively with archival documents, sound recordings, language speakers and informants. They apply their intellectual labour to the data collected from these various sources in order to compile and produce publications such as grammars and dictionaries. Publications such as these can take years of work. Linguists need to respond to the requests, ideas and aspirations of communities for the revitalisation of their languages. Linguists can support communities by being committed to developing practical as well as theoretical resources. As part of any language project, a linguist should be passing on useful skills and knowledge which the community can continue to use independently, eg computer skills, skills in language description and analysis, using and maintaining recording equipment, applying for grants.

When linguists work with other linguists, they share the results of their research, through teaching and through publishing books and papers and speaking at conferences. This is an important part of their role. Through writing and speaking in national and international contexts, linguists critique and appraise each other's work in order to more accurately analyse and describe the languages they are working on.

² The Australian Linguistic Society has described linguistic rights of Aboriginal and Torres Strait Islander communities which members of the society respond to in their work with Indigenous language communities. See <http://www.latrobe.edu.au/rcit/als/ethics.html>

The role of language centres

There are numerous language centres in Australia.³ These language centres are in the unique position of being driven by and directly answerable to the communities for which they do their work. The work of each language centre is determined by the decisions of its committee. The committee is comprised of representatives of language groups in the region. Through the committee, there is community control of language projects. Ideas for projects, whether suggested by communities themselves or by researchers, go through the committee. In this way, the committee is in a position where it is aware of, and informed about, all of the language work that is happening in the region serviced by its language centre.

Language centres employ staff to facilitate linguistic work in the region. Staff members are directed by the committee. The resources produced by staff and communities are for the use of the community from which they come.

Not every part of Australia has a formal language centre, nor is all language work undertaken only through such organisations. Yet, in many regions, language work is still very active. Often, where a language committee has been established, it may be found working out of a local community organisation, or simply out of someone's living room. Even where there is not currently enough funds for a formal language centre, the language work being done is still vital and the language committee still an important reality, keeping track of various language projects in the region.

The role of schools

In some locations, schools play a crucial role as a delivery point for language projects which are initiated in, and controlled by, the community. These language programs are of central importance to the students' academic progress, personal development and cultural pride. In schools with effective language teaching programs, community language teachers are recognised as valued members of staff, contributing in meaningful ways to school policies, plans and schedules and involved in professional development opportunities.

Trained classroom teachers have skills that they can pass on to community language teachers. These skills include lesson planning, creating age/stage appropriate resources and classroom management techniques. During the language lessons, classroom teachers can continue to be supportive of the community teacher by showing interest in, and being respectful of, the content of the lessons, and by being prepared to learn alongside the students.

Language teams

In many successful language revitalisation environments, a language program will have a team of people working together – community members, teachers, linguist. Ideally one of these people will have knowledge of theories and research on language acquisition and skills in effective language teaching methodologies.

³ For contact details of language centres and an outline of the projects they are each involved in, see the FATSIL National Indigenous Languages contacts directory at <http://www.fatsil.org/contacts>

Community consultation

Respect

Aboriginal and Torres Strait Islander communities are the custodians of their cultural and linguistic heritage. The lived experience Indigenous people have of their languages should be valued and respected as highly as the technical knowledge which consultants bring to a project. Communities' custodianship of their languages must be considered to be as important as the knowledge and expertise of the consultant(s).

The nature of consultation

Consultation should be collaborative, on-going and two-way, between communities and their consultants, involving the sharing of information. The community, the school, the linguist, the ICT specialist each need to state and negotiate their aims in a very open way. People need to be clear about their goals, agendas, plans and intentions when being involved in a language project and their expectations for the project outcomes.

One of the main purposes of consultation is to develop mutual respect and a healthy partnership that will help resolve possible contentious issues before work begins on a language project. Effective initial and ongoing consultation and collaboration as equal partners can prevent difficulties from arising during the course of a project.

Whether a project is suggested by a consultant or the community, will affect the nature of consultation. If the project is being proposed by a consultant, he/she will need to be prepared to give people time to consider all the details before making a decision. Often people may not speak up during a meeting. The consultant will need to allow time for the word to spread, for people to answer in their own time, and for people to give honest feedback, in informal settings after the meetings.

Listening

Really good consultation is based on genuine listening, with genuine opportunities for community people to give feedback and to put forward their ideas, eg at regular, face-to-face meetings, both formal and informal.

Increasingly, Indigenous people are emerging from within communities and are researching and teaching their languages and acting as a 'connector' between the linguist and the community. These people have a very important role to play on behalf of their communities. While communities consider non-Indigenous consultants to be important supporters and collaborators in language work, there is nothing more important and powerful than Aboriginal and Torres Strait Islander people working on their own languages.

When to consult

Consultation should be on-going and involve constant checking and feedback at regular intervals throughout the project. Consultation is critical not only at the beginning but also at every stage of a language project.

Who to consult

In some communities, difficulties in identifying the appropriate language informants will not arise. There will be a clear agreement about who are the community authorities on language issues. However, it is also the case that in some other communities it may be a little more difficult for a consultant to be clear about the most appropriate people to consult and work with as language informants.

Consultants who have not worked with a particular community before and who wish to establish initial contact with a community should go to any of the recognised and established community organisations in the region or local area. Some parts of Australia have established community organisations and structures which are dedicated to language and/or culture.⁴ More specifically, some communities will have an established language centre committee, regional language management committee or local area language reference group or steering committee. These types of committees are comprised of Elders, language custodians and language experts. They are representative groups which are in a position to give advice about the most appropriate community members a consultant should contact and work closely with on any given language project.

If the consultant plans to work with a community which has not yet established a language-specific organisation or committee, he/she should approach a range of other local community organisations, individuals and groups. These could include the chairperson of the community council, the Indigenous education assistants on the school staff, Indigenous education consultants in the regional office of the education department, the local Indigenous education advisory group.⁵ It is important for consultants to get advice and identify a few key individuals who the community agrees can represent their interests, and to establish a working relationship with them.

Within a community, particular people are recognised as being custodians of particular knowledge and cultural information. So consultants need to be aware that the people to be involved in any given language project may differ depending on the content of the materials to be published. Each language project may be a matter for a particular group within the community. Therefore, at any meeting in the early planning stages of a language project, it is necessary to have the relevant representatives from the within the broader community.

Reaching agreement

Opinion about a language project will not necessarily be homogenous within any given community. Consultants need to acknowledge that different people in communities will have different views. One person cannot speak for the whole community. Everyone should have a chance to speak. A community will not have one position – it is possible that the community might arrive at one position but only after a long discussion.

Sometimes there is not full agreement in a community about the details of a language project or publication. A consultant can feel unsure about how to proceed, and may also get conflicting messages

⁴ For example, see those listed in the FATSIL National Indigenous Languages contacts directory at <http://www.fatsil.org/contacts>

⁵ See the list of useful contact organisations at the back of this guide.

from different members of the community. In situations such as this, some advise that it is better not to go ahead with the project at all, that doing so will only cause damage in the long term. It may be better to redesign the whole project or to wait for a more appropriate time in the future to propose the project again. On the other hand, others advise that outcomes for language projects should be put ahead of community disagreements and that it is better to produce something rather than do nothing for Language. In these situations it is a good idea to appeal to people's belief that language work is a powerful way to unify the community.

Ultimately, the decision to proceed or not, must be made within and between community members.

Interpreters

Project plans and budgets need to factor in realistic timeframes for proper consultation and the costs of interpreting and translating where necessary. In order to truly engage communities in meaningful discussion about the plans for a language project, consultants need to engage the services of interpreters, especially in situations where English is not the first language of the community and even in some cases where people also regularly use English. Indigenous people are too often under pressure to try to decode English when it is not their first language. Interpreting is a process that ensures that both parties understand and are participating equally and facilitates the outcomes of a project.

Access to language materials

Access to existing materials

AIATSIS is a valuable resource and often the first place that community language researchers visit when seeking existing materials on their own languages. AIATSIS assists community people to access materials on their languages. However, due to copyright restrictions and the way materials are deposited, the process of obtaining copies from AIATSIS can be slow and complex. The materials often have access restrictions placed on them by the copyright owner or by particular individuals within a community, which add to the challenges faced by community people when collecting documentation and recordings of their languages. Permissions have to be sought, even though the materials are in the language of the community researcher and even though the materials were made possible by the relatives or countrymen of the community researcher. Obstacles experienced by community language researchers need to be significantly reduced for all language materials which are produced in the future by communities and their consultants. Community access rights can be maximised by ensuring that agreements or contracts are prepared at the time the materials are created, which clearly state that the material is owned by community members. Similarly, those depositing material at AIATSIS should nominate access conditions which will benefit the whole community (where appropriate).

Many linguists have copies of their own work, including unique materials, which may not be published. These materials, are of great value for future language analysis by linguists and they are also of great value to community people who are working to revitalise their languages. Some of these unique and

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valuable materials are stored in places and organised in ways not known by communities. It is vital for linguists to organise, copy, label and catalogue all of their materials during their lifetimes and make them available to communities and also make provisions for beyond their lifetimes. Linguists need to give serious consideration to depositing copies of their original/unpublished materials in an archive such as AIATSIS and assigning copyright to the appropriate communities or to AIATSIS. This would ensure that communities have access to all materials available about their languages. Once copyright is assigned to a community, that community will then hold rights in perpetuity to those materials for all future generations working on their languages.

Access to copies of language materials

Communities involved in language revitalisation need access to primary and secondary materials (audio visual recordings as well as written records). These are held in many local, state and national archives and libraries, in both public institutions and private collections. These locations are often very remote from local individual communities. Often it is not possible for community people to be aware of all of the various locations of every piece of research material and it can take years for them to collect and repatriate copies of all of the materials.

For future generations, wishing to continue to revitalise their languages, copies of all materials produced should be stored in safe locations within and beyond the community. Copies need to be kept in the local or regional language and culture centre or other relevant local community organisation. Copies also need to be lodged with an archive, such as AIATSIS, which has suitable storage facilities. Just as past recordings and pieces of language documentation are a valuable resource for present generations, language materials being produced by present generations will add to the valuable body of work and knowledge for future generations.

Access to culturally-sensitive materials

As many consultants are well aware, there are sensitivities around making some linguistic and cultural materials widely available. Well-established language centres have mechanisms to make sure that only appropriate people have access to certain materials. For example a regional language centre may have a database or catalogue of all of the language materials it holds and each piece of material in the collection, on the advice of language informants, will be labelled with details such as who may see it.

At the same time, however, experienced consultants, with long term connections with a community, often notice changes in community attitudes over the years. Materials that were once strongly considered by communities to be highly restricted may later be considered to be less restricted or unrestricted; and vice versa.⁶ This underlines the need for ongoing consultation with communities over a long period of time. Communities who have lodged materials with archives, such as AIATSIS, should revisit the access conditions placed on their materials as often as necessary. The community should develop a close relationship with the archive which holds their materials and keep that archive informed of any changes in contact details, especially in cases where a specific person may be the nominated contact or a corporate body which may be disbanded. It is also beneficial to both community and archive if the archive is notified of any deceased persons. This enables the archive to curate the materials appropriately in line with local protocols.

⁶ For example see Koch and Anderson (2003)

Access to the content of language materials

Communities want to be able to interpret and use what is recorded in, and published about, their languages. Many publications about languages are very theoretical and require linguistic training to be read and understood. Technical grammars and dictionaries are immensely valuable as bases for practical materials for language learning and teaching. However materials such as these are read by very few people and there are often not many copies of them available. These relatively inaccessible materials represent a huge body of work on endangered languages in Australia and contain a lot of important research which needs to be made more useful to communities.

In recent years, learners' dictionaries and grammars of various languages have been published and the content of these publications are often more accessible and more useful to members of communities who are relearning and revitalising their languages. Aboriginal Studies Press and IAD Press have numerous examples of publications which take into account the learning and literacy needs of Indigenous audiences. Many of the publications are authored or co-authored by Indigenous people.⁷

On-line access

On-line is one way of making language materials accessible to language communities. Increasingly, Aboriginal and Torres Strait Islander communities are taking up the internet as a way of communicating and learning language. For example, Nathan (1999, p6) states:

The number of Australian Indigenous-related websites has grown from about 10 sites in 1994 to 60 in 1996, to over 200 today.

Communities see both benefits and risks in putting their language materials on-line and they vary greatly in their uptake of the internet for language work.

Communities in favour of on-line language work consider that one of its key benefits is that it overcomes the distance and isolation experienced by people who are working on revitalising their languages. They can communicate, work collaboratively and use resources on-line, even when they live many kilometres from each other. Communities in favour of on-line language work consider most language to be open rather than restricted and so they feel comfortable about storing their language materials on-line. Making language materials available on-line is also seen as practical since hard copies, if lost or misplaced, can be easily replaced. Another major benefit is that, while traditional channels and ways of publishing can be limiting for communities, placing language materials on-line is a form of publishing. Through this means of publishing, communities can assert more control over their cultural and intellectual property.

However, some communities, especially those in remote areas, do not have good telephone lines, nor reliable internet access. Also, many community members lack the computer hardware, software and opportunities for skills training to be in a position where they can make an informed decision about whether they wish to take advantage of possibilities that the internet has to offer. Even where on-line storage is possible, some communities have concerns about whether it is really possible to keep their languages safe on the internet. Current on-line projects for Indigenous languages in Australia and other countries make use of tools, such as password protection, to safeguard their materials. Through password protection, materials can be stored in a way which grades or restricts access to those materials, as determined by communities.

⁷ See list of organisations at the end of this guide for details of how to contact Aboriginal Studies Press and IAD Press.

Before making any materials available on-line, consultants need to be aware of the situation of particular local community they are working with – the range of technologies available to the community, the skills base and the attitudes and beliefs held by community members.

On-line access to language materials has been successfully encouraged in circumstances where communities have been able to form a dialogue with other Indigenous communities (in Australia or overseas) which already access their language materials on-line. The most effective learning about on-line storage can occur where there is sharing of knowledge between communities which have first hand experience of it and communities which are considering making their language materials available on-line.

For various reasons, some communities may not wish their language materials to be available on-line, yet they may still be interested in computer technology and keen to develop digital and multimedia products off-line. They prefer formats such as CD-ROM when publishing their language resources. They feel this provides them with more control over physical storage of, and access to, the language resource once it is published.

Storage of language materials

Archiving materials well – whether storing them appropriately in a physical location or storing them in electronic formats – is extremely important for the preservation of language and culture. Communities and their consultants should carefully consider issues related to the long term and safe deposit and care of materials, including:

- physical storage of existing materials, which will maximise the life of the materials and safeguard the often irreplaceable linguistic and cultural content
- original versions of audiovisual materials should never be used, they should be copied once and then stored away safely
- copies of original unpublished materials should be stored off-site to avoid the risk of losing the material completely in the event of local natural disasters, such as floods
- high-quality archival digital materials, which will be useful to future generations, are necessarily large files which require a lot of storage space
- materials in out-dated formats need to be converted so that the content of the materials will always be available to people who need to work with them
- using new technologies to make high quality language resources
- indexing, cataloguing, archiving of materials.

On a national level, AIATSIS stores a vast amount of information on Aboriginal and Torres Strait Islander languages and cultures. All of the material held at AIATSIS is stored according to international best practice standards, in climate controlled vaults. Communities and individuals can have confidence that their materials will be physically and intellectually secure when they are stored at AIATSIS. AIATSIS has curatorial responsibility for materials it holds which are lodged with it under strict access conditions. When communities and individuals lodge materials with AIATSIS, they can specify how materials should be handled, who should be contacted and who can have access and these instructions are strictly adhered to.

Communities spend considerable time and resources investigating AIATSIS and numerous other public and private collections, which hold documentation and recordings of their languages. Communities have been retrieving many materials from various collections and storing copies of these materials on a local

or regional level. Towards this end, AIATSIS has produced a guide to storing, handling and managing audiovisual materials called *Keeping Your History Alive*, which is available free of charge to Indigenous individuals and organisations.⁸

Community control

Control of a language project

Communities want control over the aims and outcomes of language projects. Communities want the assistance of consultants who have expertise in particular areas and who will support their aspirations for language revitalisation. Consultants need to be constantly aware of maximising community control, responding to the project aims expressed by community and facilitating the outcomes described by the community.

Control over the use of existing materials

An overwhelming concern of Indigenous communities is that they are often unable to control the access to the vast amount of existing materials. Currently it is possible for any member of the public to access existing materials which are held in many public libraries and collections. Communities wish to be in a position where they are aware of and consulted about who uses materials.

Control over the use of language materials

There are different levels of language work undertaken with speakers and levels of access vary from open language, which can be shared with and heard by anyone, through to restricted materials, only for specific people, eg men, women, secret/sacred knowledge. Communities want to determine how and where language materials are used and who uses them, depending on the nature of the materials.

Publishing and making materials widely available means that some control will be lost and different communities will have different views about this. For example, the policy of one language centre in WA is to not publish any of the language resources produced in the course of their work, in the interests of control and ownership and in recognition of the links between land, language and culture. This policy ensures that language is used in the right context, that is, on-country and in relation to people and culture.⁹ On the other hand, some communities want language materials to be disseminated as widely as possible for a variety of reasons, eg to maximise language revival, give access to language materials to community members who live off-country, share ideas for publications with other Indigenous communities, improve cross-cultural understanding.

Therefore, it is vital that consultants be sensitive towards and responsive to the needs and aspirations of the particular local community which they are working with.

Another issue in relation to community control over the use of language materials is related to academic research and exchange. This research and exchange is a vital part of the description and analysis, and the revitalisation of languages. However, language owners and speakers are often not aware of academic practices and how the language data they provide is used by a researcher. It is important that researchers

⁸ For a copy of this booklet and for advice about good archiving practices, including technical advice on archiving materials in electronic formats, contact the Audiovisual Access Unit at AIATSIS. See list of organisations at the end of this guide.

⁹ See Newry and Palmer (2003).

share and explain in more detail the nature of their work, and what they do with the language data they collect, record and analyse. The processes of researchers using language data for teaching purposes, to publish or give papers at conferences should be made clear to language communities.¹⁰

Finally, it is good practice for language publications to clearly state the purpose of their content. The materials should only be able to be interpreted in the context that they were actually developed for. Communities and their consultants need to be careful to minimise or eliminate the possibility of the materials being used against the people who were involved in producing them.

Community development

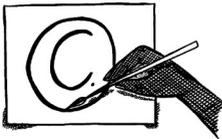
...the revival of the language must be tied to practical situations and goals ... should be seen as part of a process of strengthening the community. It should not be tied to the past only, but must be connected to the present and the future of a community. (Ignace, 1998, section 4.1).

Successful language projects are ones which focus on benefiting the language communities, developing the capacity of communities and empowering community members to develop language resources, to revitalise and maintain their languages themselves.

Key features of successful language projects include that they:

- are suggested by the community rather than being determined by a consultant
- recognise, employ and build on the existing skills and knowledge in the community
- involve younger as well older community members
- incorporate formal or informal training opportunities (eg linguistics, education, ICT) for local people
- involve community members in an active way, in all aspects of the project, including developing language research skills, collecting language data, documenting language, using equipment/ technologies, analysing language data, making decisions about publication format, design and layout
- result in a publication which is useful for the community
- explicitly recognise community contributions and ownership of language.

Ownership



Language projects and publications need to reflect the fact that language is owned by community and the whole community contributes to the existence and preservation of language. Consultants need to recognise that communities feel strongly that they are the custodians of their languages and cultures.

Copyright

Australian copyright law, currently contained in the Copyright Act 1968, gives creators of particular material exclusive rights in it. The purpose of the copyright regime is to reward intellectual effort while also ensuring that copyright material enriches society by becoming freely available for use after a specified time.

Australian copyright law affects communities and consultants involved in developing and publishing materials for language revitalisation. From an Indigenous perspective, however, there are problems with it,

¹⁰ This is covered in the model agreement.

including:

- Copyright only applies to original material. However, much traditional Indigenous cultural knowledge is passed down from generation to generation and may not be considered original, and therefore may not be protected, under copyright law.
- Copyright applies only to specific works (eg literary works) and then only if these works are in material form. It does not protect spoken words if these are not recorded in some way.
- Copyright is generally owned by the people who create the copyright material or their employers, or the people or organisations to which a copyright owner transfers the copyright. However, Indigenous views of knowledge ownership are often communal, and not based on who actually created the knowledge.
- Copyright lasts, in general, for a limited time, then the material is in the public domain and permission to use it is no longer required. However, Indigenous views of knowledge ownership include regarding knowledge as for all time being handed down through the generations, and always remaining the property of the community.

A single language publication may have many contributors. The language itself will be contributed by the community, the language analysis and description by the linguist, the teaching ideas by the school. An important aspect of Australian copyright is that different parts of a publication can be owned by different contributors, and that copyright does not protect all kinds of contributions. For example, a multimedia CD-ROM may consist of several components: the story/content, audio recording, photos/images, transliteration/translation, alphabet and pronunciation guide, graphic design, the computer code of the programmer, and the copyright in these components may, at least initially, be owned by different people. The person who had the (mere) idea for the CD-ROM, however, does not have any copyright in that idea.

Communities and their consultants are aware that, under the Australian copyright regime and, unless written agreements that provide differently are entered into, copyright rights in language materials usually vest in non-Indigenous individuals or institutions, such as the Crown and funding bodies, not the community. These non-Indigenous individuals or institutions then have exclusive rights in these materials, eg to reproduce, publish, perform, communicate, and adapt them, for as long as copyright lasts or until they transfer copyright ownership to someone else who then has these rights. It is proposed, however, that a community and its consultants should all have a say as to what happens to their language publications, where copies are stored, and who can have access to them. The model agreement developed by the Arts Law Centre of Australia facilitates this for materials published in the future (see below).

Copyright in existing language materials

Unless communities are the copyright owner, or have permission from the copyright owner, they do not have the right to use, and control the use of, many existing language materials. Furthermore, in the case of unpublished printed and audio-visual materials (eg the unpublished recordings stored at AIATSIS) copyright potentially lasts forever. Even if the material is published so that the copyright only lasts for a limited time, it then falls into the public domain and becomes available for anyone to use. In either case, there can be serious consequences for communities' relationship to, and custodianship of, their languages and ICIP.

For these reasons, linguists and other researchers and consultants must give serious consideration to transferring copyright in their existing works to the local or regional language centre (if established) or alternatively, the most relevant local community organisation or AIATSIS.

Copyright in future language materials

The model agreement developed by the Arts Law Centre of Australia helps to overcome some of the difficulties faced to date by communities and their consultants. Where a community works with a consultant, use of this kind of agreement helps to protect communities' intellectual and cultural property, and determine what happens to the developed materials.

The model agreement recognises the contributions made by all parties to any language publication. It includes the possibility of joint copyright ownership, where the different contributors can each have rights over the materials - the right to publish, distribute and copy them.

Government departments have a long history of presuming that funding the development of resources about Indigenous languages and cultures entitles them to free use of those materials. There are also special provisions in Australian copyright law that favour federal and state government copyright ownership. One of the aims of the Arts Law-FATSIL protocols and model agreement is to begin to challenge the assumptions that underpin these legal frameworks and practices, and to increase the awareness of, and support for, the cultural and intellectual property rights of Indigenous communities.

Recognition

Aboriginal and Torres Strait Islander contributors should be properly credited for their input into any language project or publication, eg the names of individuals, and/or the language community as a whole, need to appear in a prominent place in the publication. Publications contain the cultural and intellectual property which belongs to Aboriginal and Torres Strait Islander communities and due recognition needs to be made.

Wherever a language publication is sold widely, recognition must also include royalties, though many people realise that many language publications are produced on a non-profit basis and that often sales do not cover the cost of production. Some language publications are produced for limited circulation and it is mostly the consultant, school and community members who will buy copies. However, it is strongly symbolic that royalties, regardless of how small the amount, are put back into the local language program.

Consultants also need to be acknowledged for their contributions to a publication. Consultants bring to language projects skills and knowledge which complement and build on those of the community.

Putting protocols into practice

Below is a set of examples of successful language projects and publications. The communities involved in them believe that these projects illustrate how consultants and communities can work together well.

Consultation at work

A university research team came to work with our community on traditional land management techniques in the local area. The research team followed all the right protocols. They contacted the community through a community person, introduced themselves and their project plans. They asked if they could attend one of our Language meetings in order to meet community members. They went back to the university and then arranged for a community person to be their main point of contact with the community. The community person was employed by the research team to distribute information and talk to community members about various aspects of the project in advance of each visit by the research team. In this way people in the community knew what was going on ahead of each visit by the researchers. At the end of the project,

when the researchers were ready to publish, they asked people what they wanted to happen with the information that had been collected and gave the community many possible options for what to do with the material and which forms to publish it in. One choice even included not making it available outside the community to the general public. In the end, it was published and community members all received copies.

A technique for consultation

The 'Nominal Group Technique' was found to be a successful method for maximising community involvement in the development of our school policy statement. This statement was discussed in conjunction with the entire community. School staff and all community members sat down outdoors and talked about the future of the school and policy directions, using a set of discussion questions. Every answer given by every person to every question was recorded in whichever language each person felt most comfortable speaking. People could also choose not to respond to any of the questions. We had two scribes, who were bilingual, and recorded everything that was said. The recorded answers were then used as the basis for the school policy statement, using the ideas of the majority of the responses to each question. This technique took a lot of time but it distributed speaking opportunities evenly and minimised the dominance some voices may have had, if the discussion had been a general one and in English only. At the end of the day, everyone felt satisfied that they had had their say.

Protecting publications

The Kimberley Language Resource Centre has been involved in producing a wide variety of language resources, in both printed and electronic form. Ideas for all language projects go through the language centre committee. It is the committee, not the language centre staff, which makes the ultimate decision about a project going ahead. KLRC has contracted people with particular skills for specific projects, for the life of the project. The centre works on the basic assumption that, in order to be successful, any project needs the commitment factor from the community. The KLRC is an organisation which responds to community requests. The way the centre works is by responding to and supporting community requests, suggestions and initiatives. The project idea and materials comes from a community and the language centre requires them to identify a group of people within the community to drive the project. The language centre's role is to provide the technical support (eg language analysis, producing publications) to develop the best possible product at the end of the day, but ownership and commitment come from the community members. Sometimes the reverse situation arises, when external researchers have an idea for a project which they would like to undertake in a community. In these cases the KLRC directs them to a community which might be interested in the suggested idea/project. However, it is up to the community to decide whether or not to become involved.

Meetings that work

We had a wonderful Language meeting in 1998. People are still talking, years later, about how good it was. The main reasons it was successful were that it was organised by Aboriginal people and everyone was welcomed regardless of their qualifications; the main criteria was that they had a passion for their language.

School success

One of the schools I work for has a programmed meeting with all qualified staff and language teachers every Thursday afternoon, where they discuss how it's going, programme for following lessons, make resources etc. This works really well, and an interesting spin off has been that the language teachers have become much more confident in suggesting activities, and much more creative in designing resources.

Community control

The main reason for the success of the Gumbaynggir Dictionary project was that it was the community, in particular the old people, who approached a linguist. It was the community which had the idea and initiated the project. Throughout the whole project, the linguist provided technical advice and the community picked up a lot of skills along the way. Many community members had input and were involved in all aspects of the publication. It was not a case of the linguist doing the work in isolation. Community members did research, collected written and oral sources, entered data, were involved in the analysis of the language data, made decisions about which items would be included and how the dictionary would be published. The result is a language resource which is useful to the whole community as well as useful in an academic context.

Skills and training for young people

The Computer Culture project addresses the concerns raised by elders and other leaders of Cape York. The project facilitates:

1. preserving our languages and cultures
2. strengthening our identity
3. encouraging our young people in the importance of education
4. being proud of who we are
5. managing our lands appropriately, according to our laws and culture.

Computer Culture is getting families engaged in education through cultural transmission using digital technology. This not only involves recording/documenting biographies, languages, stories and special places but also using our young local indigenous people, helping them to acquire the skills and training in multimedia and IT to enable them to work in a school environment with children and the wider indigenous community.

Working together

The Gooniyandi Dictionary Project is an example of a truly community generated and owned project. The project was initiated at an orthography workshop in 1999, and has just recently reached a final draft stage. The involvement of one Gooniyandi speaker in particular has been crucial to the development of the dictionary. Over the years, three different linguists have worked in close partnership with her. The goal was to maintain a balance between linguistic accuracy and community ownership. The speaker has been in control of the orthography to the extent that she edits and proofreads all dictionary entries, as well as writing many of them. She also directed the overall development process, drawing feedback through community workshops which she ran with the linguists. The final draft of the dictionary is a functional one, which can be accessed by anyone, and does not require formal linguistic training for its use.

Telling their own story

There are a number of publications by Wangka Maya Pilbara Aboriginal Language Centre that are notable, but the one which has received most recognition on a wider level is that of Ngarla Songs by Alexander Brown and Brian Geytenbeek. It was one of the three short-listed nominations for the 2004 WA Premier's

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Award in Literature for Poetry. It is a significant book in terms the beauty of its traditional style of poetry and its Indigenous historical perspective of the early twentieth century. The two people who worked on it did so in their own time and of their own motivation. Wangka Maya assisted only with editing, layout and finding a publisher who would distribute the book nationally (Fremantle Arts Centre Press). The two authors saw all drafts throughout the publication process. They made all of the decisions at every step, including which pictures would be used, who the artist would be, what would go on the cover, right through to the historical accuracy of the details in the drawings. Every aspect was under their control. They are very happy with the product.

A CD of the songs did not accompany this book and this reflects the authors' wishes – if people don't want something to happen, it shouldn't happen. As it turns out, the songs are now being recorded as a follow-up. The authors have trust in the process and the time is now right for this to happen.

Creating relevant resources

In establishing a local language program, when consulting with communities who wish to revive language but are unsure of how to go about it:

I have found that using language materials which were created in the classroom as a reference point for communities to see how Indigenous languages can be used, as a very successful strategy. Videos, language readers, CD-ROMs in a local language, exercise books and advertisements identifying local community members in the pictures.

Glossary

Agreement	An agreement is a legally binding bargain or contract between 2 or more people or organisations. With some exceptions, it can be written or oral or both. In these Protocols, though, agreement means a formal contract written or checked by a lawyer, and this term, and the term 'model agreement' is used instead of 'contract'.
consultants	Consultants are people who work with and/or are employed formally or informally by Indigenous communities to develop language materials. Consultants may include principals and school staff, academic linguists, community-based linguists, ICT specialists, editors and publishers.
copyright	<p>Copyright is a legal regime that gives a person or organisation exclusive rights to copy and circulate particular materials resulting from intellectual activity. Only the owner of these rights can use them and allow others to use them. Particular categories of work are protected, and all must exist in material form. Mere ideas are not protected.</p> <p>Copyright rights arise as soon as qualifying work is created; there is no system of registration in Australia. Except in the case of some unpublished works, copyright does not last forever. For example, for materials like published dictionaries, copyright lasts for the life of the person who created it, plus 50 years after that person passes away.</p> <p>Language materials are generally protected by copyright.</p> <p>If someone uses copyright material without the copyright owner's permission, they are said to have 'infringed' copyright. Copyright owners can bring court action against these people, and sometimes the person also commits a criminal offence.</p>
<i>Copyright Act 1968</i> (Cth)	This is a piece of Federal legislation that, with court decisions about this legislation and its predecessors, contains current Australian copyright law.
ICT specialists	Information and Communication Technology specialists are people who have qualifications and/skills in creating language resources using computers, eg CD ROMs, websites.
Intellectual Property	Copyright is only one of a number of laws that protect the products of intellectual effort in a number of fields, such as the industrial, scientific, literary and artistic fields. Other laws (some of which are contained in legislation, and some in court decisions) include those protecting trade marks, designs, patents and circuit layouts. This term is used to refer to these laws together.

Indigenous Cultural and Intellectual Property (ICIP)

As defined by Terri Janke (1998, p11) ICIP *consists of the intangible and tangible aspects of the whole body of cultural practices, resources and knowledge systems that have been developed, nurtured and refined (and continue to be developed, nurtured and refined) by Indigenous people and passed on by Indigenous people as part of expressing their cultural identity, including:*

- *Literary, performing and artistic works (including music, dance, song, ceremonies, symbols and designs, narratives and poetry)*
- *Languages*
- *Scientific, agricultural, technical and ecological knowledge (including cultivars, medicines and sustainable use of flora and fauna)*
- *Spiritual knowledge*
- *All items of movable cultural property, including burial artifacts*
- *Indigenous ancestral remains*
- *Indigenous human genetic material (including DNA and tissues)*
- *Cultural environment resources (including minerals and species).*

language analysis/description

An analysis or description of a language is made up of texts (eg dictionaries and grammar books) which are based on the written or oral recordings of language informants. These texts explain the structure, features and patterns of a language.

language documentation

Documentation of a language is made up of written and oral recordings of language informants. These original recordings are then often used as the basis for creating other language materials, such as dictionaries, grammar books and resources for language teaching and learning.

language informants

Language informants are Aboriginal and Torres Strait Islander people who provide language data in written or oral form when working with eg linguists, applied linguists, teachers.

language revitalisation

In this document the term language revitalisation is used to cover a range of types of language projects, including language renewal, language maintenance, language revival, language reclamation.

perpetuity/in perpetuity

This term means forever.

public domain

When copyright in copyright protected material expires, the material becomes freely available for anyone to copy and use. The material is then said to have entered the 'public domain'.

publish

Under Australian copyright law, to publish something means to make whole copies of it for supply to the public. It doesn't matter whether the copies are for sale or free. The publication can be in any form, including printed (such as books and magazines) or electronic (such as web pages and CD-ROMs).

Useful contact organisations¹¹

Federation of Aboriginal and Torres Strait Islander Languages (Corporation)
295 King St
Melbourne Vic 3000
Ph: 03 9602 4700
Fax: 03 9602 4770
Email: admin@fatsil.org, contacts@fatsil.org
Website: <http://www.fatsil.org>

Arts Law Centre of Australia
43-51 Cowper Wharf Road
Woolloomooloo NSW 2011
Ph: 02 9356 2566, 1800 221 457
Fax: 02 99358 6475
Email: artslaw@artslaw.com.au
Website: <http://artslaw.com.au>

Aboriginal and Torres Strait Islander Language Centres, Projects and Programs in each state/territory – FATSIL maintains a national directory of these, including:

- NSW Aboriginal Languages Research and Resources Centre
- Victorian Aboriginal Corporation for Languages
- Tasmanian Aboriginal Centre
- Katherine Regional Aboriginal Language Centre
- Institute for Aboriginal Development
- Wadeye Aboriginal Languages Centre
- Papulu Apparr-Kari Aboriginal Corporation
- Batchelor Institute of Indigenous Tertiary Education
- Cape York Indigenous Language Program
- Kombumerri Aboriginal Corporation for Cultures
- Magani Malu Kes – Torres Strait Islander Language Consultative Committee
- Yaitya Warra Wodli Language Centre Inc.
- Kimberley Language Resource Centre
- Noongar Language and Culture Centre
- Pundulmurra College
- Wangka Maya Pilbara Aboriginal Language Centre
- Wankanyi Ngurra Tjurta Aboriginal Corporation Language Centre
- Yamaji Language Centre

and many others. See the FATSIL website for the current database of contacts:
<http://www.fatsil.org/contacts>

¹¹ This list is not exhaustive.

Maintenance of Indigenous Languages and Records Program¹²
Indigenous Transition Unit
Department of Communication, Information Technology and the Arts
GPO Box 2154
Canberra ACT 2603
Ph: 02 6271 1000
Fax: 02 6271 1947
Email: indigenouslanguages@dcita.gov.au
Website: <http://www.dcita.gov.au>

Australian Institute of Aboriginal and Torres Strait Islander Languages
Lawson Crescent, Acton Peninsula
Acton, ACT 2601
Website: <http://www.aiatsis.gov.au>
For audiovisual materials, such as language recordings:
Ph: 02 6261 4212 (Audiovisual Access Unit)
Fax: 6246 4281
Email: audiovisual@aiatsis.gov.au

For print materials contact:
Ph: 02 6246 1182 (Library Reference Desk)
Fax: 02 6261 4287
Email: library@aiatsis.gov.au

Aboriginal Studies Press Bookshop
Lawson Crescent, Acton Peninsula
Acton, ACT 2601
Ph: 02 6246 1186
Fax: 02 6261 4288
Email: sales@aitsis.gov.au, asp@aiatsis.gov.au
Website: <http://www.aiatsis.gov.au>

Institute for Aboriginal Development Press and Jukurrpa Books
PO Box 2531 / 3 South Terrace
Alice Springs, NT 0871
Ph: 08 8951 1334
Fax: 08 8952 2527
Email: sales@iad.edu.au, press@iad.edu.au
Website: <http://www.iad.edu.au>

Office of the Registrar of Aboriginal Corporations
PO Box 2029
Woden ACT 2606
Ph: 1800 622 431
Fax: 02 6281 2739
Email: info@orac.gov.au
Website: <http://www.orac.gov.au>

¹² Formerly administered by ATSIC.

Aboriginal Student Support and Parent Awareness programme
Department of Education, Science and Training
16 Mort St / PO Box 9880
Canberra City ACT 2601
Ph: 02 6240 8111

Website: <http://www.dest.gov.au/ieu/asspa.htm>

Some schools in Australia have established an ASSPA committee,
eg. see <http://www.schools.ash.org.au/ASSPA/schools.htm>

An Indigenous education advisory group in your state/territory:

ACT ACT Indigenous Education Consultative Body
PO Box 719
Mawson ACT 2607
Ph: 02 6205 9295
Fax: 02 6205 5410

NSW NSW Aboriginal Education Consultative Group Inc.
37 Cavendish St
Stanmore NSW 2048
Ph: 02 9550 5666
Fax: 02 9550 3361
Email: info@nswaecg.com.au
Website: <http://www.nswaecg.com.au>

Aboriginal Curriculum Unit
Office of the Board of Studies NSW
GPO Box 5300 Sydney NSW 2001
Ph: 02 9367 8140 Fax: 02 9367 8476
Email: lowe@boardofstudies.nsw.edu.au
Aboriginal Programs Unit
Department of Education and Training NSW
Level 14, 1 Oxford St Darlinghurst NSW 2010

NT School Support Services
Department of Education NT
PO Box 1420
Alice Springs NT 0871
email: linguist-nted@octa4.net.au

QLD Queensland Indigenous Education Consultative Body
PO Box 33 / Albert St
Brisbane Qld 4002
Ph: 07 3237 0833, 07 3237 0807
Fax: 07 3237 4099
website: <http://www.qiecb.eq.edu.au>

SA Policy and Program Officers, Aboriginal Languages
Learning Outcomes and Curriculum Group
Department of Education and Children's Services (DECS)
GPO Box 1152
Adelaide SA 5001
Ph: 08 8226 2825
Fax: 08 8359 3001
Email: wilson.gregory@saugov.sa.gov.au, tunstill.guy@saugov.sa.gov.au

TAS Tasmanian Aboriginal Education Association
PO Box 247
Glenorchy TAS 7010
Ph: 03 6243 1759
Fax: 03 6243 1782

VIC Victorian Aboriginal Education Association Inc.
49 Brunswick St
Fitzroy Vic 3065
Ph: 03 9416 3833
Fax: 03 9416 3255
email: vaeai@vaeai.org.au
website: <http://www.vaeai.org.au>

WA Aboriginal Independent Community Schools (AICS)
PO Box 2373, Broome, WA 6725
Ph: 08 9193 6480, Fax: 08 9193 6484
email: aicsbr@wn.com.au
PO Box 1817, Osborne Park DC, WA 6916
Ph: 08 9244 1077, Fax: 08 9244 2786
email: aicsperth@ais.wa.edu.au
website: <http://www.aics.wa.edu.au>

Aboriginal Education, Training and Services Directorate
Department of Education and Training
151 Royal St
East Perth WA 6000
Ph: 08 9264 4111, 08 9441 1900
Fax: 08 9441 1901

Aboriginal Student Support Team
Catholic Education Office
50 Ruislip St
Leederville WA 6007
Ph: 08 9212 9249

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Ganai Yirruk-Tinnor Language Program (1995) *Guidelines for the Teaching of the Ganai/Kurnai Language Program in Preschools and Schools*. Unpublished manuscript, available from Doris Paton, Central Gippsland Institute of TAFE. DorisP@gippstafe.vic.edu.au and Lynette Dent, Koorie Early Childhood Field Officer, Gippsland Region, Department of Human Services lynnette.dent@dhs.vic.gov.au

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